

THE CHURCH

AT HOME AND ABROAD

PUBLISHED MONTHLY

BY ORDER OF

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE UNITED STATES OF AMERICA.

VOLUME XIX

PRESBYTERIAN BOARD OF PUBLICATION AND SABBATH-SCHOOL WORK,
No. 1334 CHESTNUT STREET,
PHILADELPHIA, PA.

1896.

THE PRESBYTERIAN CHURCH
OF THE UNITED STATES
OF AMERICA
NEW YORK

Ref.

INDEX TO VOLUME XIX.

THE UNITED PRESBYTERIAN MISSION LIBRARY

475 Riverside Drive, New York 27, N. Y.

Acquainted with the Map,	515	Bible Institute Work,	150
Address at Opening of Negro Exhibit,		Bible Questions,	435
Atlanta Exposition,	14	Bible Translation,	377
Africa, A Successful Explorer,	168	Board of Foreign Missions,	521
Africa, Buddhism,	444	Board of Home Missions,	520
Africa, Causes of Backward Civilization,	184	Bone Alley District,	384
Africa, Charles George Gordon in Soudan,	74	Book Notices, 75, 171, 264, 314, 315,	448
Africa, Climate and Civilization,	444	Brave Sailors,	253
Africa Compared with Iowa,	345	Brazil, Negroes in,	247
Africa, Dying Missionary,	73	Brighter View,	292
Africa, England and the Transvaal,	378	Brotherhood of Andrew and Philip,	4
Africa, Fang Fetiches Buried,	489	Burma, From Starlight to Sunlight,	523
Africa, Female Life in Morocco,	12	California, Letter from,	395
Africa, Friend of the Zulus,	350	California, Progress and Prospects,	115
Africa, Hearts Won,	497	California, Sabbath-school Missions in,	343
Africa, Hindrances to Educational Work,	491	Call of a Missionary,	170
Africa, Hospitality,	184	Call of God,	436
Africa, Kamerun's Interior Work,	494	Call to Young Men and Women of Means,	317
Africa, Khama's Mission,	3	Calm and Cool,	102
Africa, Letters from, 145, 497		Carlyle's Mission,	63
Africa, Missionary Meetings in Uganda,	73	Causes of Thanksgiving in North India,	329
Africa, Missionary Personals,	515	Central China Mission,	132
Africa, Missions in,	488	Chambers, Rev. Talbot W., D.D., LL.D.,	293
Africa, Mourning for the Dead,	524	Chautauqua, Presbyterian Missionary	
Africa, Needs of, 100, 184		House,	460
Africa, Offering for America,	73	Children's Day, 1896,	248
Africa, Presbyterian Church in South,	74	Children's Day and Church Collections,	342
Africa, Presbyterianism in South,	377	Children's Letters,	162
Africa, Quickness of Perception,	73	China, 1895,	39
Africa, Simplicity of People,	168	China, Attack of Robbers,	400
Africa, Striking Expressions,	444	China, Camphor Tree,	169
Africa, Suggestions for Study,	440	China, Central Mission,	132
Africa, Switzerland of,	194	China, Christian Endeavor in, 349, 512	
Africa, The Friend of Angola,	523	China, Come Over and Help Us,	99
Africa, Then and Now,	3	China, Concerning Self-support,	138
Africa, Total Abstinence,	521	China, Confucianism, Taoism, Buddhism,	127
Africa, Transformations,	445	China, Death of Rev. J. A. Leyenberger,	
Africa, Unwritten Literature,	263	D.D.,	401
Africa, Y. M. C. A.,	168	China, Dowager Empress,	484
Aged Heralds of the Cross,	161	China, Dr. Nevius in His Wheelbarrow, 64,	162
Alaska, Character of Natives,	384	China, Extent of,	131
Alaska, Gold in,	469	China, Facsimile of Empress' New Testa-	
Alaska, Letters from, 26, 123, 215, 480		ment,	314
Alaska, Reindeer in,	347	China, 50,000 Converts,	262
Alaska, Yukon River,	384	China, Foot-binding,	131
Albion Academy,	246	China, Half-demolished Idols,	358
Altar Ed,	7	China, Hopeful Signs,	130
American Volunteers,	455	China, Hostility to Missions,	357
Another Man Ready,	256	China, Important Memorial,	286
Another of God's Challenges,	317	China, Larger Liberty,	484
Anniversary Reunion Fund,	26	China, Literature for,	131
Arbitration,	194	China, Missionary Personals,	167
Arizona,	470	China, Missionaries at Non-Treaty Ports,	127
Arizona, Letters from, 27, 121, 215, 481		China, Missions in,	129
Armenian Boys and Girls in Smyrna,	169	China, Neglected Tribes,	357
Armenian Patriarch,	456	China, New Thirst for Education,	316
Armenians, Relief for,	285	China, Obedient Children,	356
Armenia, Prayer for,	280	China, Official Commendation of Mission-	
Aryas,	63	aries,	314
Association Home, Johannesburg,	525	China, Old Men in Office,	262
Barber Memorial Seminary,	335	China, Present Crisis,	140
Beautiful Feet,	437	China, Reaching after God,	315
Belgium's Drinking Habits,	99	China, Reform Club in,	100
Bible Divided,	522	China, Religious Liberty in,	377
Bible in Schools,	3	China, Results of School Work,	484

	PAGE		PAGE
China, Results of War,	127, 130	Death of Baron Hirsch,	456
China, Suggestions for Study,	70	Debt of F. M. Board,	456
China, "The Origin of Things,"	130	Dennis, Dr., Withdrawal as Editorial Cor-	
China, The Tonsure,	523	respondent,	487
China, Two Kinds of Proclamation, . . .	144	Denominational Committee,	256
China, Victory for Christianity,	193	Diaz, Rev. Procopio C.,	225
China, Waking Up,	286	Difficulties, Not Preventions,	205
China, Young Convert,	357	Discounting the Future,	426
Chinese Characteristics,	446	Droll Mistake,	162
Chinese Citizens of United States, . . .	99	Drought,	16
Chinese in United States,	73	Dr. Whitman, Missionary to Oregon, . .	209, 210
Chinese Joss House in New York,	445	Duelling in Germany,	456
Chinese Mandarins,	135	Duty of Church to Worn-out Servants, .	51
Chinese Memorial,	378	Eaton, O. D., Vacation,	384, 467
Chinese, Things,	186	Educated Beyond Humble Parishes, . .	501
Chinese Woman's Hindrance,	522	Educated Men of Modern India, . . .	322
Chinese Women, The Mind of,	142	Education, Treasury,	149
Christian at the Polls,	185	Education, Wide Scope of the Work, .	54
Christian Brotherhood,	164	Efficiency of Small Churches,	384
Christian Crusade,	285	Elders in Presbytery of Philadelphia	
Christian Endeavor in China,	349, 512	North,	418
Christian Endeavor Notes, 68, 164, 256, 350,		Elders' Movement,	244
439, 516		England and the Transvaal,	378
Christian League, Philadelphia,	193	Ethnic Religion,	74
Christian Missions and Social Progress, .	404	Everything Shall Live,	515
Christian Socialism,	186	Examples for Laymen,	221
Christian Sociology,	288	Explanation,	385
Christian Training Course, 72, 167, 184, 260,		Extension of Work in Siam,	406
355, 443, 519		Fang Fetiches Buried,	489
Christian Unity in Native Church in India,	324	Female Life in Morocco,	12
Church and Tenements,	393	Fifty Years a Teacher,	339
Church at Home and Abroad and Monthly		Fijians, Superiority,	185
Concert,	374	Financial Distress,	444
Church Erection,	250	Finger on the Pulse,	153
Church Erection, Closing Year,	338	Florida, Letters from,	27, 122, 481
Church Erection, Honoring Implied Obli-		Foreign Missionary Rally,	33, 219
gations,	59	Foreign Mission Letters,	
Church Erection Reminiscences,	8	Africa,	145, 497
Church Erection, Scope of Board and Its		India,	145, 497
Needs,	151	Turkey,	496
Church Erection, Year's Work,	498	Foreign Missions, Criticism,	125
Churches Becoming Self-supporting, . .	469	Foreign Missions in Presbytery of Cincin-	
Cincinnati, Foreign Missions in Presbytery		nati,	316
of,	516	Foreign Missions not a Hackneyed Subject,	75
Civil Service Reform,	99	Foreign Missions, Summary of Protestant,	172
Clark, Rev. N. G., D. D., Death of, . .	221	Foreign Missions, Treasurer's Statement,	
Cleveland, Pres., Address of,	294	31, 124, 219, 313	
College of New Jersey,	341	Formosa,	3, 31
Colleges and Academies, Seal of Board, .	156	Fourth Year for Practical Experience in	
Colleges, Day of Prayer for,	49	Mission Fields,	429
Colorado, Letters from,	29, 123, 216	Freedmen, A Trying Year,	506
Colorado, Sabbath-school Missions among		Friend of the Zulus,	350
Mexicans,	345	Frontier Incident,	470
Coming North,	336	Fry, Mrs. Elizabeth,	444
Comparison of Receipts by Synods, . . .	206	General Outlook,	224
Concerning Self-support, Particularly in		Gentleness and Energy,	196
Shantung,	138	Girl's Letter,	159
Conference of Officers of Missionary		Gleanings at Home and Abroad, 73, 168,	
Boards,	219	261, 356, 444, 521	
Considerate Judgment,	101	God's Poem,	5
Contemporary Thought,	352, 441, 517	God's Regard for Cities,	287
Corning Academy, Corning, Iowa, . . .	423	Good Literature,	256
Coronation of Solomon,	201	Good Use for Deacons' Funds,	341
Creators of Wealth,	170	Great Festival of Lampang Kung, Laos, .	415
Current Events and the Kingdom, 3, 99, 193,		Greatness and Joy of Preaching, . . .	381
285, 377, 455		Greenland, Newspaper,	523
Current Events Study of	88, 186, 279	Green, Rev. William Henry, D. D., LL. D.,	
Day of Prayer for Colleges,	49	146, 339	
Dead Indian,	66	Grove, Rev. Thomas A.,	506

	PAGE		PAGE
Growth of the Kingdom,	378	Illinois, Home Mission History of,	111
Guatemala, Different Views,	219	Illinois, S. S. Work in,	151
Guatemala, Missions in,	223	Illinois State Sabbath-school Association,	444
Halls or Churches?	428	Immigrants Into United States,	445
Has the Presbyterian Church a Mission to Her Own Children?	434	India, A Common Tongue,	444
Helping the Board,	154	India, A New Testament Reader,	523
Help and Hindrances,	507	India, A Woman's Appeal,	321
Higher Education of Women,	202	India, Causes of Thanksgiving in North,	329
Hilo,	321	India, Cheap Missions,	313
Hindrances to Educational Work, Batan- ga, W. Africa,	491	India, Christian and Hindu Service,	356
Hirsch, Baron, Death of,	456	India, Christian Unity in Native Church,	324
Home Mission Appointments, 29, 124, 218, 398	398	India, Development of Religious Thought,	524
Home Missionaries, Number of,	469	India, Educated Men of Modern,	322
Home Missionary Programmes,	187	India, Fanadie Tribe,	522
Home Missionary's Wife,	107	India, Fear of a Microscope,	168
Home Mission Circuits,	469	India, Fruits Gathered,	322
Home Mission History of Illinois,	111	India, Hinduism a Civilizing Agency,	522
Home Mission Letters :		India, Influence of Christianity,	320
Alaska,	26, 123, 215, 480	India, Influence of Lord's Supper,	74
Arizona,	27, 121, 215, 481	India, Letters from,	145, 497
California,	395	India, Medical Missionary Work in,	325
Colorado,	29, 123, 216	India, Medical Practitioners,	524
Florida,	27, 122, 481	India, Missionaries in Himalayas,	522
Idaho,	28, 121, 396	India, Missionary Settlement for Univer- sity Women,	382
Indian Territory,	122, 483	India, Missions in,	319
Iowa,	123, 216	India, Mohammedans in Kashmir Valley,	185
Kansas,	396	India, Monkeys at Calcutta,	320
Kentucky,	28	India, Mortality from Snakes and Wild Beasts,	320
Michigan,	216	India, National Congress and Caste,	403
Minnesota,	28, 396	India, Native Scholars,	357
Missouri,	123, 216	India, Origin of Christianity,	356
Montana,	28, 216	India, Policy of American Methodists,	168
Nebraska,	29, 396	India, Position of a Hindu Convert,	446
New Mexico,	28, 217, 397	India, River Turned Back,	280
New York,	217, 398	India, Salvation Army in,	444
North Carolina,	397, 481	India, Students of,	377
North Dakota,	122	India, Suggestions for Study,	257
Ohio,	217	India, Testimony of Sir Charles Elliott,	524
Oregon,	482	India, The Vedas,	74
Pennsylvania,	397	India, Trend of Hindu Thought,	126
South Dakota,	122, 481	India, Victory at Brindaban,	321
Utah,	121, 483	India, Wild Hill Tribes,	435
Washington,	29, 217	Indian Education,	100
Wisconsin,	398	Indian Pentecost,	471
Home Mission Rally at Carnegie Hall,	295	Indians, A Choctaw's Prayer,	168
Home Missions, Advance Called for,	205	Indians, Cherokees,	205
Home Missions, Debt,	469	Indians, Constitution of Cherokee Nation,	120
Home Missions, Financial Statement,	205	Indians, Family Worship,	384
Home Missions in Texas,	117	Indians in Arizona,	385
Home Missions, Mass Meeting,	205	Indians, Laws of Omahas,	184
Home Missions, New Work,	469	Indians of Dakota Presbytery,	119
Home Missions, Policy of Board,	205	Indians, The,	119
Home Missions, Schools and Churches,	16	Indians, Training at Carlisle,	74
Hopeful Outlook,	401	Indian Ter., Letter from,	122
Horseback Tour in Back Country of Mexico,	234	Indian Ter., Negroes in,	508
Hospitals,	169	Indian Women,	73
Hot Springs, N. C.,	385	International Arbitration,	285
How a Burning Ship was Brought to Land,	253	In Which Way Shall Debt be Avoided?	159
Howe, Samuel Gridley,	170	Iowa, Letters from,	123, 216
Hull House, Chicago,	169	Jackson, Rev. Sheldon, D.D., Address of,	296
Hundredfold Investments,	155	Japan, 1895,	37
Hungarian Millennial,	456	Japan, Character of Missionaries,	74
Hymns and Pilgrim's Progress in Laos,	409	Japan, Christianity in,	193
Icelanders,	73, 168	Japan, Converts,	524
Idaho, Letters from,	28, 121, 396	Japanese Foreign Missions,	331
Idaho, Sabbath-school Missions in,	342	Japanese Women, Three,	256
		Japan, Honor to Women,	73

	PAGE		PAGE
Japan, Liberal Party,	261	Ministerial Relief, Review of Twenty Years,	504
Japan, Need of Workers,	220	Ministerial Relief, Treasury,	51
Japan, Our Nightingales,	290	Ministry of Children,	64
Japan, Progress in,	285	Minnesota, Letters from,	28, 396
Jessup, Mrs. Samuel, Death of,	220	Missionary,	163
Jewish Fellow Citizens, Our,	100	Missionary Calendar, 33, 128, 222, 315, 402, 487	
Jews in Roumania,	444	Missionary Congresses,	41
Jews of New York,	184	Missionary Opportunities,	75
Jews, Presbyterian Missions to,	386	Missionary Personals,	167, 515
Kamerun's Interior Work,	494	Missionary Settlement for University Women in India,	382
Kansas, Letter from,	396	Missions and Ministerial Relief,	333
Kemper, James,	389	Missions in the Sabbath-school,	294
Kentucky, Letter from,	28	Missions in Unevangelical Christian Lands	485
Kentucky, Practical Report from,	149	Missouri, Letters from,	123, 216
Korea, 1895,	37	Montana, Letters from,	28, 216
Korea, A Christian Statesman,	99	Mormons,	388
Korea, Another of God's Challenges,	317	Morocco, Female Life in,	12
Korea, Coming of Buddhism,	169	Mount Ararat,	68
Korea, Desire for Independence,	185	Muskogee, Indian Ter.,	16
Korea, Outlook in,	285	Mustard Seed,	292
Korea, Promise of Work,	31	National Congress in India and Caste,	403
Korea, Sunday in,	4	National Danger,	378
Korea, Testimony to Missionaries,	126	Nebraska, Letters from,	29, 396
Korea, The Little Singers,	510	Needed Reform,	193
Laban,	511	Needs of the Malayan Peninsula,	413
Lane Seminary,	239	Negroes in Brazil,	247
Laos, Great Festival of Lampang Kung	415	Negroes, Presbyterian Work for,	420
Laos, Hymns and Pilgrim's Progress,	409	Negro Exhibit at Atlanta Exposition,	61
Laos, Missions,	405	Negro Problem,	523
Leaf from the Past,	424	Nevada, Sabbath-school Missions in,	343
Leland Stanford University,	455	Nevius, Dr., in his Wheelbarrow,	64, 162
Lexington, Neb.,	384	New Appointment,	507
Leyenberger, Rev. J. A., D. D., Death of,	401	New England Home Mission Work,	384
Li Hung Chang and Bible,	455	New Hebrides, Marriage Rope,	523
Life, Real and Eternal,	379	New Mexico, Letters from,	28, 217, 397
Lincoln, Pres., and Missions,	524	New Missionaries,	486
Lord's Day, Better Observance of,	377	New Thirst for Education,	316
Lord's Day in England,	455	New York, Letters from,	217, 398
Love, Remedy for all Evils,	185	New Market Academy,	157
Lyon, Rev. David C.,	475	New Market Folk,	158
Madagascar, Affairs in,	100	New Mexico, Letters from,	28, 217
Madagascar, French Intentions,	128	New West,	16
Madagascar, the Malagasy Church,	522	New Year's Horoscope of Missions in the Far East,	37
Magic Lantern Lectures,	32	North Carolina, Letters from,	397, 481
Mary Holmes Seminary,	335	North Dakota, Letter from,	122
McCurdy, Rev. James F., Ph.D.,	431	Norway, a Victory in,	285
Medical Missionary College,	286	Not So Among You,	67
Medical Missionary Work in India,	325	Not Stingy,	384
Memorial Window,	3	Offenses,	459
Merchant Missionaries,	350	Ohio, Letter from,	217
Merchants' Fund,	161	Older States, The,	208
Mexicans in Colorado, Sabbath-school Missions Among,	345	O. P. J.,	346
Mexico, Aztecs,	262	Oregon, Letters from,	482
Mexico, Causes for Civil War,	251	Our Bodies,	436
Mexico, General Outlook,	224	Our College in Salt Lake City,	206
Mexico, Horseback Tour in Back Country	234	Our Jewish Fellow-citizens,	100
Mexico, Missions in,	223	Our Missionaries,	473
Mexico, Poor of the City of,	230	Our Moslem Brothers,	457
Mexico, Power of the New Unity,	231	Our Nightingales,	290
Mexico, Rev. Procopio C. Diaz,	225	Our Parochial School at Camden, S. C.,	420
Mexico, Signs of Promise,	227	Our Routine of Work,	421
Mexico, Suggestions for Study,	165	Our Synods,	197
Mexico, Yucatan,	232	Outcome at Medway, Ga.,	427
Michigan, Letters from,	216	Pan-Presbyterian Council,	444
Mind of Chinese Women,	142	Paraguay, Indians of,	168
Ministerial Necrology, 76, 265, 359, 449,	527	Park Hill, Indian Ter.,	16
Ministerial Relief, Individual Gifts,	244		

	PAGE		PAGE
Pennsylvania, Letter from,	397	Shall we Advance or Retreat?	57
Periodical Literature and Missions,	75	Ship is Ready,	254
Perplexity of Nations,	195	Shorter Catechism,	350
Persia, Shah of,	455	Siam, Extension of Work in,	406
Peru, Bible in,	3	Siam, Message from King,	484
Peru, Final Argument of Bigotry,	193	Siam, Missions in,	405
Poor of the City of Mexico,	230	Siam, Needs of Malayan Peninsula,	413
Power of the New Unity in Mexico,	231	Siam, Suggestions for Study,	351
Practical Report from Kentucky,	149	Siam, Why?	412
Prayer for Armenia,	280	Siam, Year's Itinerating Work,	410
Prayer to an Unchangeable God,	200	Signs of Promise in Mexico,	227
Preaching to a Procession,	16	Social Problem,	185
Presbyterian Alliance,	456	South America, Time Needed,	74
Presbyterian College of the Southwest,	500	South Carolina, Negroes in,	508
Presbyterian Government,	170	South Dakota, Letters from,	122, 481
Presbyterian Handbook,	164	South Dakota, Message from,	385
Presbyterian House, Philadelphia,	10	Spain, Eagerness for the Gospel,	356
Presbyterian Missionary House, Chautauqua,	460	Standard of Citizenship,	194
Presbyterian Missions to the Jews,	386	Starr, Rev. Frederick,	309
Presbyterian System Defined,	75	Staying by the Stuff,	209
Presbyterian University in Texas,	341	Strong Drink,	66
Presbyterian Work for Negroes,	420	Suggestions for Study, 70, 165, 257, 351,	440
Present Crisis in China,	140	Suggestive Incident,	386
Primitive Church Edifices,	499	Summary of Protestant Foreign Missions,	172
Princeton Theological Seminary,	146	Sunday-school Superintendents and Teachers, To,	68
Prison Reform,	99	Synods, Our,	197
Progress and Prospects in California,	115	Synopsis of Sermons on Foreign Missions, November 10, 1895,	42
Pulpit Food,	202	Syria, Death of Mrs. Samuel Jessup,	220
Questions for Meetings, 87, 183, 278, 373,	447	Syria, Incident of Hospital Work,	263
Receipts, Publication of,	379	Talented Tenth,	509
Red Cross,	101	Talmage, Rev. T. De Witt, Address of	300
Red Cross and the Armenians,	103, 110	Tardy Contributions,	336
Red Cross and Star-Spangled Banner,	11	Temperance Reform in Russia,	377
Reindeer in Alaska,	347	Texas, Progress of Settlement,	469
Relation of Missionaries to Government,	399	Thankful Sailors,	254
Religious Ideas,	16	That Deep Well at Sychar,	513
Remedy for Discontent,	384	The Happy Calling,	458
Results and Illustrations of S. S. Missionary Work,	461	The Lord Hath Need of Them,	438
Reverence for Law,	3	Then and Now,	117
Rich Returns from Faithful Work,	434	Thompson, Rev. Charles L., D.D., Address of,	303
Riggs, Stephen R., D.D., LL.D.,	20	Three Japanese Women,	256
Right Ideas of God,	63	Tibet, Miss Taylor's Residence Sanctioned,	356
River Turned Back,	280	To Whom Shall We Go?	199
Russia, Life of Christ in,	3	Treatment of Defective Classes,	185
Russia, Temperance Reform in,	377	Trend of Thought in Periodical Literature,	184
Sabbath Observance,	193	Truth Militant,	6
Sabbath-school against Saloon,	344	Turkey, A Missionary's View,	103
Sabbath-school Educational Work,	432	Turkey, Armenian Massacres,	32, 263
Sabbath-school Missionary Work. Results and Illustrations,	461	Turkey, Christian Heroism,	4
Sabbath-school Missions among Mexicans in Colorado,	344	Turkey, Christian Martyrs,	99
Sabbath-school Missions and Church Extension,	344	Turkey, Considerate Judgment,	101
Sabbath-school Missions in California and Nevada,	343	Turkey, Letter from,	496
Sabbath-school Missions in Idaho,	342	Turkey, Missions in,	4
Sabbath-school Missions in West Virginia,	345	Turkey, Pathetic Appeal,	4
Sabbath-school Work, Notes from Different Fields,	248	Turkey, Red Cross and the Armenians, 103,	110
Salvation Army,	194	Turkey, Vicar General,	170
Samoa Christians,	522	Turkey, what Shall the Missionaries do?	252
San Francisco,	108	Turkish Empire,	63
Say it While They Live,	161	Twentieth September Monuments,	104
Scotia Seminary. Question Box,	422	Two Kinds of Proclamations,	144
Self-support in Mission Fields,	485	Union Seminary Settlement,	170
Shall our Pastors be Celibates?	60	University Extension in United States,	184
		University of Pennsylvania,	341
		Unmarried Missionaries,	399
		Utah, Letters from,	121, 483
		Utah, Our College in Salt Lake City,	206

	PAGE		PAGE
Utah, Working Force,	120	Whitman, Dr., Missionary to Oregon, 209,	210, 294
Van Dyck, C. V. A., M.D., D.D., LL.D.,	35	Whitworth College,	242
Voyage of Life,	349	Why?	412
Waiting on the Lord,	380	Wild Hill Tribes of India,	435
War or Law,	291	Wisconsin, Letter from,	398
Washington, Booker T., Address of	305	Wisconsin, Sabbath-school Work,	345
Washington, Letters from,	29, 217	Wonder of History,	437
Wesley and Methodism,	438	Worth Reading,	75, 170, 263, 358, 446, 525
West Behind the East,	331	Year of Mission Work for Graduates of Seminaries,	340
West Virginia, Sabbath-school Missions,	345	Year's Itinerating Work in Siam,	410
What Shall the Missionaries in Turkey Do?	252	Yucatan,	232
Which House?	313		
Whitman College,	294		
Whittier House, Jersey City,	185		

ILLUSTRATIONS.

	PAGE		PAGE
African Band,	490	Mission House, Chilpancingo, Mexico,	237
Ah Ting Hospital, Peking,	138	Morris, Professor,	239
Central China Mission,	132	Moslem Pilgrims around the Caaba at Mecca,	2
Chilpancingo, General View,	238	Native Congregation,	488
Colleges and Academies, Seal of Board,	156	New Market Academy,	158
Corning Academy, Iowa,	423	New West, Map of,	17
Corning Academy, Ladies' Hall,	425	Old Mission Ruins of Tumacoio, Arizona,	121
Corning Academy, Students' Room,	424	Presbyterian House, Philadelphia,	10
Dorchester Church,	428	Princeton Theological Seminary,	148
Dr. Nevius in His Wheelbarrow,	65	Pupils in Girls' School at Tungchow, Shantung,	38
Dr. Whitworth, Pres. Stewart, Vice-Pres. Fox,	243	Pupils in Girls' School, Yamaguchi, Japan	98
Faculty of Princeton Seminary,	339	Reindeer in Alaska,	348
Farming in the New West,	18	Riggs, Stephen R., D.D., LL.D.,	20
Forman Christian College, Lahore,	321	Robert College, Constantinople,	34
Green, Rev. William Henry, D.D., LL.D.	146	Siam and Malay Peninsula, Map of,	410
Harvesting in the New West,	18	Starr, Rev. Frederick,	309
Home in the New West,	19	Starting a New Town,	16
House of the Hermanos,	234	Steamship St. Louis,	255
Johnston, Rev. Howard Agnew, D.D.,	331	Tuxpan,	235
Korean Group,	510	Top of Pike's Peak,	19
Lane Seminary,	241	Village in Eastern Formosa,	163
Laos Mission,	407	Washington, Booker T.,	308
Lyon, Rev. David C.,	475	West India Mission with Dr. Gillespie,	319
Marcus Whitman,	210	Whitworth College,	242
McCurdy, Rev. James F.,	431	Xochipala Church,	236
Mead, Rev. C. M., D.D.,	340		

THE CHURCH AT HOME AND ABROAD.

JANUARY, 1896.

CONTENTS

Current Events and the Kingdom,	3
God's Poem,	5
Truth Militant,	6
The Altar Ed.,	7
Church Erection Reminiscences,	8
The Presbyterian House, Philadelphia,	10
The Red Cross and the Star-Spangled Banner,	11
Female Life in Morocco, <i>Rev. James Johnston</i> ,	12
Address at the Opening of the Negro Exhibit in the Atlanta Exposition, <i>Booker T. Washington</i> ,	14

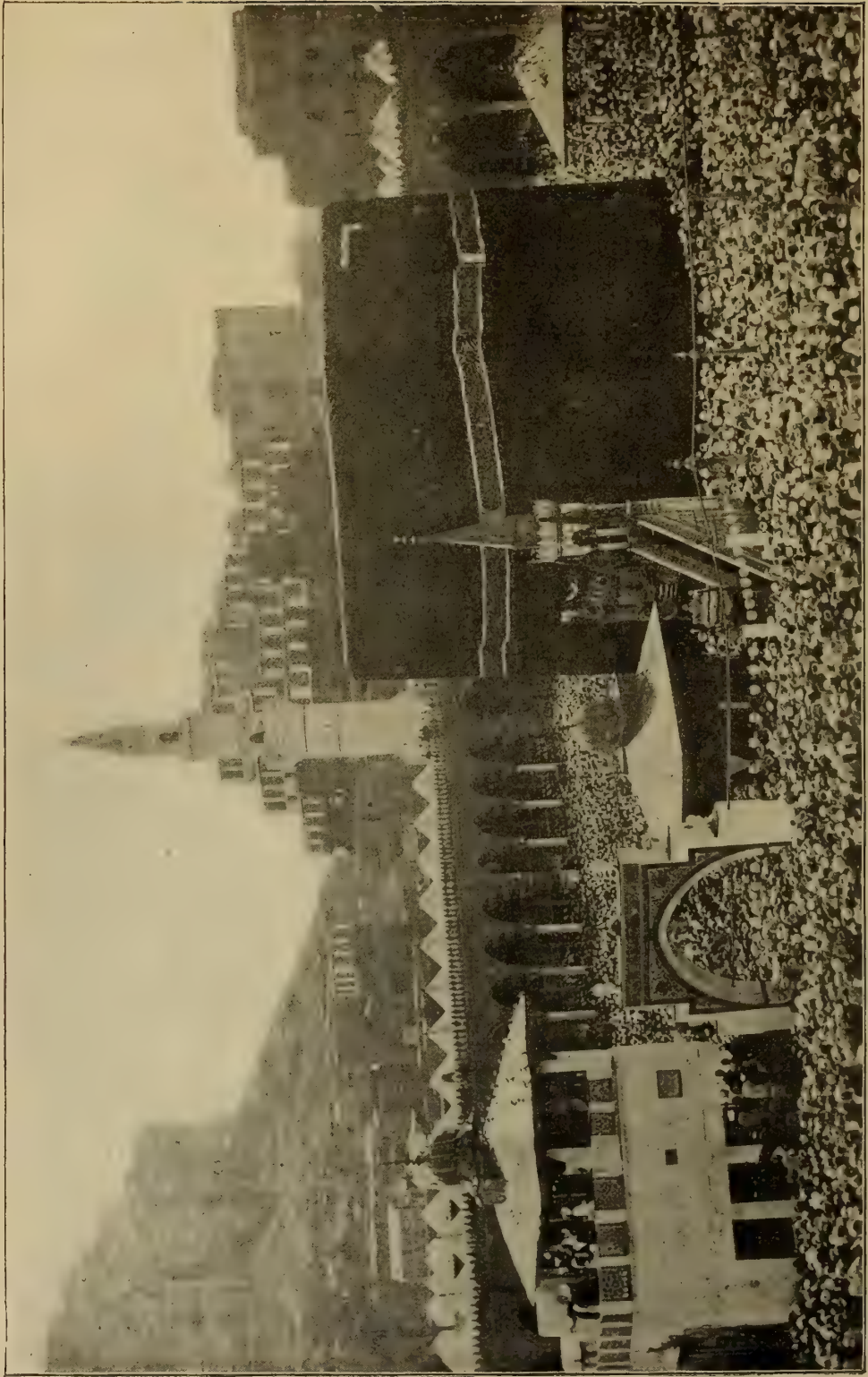
HOME MISSIONS.

Notes.—	16
Concert of Prayer.—The New West,	16-19
Stephen R. Riggs, D. D., LL. D., <i>Rev. R. F. Sample, D. D.</i> ,	20
Letters.—Alaska, <i>Rev. Alonzo E. Austin</i> —Arizona, <i>Rev. Howard Billman</i> —Florida, <i>Rev. L. L. Haughawont</i> —Idaho, <i>Rev. Thomas P. Howard</i> —Kentucky, <i>Rev. J. T. Boyer</i> —Minnesota, <i>Rev. E. M. Lumm</i> —Montana, <i>Rev. G. McV. Fisher</i> —New Mexico, <i>Rev. F. M. Gilchrist</i> —Nebraska, <i>Rev. Albert Ashton</i> —Washington, <i>Rev. Robert Arkley</i> —Colorado, <i>Rev. T. C. Kirkwood</i> ,	26-29
Home Mission Appointments,	29-30

FOREIGN MISSIONS.

Notes.—Financial Statement and Comments Thereon—Church of Christ in Japan—Missionary Work in Korea—Turkish Claims that Armenians are Aggressors—Magic Lantern Lecturers—Board's Appreciation of the New York Missionary Rally—Missionary Calendar,	31-33
C. V. A. Van Dyck, M. D., D.D., LL.D.— <i>Rev. James S. Dennis, D.D.</i> ,	35
Concert of Prayer.—New Year's Horoscope of Missions in Far East, <i>Rev. B. C. Henry, D. D.</i> —Missionary Congresses—Synopsis of Sermons on Foreign Missions, November 10, 1895,	37-48

COLLEGES AND ACADEMIES.—Day of Prayer for Colleges—Education Day,	49-50
MINISTERIAL RELIEF.—The Treasury, <i>W. C. C.</i> —Duty of the Church to its Worn-out Servants, Elder Geo. Junkin,	51-53
EDUCATION.—Wide Scope of the Work,	54-56
PUBLICATION AND SABBATH-SCHOOL WORK.—Advance or Retreat?—What Might Have Been Done—Should Be—Can Be—Is—General Assembly's Action, 1895.	57-59
CHURCH ERECTION.—Honoring Implied Obligations—Shall Our Pastors be Celibates?	59-60
FREEDMEN.—The Negro Exhibit at Atlanta Exposition, <i>Rev. H. N. Payne, D.D.</i> ,	61-63
CHILDREN'S CHRISTIAN ENDEAVOR.—Ministry of Children—Dr. Nevius in his Wheelbarrow—A Dead Indian—Strong Drink—What an African Chief Said of It.	64-66
CHRISTIAN ENDEAVOR FOR CHRIST AND HIS CHURCH.—Not so Among You—Mount Ararat—Sabbath-School Superintendents and Teachers—Notes—Suggestions For Study—Christian Training Course,	67-74
GLEANINGS AT HOME AND ABROAD,	73-75
Worth Reading—Book Notices—Ministerial Necrology	75-76
Questions for Missionary Meeting,	87-88



MOSLEM PILGRIMS AROUND THE CAABA AT MECCA.

THE CHURCH AT HOME AND ABROAD.

JANUARY, 1896.

CURRENT EVENTS AND THE KINGDOM.

THE BIBLE IN SCHOOLS.

A movement in Chicago, endorsed by prominent leaders in many denominations, has for its object the restoration of the Bible in the public schools of that city.

KHAMA'S MISSION.

King Khama was successful in his mission to England. His country is to remain under the direct government of the Queen, and he is to have the help of the British Resident Officer in his efforts to suppress the drink traffic.

THEN AND NOW.

When I was at Lake Victoria eighteen years ago, writes Mr. Henry M. Stanley, there was not a missionary there. Now there are 40,000 Christians and 200 churches. The natives are enthusiastic converts, and would spend their last penny to acquire a Bible.

A MEMORIAL WINDOW.

Rev. Robert Hunt, who came to this country with Captain John Smith, landing at Jamestown in May, 1607, was "the first English-speaking missionary who preached the Gospel of Christ in America." A commendable effort is now being made to place a memorial window, bearing the name of Robert Hunt, in the parish church at Williamsburgh, Va.

JAPANESE FOREIGN MISSIONS.

The Synod of the Church of Christ in Japan has recently enlarged its Mission Board, and has called for a contribution of 3,000 yen, for the purpose of engaging in mission work in Formosa. Since the Cana-

dian Presbyterian Church has missions established in northern Formosa, and the English Presbyterian Church in the southern part of the island, delegates were sent bearing the greetings of the Synod and proposals to co-operate in their work.

REVERENCE FOR LAW.

A healthful sentiment is spreading through the South, says the *New York Tribune*. Lawlessness is becoming less popular. There is an increasing volume of protest in the press against mob violence and lynching, and much serious discussion of methods to secure the orderly administration of justice. A moral awakening has come. Less and less are the respectable people taking part in these mobs or defending them. They are coming to be solely outbreaks of the lawless element.

THE BIBLE IN PERU.

Since the Bibles so long detained in the custom house at Callao, Peru, were liberated by the authorities last May, three more consignments have been admitted without trouble. In the town of Sicuani the colporteur, Senor Irigoyen, held by request a public conference with the priest. This resulted in expressions of approval by the audience, who said: "Let us have the Bible by the thousand. Let us have liberty of worship, liberty of the press, liberty for the people."

THE LIFE OF CHRIST IN RUSSIA.

The influence of Dr. Cunningham Geikie, whose comment on the International Lesson is a feature of the *Sunday School Times*, is widely increased by the translation into

Russian of his "Life of Christ." It is now announced that M. Pobiedonostzeff, the supreme censor of Russia and an official of the Holy Synod, has ordered that this book be adopted in the ecclesiastical middle schools of Russia, while in all the middle class schools of the empire the first part of the book is to be used.

MISSIONS IN TURKEY.

Missionaries in the Turkish Empire have started and developed five colleges for young men, one for young women, besides a large number of seminaries, academies and training schools of a high grade. They have inaugurated a system of common schools all over the empire of such excellence and influence that every other community, however hostile to Protestant Christianity has felt compelled, in self-preservation, to establish similar ones. Their various Armenian and Greek papers have had a marked effect in the establishment and development of journalism, while by their translations of the Bible into the spoken language of the people, and their preparation of other books, the people have been stimulated to a degree that can scarcely be exaggerated. With the diffusion of intelligence there has developed material prosperity. —*The Independent*.

BROTHERHOOD OF ANDREW AND PHILIP.

The Presbyterian Council of this Brotherhood says in a recent circular letter that it is an organization of young men banded together for the express purpose of bringing other men to Christ. It seeks to join the power of earnest consecrated young men in a united effort to help other young men. It appeals to young men, for it contains elements found in such societies as college fraternities, etc., while yet being strictly "in the church, of the church, for the church and by the church." One pastor says: The Brotherhood develops the unused and often unsuspected spiritual power latent in Christian young men, and increases that power by combination and co-operation in pursuit of a definite object. It places under the pastor's hand an agency by which he can reach many young men whom he cannot reach personally. It utilizes for Christ that peculiar comradeship of young men which is often the chain by

which they are dragged to sin and destruction.

SUNDAY IN KOREA.

This extract from the Korean *Official Gazette* of July 3, 1895, is noteworthy as for the first time in the history of Korea, setting aside the seventh day (Sunday) as a day of rest: The following is decreed as the proper hours for the transactions of official business at Seoul: From 9 A. M. to 3 P. M., from the time of the "grain rains" (about April 20) to the time of the "lesser heat" (about July 7); from 8 A. M. to 12 noon, from the time of the "lesser heat" to the time of the "hoar frost" (about September 8); from 10 A. M. to 4 P. M., from the time of the "hoar frost" to the time of the "grain rains." The following holidays will be observed: The 16th of the 7th moon, the official date of the new era—the declaration of Korean independence; the 25th of the 7th moon, the birthday of His Majesty; the 12th of the 7th moon, the date of the King's oath to support the new government. Five days before and five days after the new year shall be kept as holidays. Subordinates may be excused from duty by their superiors from the date of the "lesser heat" to the "hoar frost" in case their absence will not work injury to the public business. Sunday shall be kept by every officer as a day of rest. Offices shall close at 12, noon, Saturday.

CHRISTIAN HEROISM.

All honor to the noble missionaries in Turkey who decline to seek a place of safety for themselves. They deem it their duty and privilege to care for the mission property to preserve the schools from being scattered, and by their presence to restrain the impulses of fanatical Moslems and thus make safer the condition of native Christians who naturally look to them for help, comfort and protection. These were their words: "If we fall martyrs to our desire to prevent horrible massacres, so be it. God has plenty of workers to take our place."

A PATHETIC APPEAL.

"In the name of humanity and Christianity, save us," is the pathetic appeal of a telegram sent to London by a number of Armenians in Constantinople. A writer in

the *Presbyterian Messenger* repeats the story of Nahash and the Ammonites who came up against Jabesh-Gilead to put out the right eyes of all the people. And the Spirit of God came mightily upon Saul when he heard it, and his anger was kindled greatly. He gathered a great army and sent this message to the terrified inhabitants of Jabesh-Gilead: "*To-morrow ye shall have help.*" Are not

the following words of the Governor of Massachusetts worthy of thoughtful attention? He says: "Let us be careful that we do not in a negative, supine, way, by remaining silent and apathetic, make entangling alliances with crime murder and rapine. The United States cannot afford to sit still as a deaf mute in the council of nations."

[See page 88.]

GOD'S POEM.

Where we read, in our English version, of Paul's Epistle to the Ephesians, "We are God's workmanship," no violence would be done to the original if we should read *poem* instead of *workmanship*. There is richness and beauty in the sentence which can be more fully realized by considering the peculiar word which the apostle wrote. It is the very word from which our word *poem* is directly derived. Indeed, the Greek word (*poiema*) is transferred, with very slight change, as any one may see, from the Greek to the English vocabulary. The corresponding Greek verb signifies to *do* or *make*. But what vast and various meaning is there in the word *make*! To *make* a shoe or a bonnet; to *make* a bed or a bargain; to *make* money or to *make* mistakes; to *make* friends; to *make* a speech, a song or a drama—how like a live thing our word leaps and springs from one grade of significance to another! To what humble utilities it stoops! To what lofty ideals it mounts!

In no low sense of *making* are Christians God's workmanship—in no mechanical sense. We are his work in a higher sense than is intimated by the word *handiwork*—in a higher sense even than we put into the words "works of art." There is nothing of human workmanship to which we can compare it and feel that we have more than hinted *towards* its great meaning. There is something in our word *poem* that uplifts our thought nearer to the divine reality after which it is reaching. A poem is that which utters the poet's best thoughts—"thoughts that breathe," and by their breath make his words burn. It makes us feel that there is in the poet and in us

more than words can express or phrases measure. We even call such work *creation*. "We are God's poem created in Christ Jesus unto good works," wrote Paul.

Is not a true Christian life a divine poem? Look around you for the most thoroughly Christian lives. Read them. Let them sing themselves to you. That patient sufferer from want, from disease, from cruelty, who never murmurs, never desponds, never ceases from thankful acknowledgment of God's never-failing goodness—that burdened mother, that patient teacher, that busy merchant, that trusted banker, that diligent day-laborer, in whose daily life you see the very spirit of him "who went about doing good" in Galilee and Judea, and whose meekness and conscientiousness and steadfastness and patience and courage are blended in harmony like that of an anthem—is not God uttering to you in such lives, his own best thoughts and deepest feelings? Do not such lives suggest to you more and deeper divine things than they disclose?

Do not neglect to read these poems, do not overlook them while you busy yourselves in hunting for blemishes or defects in the paper upon which they are written. Do not occupy yourself with criticising the ordinary lives of professing Christians, and muttering doubts whether they have any divine poetry in them. If you wish to know what divine grace can do, look where it is doing its best.

And what a blessed thing it is to *be* one of God's poems, "written not with ink, but with the Spirit of the living God!" Would you like to be that? You can be. His grace is offered to every one of us for just that.

TRUTH MILITANT.

Our Lord, in His incarnate state, set an example of meekness, gentleness and patience, which no follower of him has ever fully copied. He fulfilled the prophetic description of him: "He shall not cry, nor lift up, nor cause his voice to be heard in the street." His recorded teachings are opposed to strife and violence and to the indulgence of all the passions that lead to them. Yet he once said: "Think not that I am come to send peace on earth; I came not to send peace, but a sword." What did he mean by this saying? Looking back now through the history that has fulfilled it, we have no difficulty in understanding it. He knew that the promulgation among mankind of the truth unto which he came to bear witness, would, in fact, occasion strife and contention; yes, cruel and bloody violence. Hearty and prompt obedience to his teaching would prevent all unbrotherly strife, but he foresaw that most men would not be obedient—none perfectly and immediately so. Looking far on in the ages, he could see the fulfillment of the prophet's vision—all weapons of war exchanged for implements of peaceful and productive industry; the lion and the ox quietly eating straw together; the kid sleeping safely between the paws of the leopard. But he looked for this to be realized only after long ages of conflict between the spiritual forces of his kingdom and the malignant powers of evil. During the period while his principles would be permeating human society, making their way to final ascendancy, the force of those principles, in collision with the falsehoods and the passions opposed to them, would occasion terrible conflicts, bitter enmities, fierce and unrelenting hostilities. Even at such cost, our Lord, clearly foreseeing it, deliberately purposed to have his principles promulgated, and neither to fail nor be discouraged until he should fully set judgment in the earth.

The kind of peace which can be obtained by universal acquiescence in wrong and falsehood, by the ignoring of solemn truth and the negation of righteous principles, the kind of peace which results from indifference and apathy, and caring only for ease and pleasure—all such peace he meant to break up. All

the strife and tumult and agonizing struggle which would result from the contact of righteous principle with obstinate selfishness—from the persistent, earnest protest of evangelized human consciences against wrong—all this he deliberately accepted as the clearly foreseen process by which his kingdom of truth and righteousness and ultimate peace should come in this world. He preferred that there should be tumults and strifes, and wars resulting from the conflict of true with false principles, rather than that communities should remain stagnant in apathetic indifference to truth and righteousness. He wanted only such peace as would kiss righteousness. He purposely inserted the leaven of his teaching into human society, knowing how it would seethe there, how it would heave and vex and agitate the mass until the whole is leavened. Thus it was that our Lord came not to send peace on the earth, but a sword. That was the purpose of his coming. This is entirely consistent with his mild and pacific disposition, and his ultimate purpose to reign as Prince of Peace.

When an unhappy father brought to Jesus his child, tortured by a malignant demon which the disciples had been unable to cast out, he did not hesitate to compel the evil spirit to depart, although in doing so he rent the victim so sorely, that he lay "as dead."

Deep and dark is the mystery of evil under the government of the supremely GOOD—not only in respect to its origin, but in respect to all its history, including the phenomena of its expulsion. Everywhere and always it demonstrates its essential character, its utter malignity. The divine processes for the cure of it first develop its hatefulness; increase its intensity; rouse it to its most violent activity.

Our Savior entered into his struggle with evil fully understanding that it would be "the conflict of the ages." He was able, with divine composure of mind, to contemplate the ages of strife, of strenuous debate, of fierce contention, of red carnage, which it would cost to win for holy Truth, complete ascendancy in this world.

This year is closing amid unusual "distress of nations with perplexity—men's hearts"—

statemen's hearts, hearts of kings and emperors—"failing them for fear, and for looking after those things which are to come upon the earth." It is at just such a time that our Lord bids his disciples "look up and lift up their heads" in assured confidence that their "redemption draweth nigh." That confidence is not that we shall not be called to suffer, but that the suffering is the predestined prelude to triumphant joy.

Let us strengthen our hearts for whatever we may have to do or to endure, and for whatever things are to come upon the world in 1896, by reflecting that our Lord expected his truth to advance in the world to its final and decisive triumph, not without agonizing struggles and fearful commotions. Even in the bloody horrors of war, we may behold the sure coming of the reign of righteousness and peace.

THE ALTAR ED.

The conquest of Canaan had been accomplished by the children of Israel under the leadership of Joshua, and the tribes were taking possession of their respective shares of the promised land. Two tribes, and half of another tribe, had had their portion assigned them on the east of the Jordan. They had left their families and household goods there, having hastily prepared dwellings and shelters sufficient for the temporary purpose, while all the men capable of military service, had gone over with their brethren of the other tribes, and bravely and faithfully assisted them in subjugating the land which they were to inhabit. All this had been distinctly stipulated between them and Moses, and was faithfully fulfilled under Joshua. Joshua gave full and honorable testimony to this, and having no further need of their assistance, he dismissed them, to go and take possession of their own lands. In thus mustering them out of the military service, that pious commander did not fail affectionately and solemnly to charge them faithfully to keep the commandments and ordinances of Jehovah their God.

When they crossed the Jordan and realized that henceforth its waters were to flow between their homes and those of the other tribes, the fear sprung up in their minds, that at some future day, they or their children might be disowned as part of the nation of Israel. The fear was not wholly unreasonable. Their separation by the unbridged river was likely to prevent frequent intercourse. They did not have our modern facilities of intercommunication. It was by no means

certain that the people on the opposite sides of the river might not become strangers to each other; nor that the more numerous and powerful portion might not exclude the smaller and weaker from the national privileges, disowning their right to be partakers in the national worship and covenants. The danger of forfeiting this spiritual inheritance gave them the deepest concern. What they most dreaded was that their children might be scornfully asked by the children of the other tribes: "What have ye to do with Jehovah the God of Israel?"

To provide some substantial security against this, they built an altar, after the pattern of that which God, by Moses, had directed to be built for the national worship. The report of this, having been carried back to their brethren, produced an intense excitement among them. They understood the transaction to be of exactly the opposite purpose to what was really intended. They thought it looked like the setting up of a separate worship for the tribes east of the Jordan, the incipient measure towards a separate nationality. This they do not appear to have resisted merely on grounds of secular patriotism, as nations are apt to resist any proposed dismemberment; but from the well-grounded conviction that such a secession from the sacred and covenanted nationality would really be a revolt from their covenant God.

So they sent an eminent member of the national priesthood and with him ten eminent princes to remonstrate with their brethren. Not only so, but they had gathered in arms at Shiloh, a determined host of veteran war-

riors, and were ready to march against the offending tribes, if their embassy should not bring back a satisfactory answer. If that altar had proved to be what they supposed, and if the tribes had meant it as a symbol or means of national separation, those sturdy men would doubtless have hurled every stone of it into the Jordan, and perhaps would have compelled the people who built it to take their families and goods and cattle across the river, and locate where the national institutes could be effectively enforced upon them. Happily Phinehas and his associates in the embassy obtained a perfectly satisfactory explanation, and carried back the assurance that their brethren's altar was intended to be a symbol and pledge of national unity, and of adhesion to their ancestral covenant.

The altar by Jordan was not to be used for the offering of sacrifices, which the Lord had appointed to be done at Shiloh; but was to stand a copy of the altar at Shiloh—"a witness between us," said they, "that Jehovah is God." So they named the altar ED, which means WITNESS.

An exceedingly instructive feature in this narrative is its exhibition of the care which God's people took not to let their families be deprived of the religious privileges to which they had been accustomed, and by which they had been blessed in preceding generations, by reason of their remote residence from established centres of religious influence.

How like this is the care which is needed in our wide country, where portions of our people move away from their early homes and settle in new and remote regions?

Home missions, Church erection, Sabbath-school missionary work have their sweetest meaning and use just here.

And are not we American Christians quite as liable as were those Israelites to misunderstand our brethren, and to wrong them by hasty and harsh judgment?

Does history give a finer example of the manly candor and considerateness by which unavoidable temporary misunderstandings should be early corrected and prevented from breaking out into unbrotherly strife?

CHURCH ERECTION REMINISCENCES.

It was early in the second half of the century now so nearly ended, that the branch of the Presbyterian Church, then called New School, undertook to create a Fund for aiding feeble congregations in providing themselves with houses of worship. Simultaneous collections were to be undertaken in all the congregations on a Sabbath in November, 1853, aiming to realize a fund of \$100,000. That full sum was reached in 1856. It was put into the custody of a board of trustees incorporated by the Legislature of New York. This fund was to be loaned, in sums of a few hundred dollars, to congregations needing it, in manner somewhat similar to the present administration of the Manse Fund.

This method did not prove so satisfactory in its application to houses of worship as it is found to be in respect to manses, and the interest on the part of the fund not used, increased its amount to about \$127,000.

Several successive General Assemblies hav-

ing carefully considered the subject, the General Assembly of 1866 changed the plan. The system of loans was abandoned; the principal was securely invested, and the interest was thenceforth to be given to congregations under conditions similar to those now in use by the Board of Church Erection of the reunited Church, incorporated in 1871.

Some years before the creation of this fund by the N. S. General Assembly, a similar fund had been established by the Synod of Missouri, from contributions obtained in the Eastern States by Rev. Artemas Bullard, D.D., with the promise of the Synod that, if \$10,000 should be thus given, the Synod would no longer sanction applications from congregations for aid from the East. The sum actually thus secured fell short of \$10,000, but it had the promised effect at the East, and the desired effect in Missouri. It was a noticeable coincidence, that the Synod of Missouri had changed the plan of adminis-

tering this fund from loans of the principal, to donations of the interest, shortly before the General Assembly made the same change while convened in the oldest church in that Synod.

Going back to 1853, I recollect very distinctly presenting the Assembly's plan with what force I could to the congregation of which I was then pastor in Auburn, N. Y. I was made happy by an appreciative response from the congregation. A few evenings after that Sabbath, I made a pastoral call upon a widow, the mother of six children, whose father had died while the youngest was an infant. She had borne her burden of grief with as beautiful resignation as I have ever witnessed, and all her burden of toil and care with as beautiful patience and as admirable fortitude—the patience and fortitude of Christian faith. “Working willingly with her hands,” “looking well to the ways of her household,” never eating nor feeding to her children “the bread of idleness,” she had so stimulated, directed and combined their exertions with her own as to keep them always above penury, and to secure for them self-respect and the respect of all about them. My call upon them that evening was in a very humble dwelling, built almost as cheaply as timber and boards can be framed and fastened together, so as to be weather-proof and comfortable, yet it was as neat and tidy as the homes of my more affluent parishioners. She would not let her pastor go away without modestly claiming his congratulation on her having recently made the last small payment which assured the possession of that modest home for her and her children. In the spacious and elegant home of one of those children her old age is now tenderly and lovingly sheltered. Before she mentioned that happy completion of the payment for her house, she put into my hand a silver coin as her contribution to the Church Erection Fund. My fingers touched that coin as a holy thing. I believed that the Master saw it with the same pleasure with which he beheld the two mites of that other widow as she dropped them into the treasury. That coin has been held in my memory as a special symbol of the sacredness of that fund, and of the blessed

work which it, with all that our united Church has added to it, goes on doing for the little flocks for which it is the Master's pleasure that comfortable shelter shall be provided.

A LATER REMINISCENCE.

In 1866, I was ministering to the first Presbyterian Church in St. Louis, where the General Assembly of that year made the change in the plan of this fund already described. That congregation, in the preceding year, had contributed over \$1,500 to the cause of church erection, in aid of two small congregations needing such help. One was in St. Joseph, Missouri, the other in Kansas City, Missouri. That Second church of Kansas City had then recently been organized, under the pastoral care of Rev. Timothy Hill. The house which it was thus helped to build was a neatly framed building, commodious, tastefully finished, a good model, as I thought, of the wise economy which should always prevail in the use of such sacred funds. The seats which were placed in it were given by the First Church in St. Louis, and had originally been in the first house of worship of that church, now the oldest Protestant church west of the Mississippi. It was as pleasant to think of Timothy Hill preaching to people in Kansas City, seated on the same benches on which audiences in St. Louis had listened to Giddings and Potts and Wisner and Bullard, as it is now to know that that little chapel was so soon superceded by the large and costly edifice in which crowds have sat under the eloquent preaching of Charles L. Thompson and George P. Hays.

The Board of Church Erection can now furnish any number of opportunities for investment of small sums or large where they will give shelter to infant congregations, some of which—and who knows which ones?—will grow strong and wealthy and beneficent. If only a few of such self-denying gifts may be brought to earthly notice by some pastor's reminiscences in the middle of Century XX, none of them will fail of their reward after all centuries of earthly history are numbered and passed.

H. A. N.



THE PRESBYTERIAN HOUSE, PHILADELPHIA.

Our picture represents the new Presbyterian House as it is to be. It is to be built by the Presbyterian Board of Publication and Sabbath-school Work on the lot recently purchased and held by that Board in trust for the Presbyterian Church in the United States of America. It is to have three fronts—one looking south upon Walnut street, one looking east upon Juniper street, one looking north upon Sansom street. The Walnut Street front measures 75 feet; the Juniper Street front, 325 feet. The Sansom Street front is of less width than that on Walnut Street by an open way for cartage extending about half way to Walnut Street. Beneath this drive-way, securely placed, will be the engines for heating and lighting the building and lifting its elevators. Of these there will be three near the Juniper Street entrance, and one near that from Sansom Street. The basement is to be principally occupied for packing and storing. The first floor above the basement is designed for the book business of

the Board of Publication, with store, periodical department and business offices. On the second floor are to be two auditoriums, the larger one having, with its gallery, a seating capacity of 1,200. All the Philadelphia agencies of the Church are to be provided with suitable rooms, viz: The Board of Publication and Sabbath-school Work, the Boards of Education and Ministerial Relief, the Presbyterian Historical Society (a fire-proof library), the Church at Home and Abroad (editorial rooms), the Stated Clerk of the General Assembly, the Women's Board of Foreign Missions, and Women's Committee of Home Missions, also other Presbyterian agencies.

The residue of the building is to contain 150 offices, with all suitable conveniences, for rent.

The present Publication House, the occupancy and use of which will continue until the new building is completed, fronts North on Chestnut street and south on Sansom street, and has no other front, the space be-

tween it and Juniper street, on the East, and west of it, to Broad Street, being occupied by other buildings. The advantages of so much additional light and air from the long eastern front on Juniper Street are obvious, while the higher market value of property on Chestnut Street than of that on Walnut Street, makes the financial advantage of the change no less evident. For all the purposes of the Presbyterian House, the new location is as good as the old one. We are informed that the contracts for the new building are made, and the work of removing the structures now covering the new lot has begun. It is expected that the new house will be finished

and ready for occupation early in 1897; and it is not improbable that the General Assembly of 1897 will hold its session in the large auditorium, which will be made commodious for that and all similar uses. In our December issue, or sooner, we expect to tell our readers exactly where in the new building they may then find the editors of the CHURCH AT HOME AND ABROAD, and the men and women representing all the other agencies of the Presbyterian Church that are located in Philadelphia. They will all then be easy to find, and all ready to welcome everybody who is interested in the work which the Church entrusts to them.

THE RED CROSS, AND THE STAR-SPANGLED BANNER.

Rev. Dr. Dennis, as reported by *The Evangelist*, "drew the simple outline of national recognition by Congress of the great crisis in Turkey, and filled in the foreground with one of our great ocean steamships, freighted with food and supplies of all kinds, flying the American flag, but carrying the representatives of the Red Cross Relief Association for suffering humanity, crossing the sea, passing the Bosphorus, and landing its stores and its kindly ministers of mercy at points of the Black Sea coast accessible to the perishing and distressed. Another ship might reach the Syrian coast, and so havens of refuge and sources of supply be established without fatal delay."

Another paper suggests that the known emblem of that Association is offensive to Moslems, and might excite their enmity dangerously.

But is not that emblem seen on the flag of every British vessel? If the powers that be in Constantinople can look with composure upon that emblem on the flag of a nation whose ships have bombarded their cities in some past years, can it offend them when accompanying the flag of a nation from which they never suffered a hostile or discourteous act, and when it represents a work of mercy in view of which the Sublime Porte has united with all the great powers of Europe and America, and also with Japan and Siam, in

an international covenant making it welcome and inviolable even on their battle-fields.

In the present work of mercy, it may be necessary and proper that the society's emblem shall bear the red cross and the red crescent side by side. To this we see no objection. Honest Moslems and honest Christians should not object to working together thus.

That there shall be no unnecessary flaunting of that flag where, not being understood, it might offend honest Moslems, we can trust Clara Barton. That it shall not be insulted beside the Stars and Stripes, we can trust the commanders of our national vessels.

Shall we let the homeless and impoverished thousands in Turkey or Syria shiver and starve, lest the only available means of sending them blankets and bread should hurt somebody's feelings?

LATER:—It is announced that Miss Barton, as President of the American Red Cross Association, has consented to go to Turkey and have charge of the distribution of food and clothing and whatever other provisions are necessary for the sufferers there, as soon as the necessary funds are assured. She does this calmly, with full appreciation of the difficulties and dangers, and with the courage of Christian womanly faith and love. Is there a true heart of man or woman in all Christendom that will not sincerely say, *God bless the Red Cross Association?*

FEMALE LIFE IN MOROCCO.

BY REV. JAMES JOHNSTON.

Morocco is within five days steam of England, and not many more of America; yet the state of its people is similar to what it was a thousand years ago, namely, one of semi-barbarism, and, in some respects, going backwards. Such is the direct fruit of Moslem corruption, religion and misgovernment. Though an empire of delightful climate, fertile soil and wealth of natural resources, covering some 260,000 square miles in the northwest corner of the Dark Continent, and occupied by some 8,000,000 souls, embracing Moors, Arabs, Berbers and Jews, it is to-day down-trodden and lost to civilization, humanity and God. Failing signs of European intervention to effect the redemption and just government of Morocco, owing to the mutual jealousies of France, Spain and England, there is gladness in beholding handmaids of the Cross, with all the living beauty of heroic piety, consecrating themselves for the emancipation of their own sex. The North Africa Mission and the South Morocco Mission have given a noble example to Christendom by sending Christian women to their degraded Morocco sisters. The former has at least twelve ladies engaged in educational, medical and evangelistic work at Tangier, Fez, Tetuan and Casa Blanca; and the latter, ten female missionaries at Mazagan, Saffi, Mogador and Marakesh. Already, after a few years of labor, these are showing the supercilious Moor, who tolerated them because "they could do no harm," that their energies have been quietly preparing the way for a social, if not, also, a spiritual revolution.

In Morocco the lot of woman, generally speaking, is appalling. As elsewhere, under Mohammedan sway, she is a victim of privation and outrage. From the day of her birth to that of her death she is treated as an inferior being, denied privileges and rights, and subjected to a life scarcely distinguishable from captivity. Her arrival as a babe is an event not to be mentioned, except as lamented, provoking a gloom which fills the dwelling. "The threshold," it is said, "weeps forty days when a girl is born." As a girl, she is

the slave of her brother, who treats her in a tyrannical fashion. Boys are indulged and flattered, but girls are abused and oppressed. While the boy is sent to school for the purpose of learning to read,—particularly the Koran,—and to write, this is denied the girl, as unnecessary for her. Her mind is untrained; her knowledge restricted to mere gossip and scandal, or the filthy stories and legends which may have filtered into the harem. Seeing that woman has no place or footing in the system of Islam, she never attends the mosque or public worship, and so grossly is her inferiority stamped on the mind of a Moor, that he has been known to tell the lady missionary to take the gospel to a cow rather than to one of his wives. In such mental incapacity and spiritual darkness, Moorish women live, suffer and die.

One event alone casts a brief garish light across the Moorish woman's path. This is her wedding. When the bargain is arranged between the relatives, and the father has sold his daughter, the bride, who has had no communication with, or sight of, the bridegroom until the nuptial day, is dressed in gay attire, and, accompanied by a jubilant cavalcade, escorted to the husband, into whose custody she is then taken. From that isolation she afterwards emerges only at rare intervals, under cover of night, and closely veiled. If she happens to be the wife of a rich Moor, she is one of a number of the same kind, who, in company with slave attendants, are subjected to the degrading existence of the harem. Of the outside world, she sees and knows nothing, unless by a passing glimpse from the flat roof of the housetop. Even if married to a moderately circumstanced Moor, she is always exposed to rival wives, resulting in heartburnings, jealousies and cruelties, from which there is little chance of escape. Unable, like her Christian sister, to find solace in reading, her troubles in the harem produce stupor and indifference, or abandonment to mirth. Here and there the condition of a Moorish woman may be different, but the above picture represents the

thankless heritage of thousands bound by Moslem law under the accursed system of polygamy. The poorer Arab woman is a household drudge, having, it may be, a little more of so-called liberty. She carries water, toils in the fields, gathers roots, makes charcoal, and bears heavy loads on her bent back. See her there trudging for miles over a blistering road, crushed by her burden, while her lord sits with imperturbable dignity on his favorite mule.

CONDITION OF WOMEN.

A Moorish woman is the property of her husband. Having no rights, she has no redress, and oppression is visited upon her with impunity. On the most trivial pretext, or none, her lord may cast her adrift, an outcast and a wanderer. Nor is it uncommon, if she is taken ill, or if her disease lingers, for the Moor to banish her, either to recover or perish out of doors. For a woman to be ill in Morocco is a misfortune indeed, to ameliorate which Christ-like ministries are performed by the South Morocco Mission. If in a state of suffering, the Moorish woman is allowed, infrequently, to go to the native doctor, who is seated in the market place, surrounded by the implements of his calling. An array of flat irons, a small firepot of charcoal, and a huge black bottle constitute his stock in trade. Whatever the disease, external or internal, there is invariably one mode of remedy. He places the iron in the fire until it is red hot, and then applies it to the part affected, after which the patient must swallow a draught of a mysterious potion. What this barbarous ordeal entails may be more easily imagined than described. To the rescue of their suffering sisters from such misery, an increasing band of devoted women are devoting themselves, where the male medical missionary is refused admission. These loving messengers of Christ are the answer to the Moorish woman's cry:—

“Is there no resting-place from sorrow, sin and death?

Is there no happy spot where mortals may be blest;

Where grief may find a balm, and weariness a rest?”

Slavery has a stronghold in Morocco, and, inevitably, the slave trade is practiced, causing widespread and awful misery. Slave markets are regularly and openly held in the towns of the interior, the depots for the hapless creatures brought for sale over the great Sahara. By the death of the late Sultan and the accession of a mere boy to the throne, creating an unsettled state of affairs, the traffic in human flesh is making regrettable development. A North Africa missionary states that after residing and travelling in Morocco for several years, he can bear undeniable testimony against gangs of Arab slave-raiders and buyers of innocent boys and girls. Of the existence of slave markets, there is no doubt in the towns along the Atlantic seaboard, in Morocco city, and in Fez, the capital of Northern Morocco, where children of tender years, as well as pretty young women are sold in the most shameless fashion. Slave girls in charge of swarthy-looking captors, have been driven across the Soudan—a camel journey of forty days' duration: Young women or mere children were separated two by two and then paraded up and down in the public gaze, or forced to submit to examinations of the most humiliating and degrading character. Some of the girls were terrified and others silent and sad. Every movement was watched by the captives, anxious to know their fate. Heart-breaking are the stories from the lips of these slaves, of indescribable horrors in crossing the desert plains—cramped with bruises, parched with thirst, suffocated in panniers, while their sole food was a handful of maize. Numbers of the desert children never reach the slave market, their corpses lie rotting by the wayside, beneath a burning African sun, or, may be, consumed by the vulture.

Surely the voice of the living and the dead from the dark Soudan and cruel Morocco must appeal to the friends of mankind in Europe and America, and hasten the time when the millions of our fellow-creatures across the North African continent shall find in Christ “a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land.”

ADDRESS AT THE OPENING OF THE NEGRO EXHIBIT IN THE ATLANTA EXPOSITION.

BY BOOKER T. WASHINGTON.

One-third of the population of the South is of the Negro race. No enterprise seeking the material, civil or moral welfare of this section, can disregard this element of our population and reach the highest success. I but convey to you, Mr. President and Directors, the sentiment of the masses of my race, when I say that in no way have the value and manhood of the American Negro been more fittingly and generously recognized than by the managers of this magnificent exposition at every stage of its progress. It is a recognition that will do more to cement the friendship of the two races than any occurrence since the dawn of our freedom.

Not only this, but the opportunity here afforded, will awaken among us a new era of industrial progress. Ignorant and inexperienced, it is not strange that in the first years of our new life we began at the top, instead of at the bottom, that a seat in Congress or the State Legislature was more sought than real estate or industrial skill, that the political convention or stump-speaking had more attractions than starting a dairy farm or truck garden.

A ship lost at sea for many days suddenly sighted a friendly vessel. From the mast of the unfortunate vessel was seen the signal: "Water! water! we die of thirst!" The answer from the friendly vessel at once came back: "Cast down your buckets where you are." A second time the signal, "Water! water! send us water!" ran up from the distressed vessel, and was answered, "Cast down your bucket where you are." And a third and fourth signal for water was answered, "Cast down your bucket where you are." The captain of the distressed vessel at last, heeding the injunction, cast down his bucket, and it came up full of fresh, sparkling water from the mouth of the Amazon river. To those of my race who depend on bettering their condition in a foreign land, or who under estimate the importance of cultivating friendly relations with the Southern white man, who is their next door neighbor, I would say, "Cast down your bucket where you are"—cast it down in making friends in every manly way, of the people of all races by whom we are surrounded.

Cast it down in agriculture, mechanics, in commerce, in the domestic service and in the professions. And in this connection, it is well to bear in mind that whatever other sins the South may be called to bear, when it comes to business, pure and simple, it is in the South that the Negro

is given a man's chance in the commercial world, and in nothing is this Exposition more eloquent than in emphasizing this chance. Our greatest danger is that in the great leap from slavery to freedom, we may overlook the fact that the masses of us are to live by the productions of our hands, and fail to keep in mind that we shall prosper in proportion as we learn to dignify and glorify common labor, and put brains and skill into the common occupations of life; shall prosper in proportion as we learn to draw the line between the superficial and the substantial, the ornamental gewgaws of life and the useful. No race can prosper till it learns that there is as much dignity in tilling a field as in writing a poem. It is at the bottom of life we must begin, and not at the top. Nor should we permit our grievances to overshadow our opportunities.

To those of the white race who look to the incoming of those of foreign birth and strange tongue and habits, for the prosperity of the South, were I permitted, I would repeat what I say to my own race—"Cast down your bucket where you are." Cast it down among the 8,000,000 Negroes whose habits you know, whose fidelity and love you have tested in days when to have proved treacherous meant the ruin of your firesides. Cast down your bucket among these people, who have, without strikes and labor wars, tilled your fields, cleared your forests, builded your railroads and cities, and brought forth treasures from the bowels of the earth and helped make possible this magnificent representation of the progress of the South. Casting down your bucket among my people, helping and encouraging them as you are doing on these grounds, and to education of head, hand and heart, you will find that they will buy your surplus land, make the waste places in your fields to blossom, and run your factories. While doing this, you can be sure in the future, as in the past, that you and your families will be surrounded by the most patient, faithful, law-abiding and unresentful people that the world has seen. As we have proved our loyalty to you in the past, in nursing your children, watching by the sick-bed of your mothers and fathers, and often following them with tear dimmed eyes to their graves, so, in the future, in our humble way, we shall stand by you with a devotion that no foreigner can approach, ready to lay down our lives, if need be, in defence of yours, interlacing our industrial, commercial, civil and re-

ligious life with yours in a way that shall make the interest of both races one. In all things that are purely social, we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress.

There is no defence or security for any of us, except in the highest intelligence and development of all. If anywhere there are efforts tending to curtail the fullest growth of the Negro, let these efforts be turned into stimulating, encouraging and making him the most useful and intelligent citizen. Effort or means so invested will pay a thousand per cent, interest. These efforts will be twice blessed—"blessing him that gives and him that takes."

There is no escape, through law of man or God, from the inevitable:—

"The laws of changeless justice bind
Oppressor with oppressed;
And close as sin and suffering joined,
We march to fate abreast."

Nearly sixteen millions of hands will aid you in pulling the load upwards, or they will pull against you the load downwards. We shall constitute one-third and more of the ignorance and crime of the South, or one-third of its intelligence and progress; we shall contribute one-third to the business and industrial prosperity of the South, or we shall prove a veritable body of death—stagnating, depressing, retarding every effort to advance the body politic.

Gentlemen of the Exposition, as we present to you our humble effort at an exhibition of our progress, you must not expect overmuch. Starting thirty years ago, with ownership here and there in a few quilts and pumpkins and chickens, (gathered from miscellaneous sources), remember the path that has led from these to the inventions and production of agricultural implements, buggies, steam engines, newspapers, books, statuary, carving, paintings, the management of drug stores and banks, has not been trodden without contact with thorns and thistles. While we take pride in what we exhibit as a result of our independent efforts, we do not for a moment forget that our part in this exhibition would fall far short of our expectations but for the constant help that has come to our educational life, not only from the Southern States, but especially from Northern philanthropists, who have made their gifts a constant stream of blessing and encouragement.

The wisest among my race understand that the agitation of questions of social equality is the extremest folly, and that progress in the enjoyment of all the privileges that will come to us

must be the result of severe and constant struggle, rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracised. It is important and right that all privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of these privileges. The opportunity to earn a dollar in a factory, just now, is worth infinitely more than the opportunity to spend a dollar in an opera house.

In conclusion, may I repeat that nothing in thirty years has given us more hope and encouragement, and drawn us so near to you of the white race, as this opportunity offered by the Exposition, and, here bending, as it were, over the altar that represents the results of the struggles of your race and mine, both starting practically empty-handed three decades ago, I pledge that in your effort to work out the great and intricate problem which God has laid at the doors of the South, you shall have at all times the patient sympathetic help of my race; only let this be constantly in mind, that, while from representations in these buildings of the product of field, of forest, of mine, of factory, letters and art, much good will come; yet, far above and beyond material benefits, will be that higher good that, let us pray God will come, in a blotting out of sectional differences and racial animosities and suspicions, in a determination to administer absolute justice, in a willing obedience among all classes to the mandates of the law. This, coupled with our material prosperity, will bring into our beloved South a new Heaven and a new earth.

NOTE.—We are informed by Rev. Dr. Payne, that we made a mistake in our printing of his article in our December issue, entitled *The Negro at the Exposition*. The portrait at the top of page 496 is erroneously entitled *Rev. J. W. E. Bowen, D. D.* It should have been designated, *Mr. I. Garland Penn*. Mr. Penn was the Chief Negro Commissioner of the Atlanta Exposition. Rev. Dr. Bowen delivered an oration, quite as notable as that of Mr. Washington. Dr. Bowen is the one colored professor in the Gammon Theological Seminary. Some pictorial illustrations of the good work done at the Tuskegee Institute were kindly promised us, to be used in connection with Mr. Washington's address, but they have failed to reach us before we must go to press.

HOME MISSIONS.

NOTES.

Our missions were never in a better condition than at present, and never before so ably manned. But alas! for the neglected fields that are white to the harvest!

Eighty-one churches have been brought into being by means of the mission schools of the Woman's Executive Committee in the seventeen years of its existence.

The Rev. Dr. Williams, of Muskogee, has received fifty into his church during the past year. The Christian Endeavor society is a potent factor in the life and growth of this church.

Rev. Ralph J. Lamb, of Park Hill, I. T., recently received seven heads of families into church membership. An unusual and encouraging feature of his work is that a majority of his congregation are men.

Let it be remembered that *nine months of the current fiscal year have gone*. We entered upon this year owing \$364,850.05 with a million dollars' worth of current work to provide for? Only three months remain of the fiscal year in which to complete this business.

The nomadic habits of a numerous class of people who roam from Arkansas westward through Indian Territory and Oklahoma and back again, explain what Rev. J. H. Aughey means when he says he is "preaching to a procession." But he derives encouragement from the fact that the best class settle and remain.

The monstrous religious ideas of the untaught among the Indians, the Mexicans and the Mormons are indicated by the estimation in which the converted among them hold the true faith. The Christianized Indian exclaims "Jesus can save little girls." The

converted Mexican says: "True religion instructs and does not bring sorrow." Those who are brought out of the darkness of Mormonism into Gospel light say: "True religion brings liberty."

Drought has sorely tested the courage of the people in the new agricultural regions. But it is not an unmixed evil. It has weeded out the faint-hearted from the resolute and so has improved the fibre of society. It is a pretty hard experience, but it is the hot and dry process that separates the gold and silver from the slag.

Concert of Prayer For Church Work at Home.



STARTING A NEW TOWN.

THE NEW WEST.

Thirteen states and four territories compose our New West. Utah, the forty-fifth state, has entered the sisterhood by complying promptly with every requirement of the Enabling Act. So rapid is the increase of population in our New West and so steady the march of events, that the four remaining territories have already presented strong claims to statehood. But, from the standpoint of Home Missions, it makes little or no difference whether in or out of the union of states. This vast region is destined to be the scene of our Church's most illustrious work.

A map of the United States, which now



hangs on the wall of the Secretary's office, and which was published in 1851, shows that ten of these states and two of the territories were at that time nameless and unknown, even as territories.

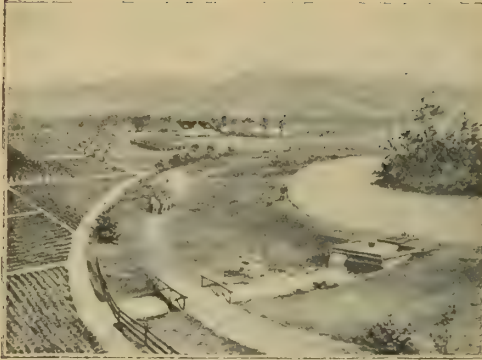
The territory of Oregon included what is now the state of Oregon, together with Washington, Idaho, a part of Montana, and part of Wyoming. Nevada, Utah, part of Wyoming, and part of Colorado were embraced in the territory of Utah. All lying between these two vast territories and the western boundaries of Minnesota, Iowa and Missouri, was a trackless plain, inhabited only by roaming tribes of Indians, and countless herds of buffalo and other wild animals. Kansas and Nebraska, the Dakotas and Oklahoma were not in existence even as territories, and their names had not been coined. California indeed existed, for it had sprung into being a full fledged state in a single year.

What have forty-five years wrought? In 1850, the Presbyterian Church at Benicia, Cal., the first Protestant church in that state, was organized with five members. Four presented certificates, and one was received on profession. The next year a Presbytery was organized with but three ministers. Their nearest neighbor eastward was the only home missionary in Minnesota. The entire population in 1851 within our New West is thus given by the census:

California.....	92,597
New Mexico.....	61,547
Oregon.....	13,294
Utah.....	11,380

Aggregate..... 188,818

The present population in that vast region is 7,049,184. We have twelve Synods, on whose rolls there are 1,187 ministers, 1,556 churches, 100,216 members, and 124,760 Sabbath-school scholars. These churches in the



FARMING IN THE NEW WEST.

New West contributed to Home Missions last year \$55,399, which was 11 per cent. of the contributions of all the churches of our denomination to that cause. One-sixth of our ministers are in this New West, one-fifth of our churches, one-ninth of our members, one-eighth of our Sabbath-school scholars, and one-third of the synods of the Church. This is a marvelous showing for forty-five years of work, and yet, be it remembered that 88 out of every 100 people in our New West are entirely outside of the pale of the Christian Church. In this New West are *six and one-fourth millions* who do not even profess to be Christians of any kind.

We cannot better present the conditions under which our work has been developed, and is being prosecuted, than to quote from the able report presented to the Synod of Indian Territory by the Rev. W. R. King, Synodical Missionary for Oklahoma and Indian Territory. Mr. King says:

In some parts of our Synod the people are absolutely destitute, especially in the newer sections of Oklahoma. In the "Strip" country the people had a hard struggle for existence. In addition to the "hard times" at home, comes the great and appalling debt of the Board, whose shadow falls heavily upon us, bringing retrenchment to the work and hardships to the workers. Debt at that end means stagnation at this. Could the Church realize what this awful debt is doing for the cause of Home Missions, surely she would rise in her strength and pay it at once.

The people who have come to Oklahoma and the Indian Territory are, in a great measure, people who have lost fortunes to retrieve. The country is filled up with unfortunates. The

majority of them have left behind all restraining influences; family ties have been broken; the home has been disorganized; the family altar has been abolished and their religion has been reduced to a piece of writing and carefully laid away in the bottom of the trunk. The people do not feel at home; they are unsettled and uneasy; this makes the church work move slowly.

Our gifts to the Boards and to self-support last year were \$13,305; this year they were \$19,160, an increase of \$5,855, or more than 33 per cent. The average gift per member last year was \$4; this year it was \$6, an increase of 50 per cent. Surely this ought to encourage us, when the older and more established synods have come short of their last year's record. But we can and must do better next year. This year we gave to the Board of Home Missions, \$1,039; for every dollar given we have received \$45 in return. Out of 166 churches, 49 did not give a cent to Home Missions. During the year we have added to our number of communicants 807, an increase over last year of 202, or about 33 per cent. About the same percentage has been made in the increase in our Sunday-schools. We have built 12 houses of worship and organized 8 new churches, with 16 ruling elders. We have now 56 ordained ministers, 6 licentiates, 4 local evangelists and 7 candidates for the ministry. In all this number there are only three pastors and three self-supporting churches. I wish we might have more pastors and fewer stated supplies.

To realize what is yet to be done we have only to look at the extent of our territory and the character of its population. It reaches out east and west about 500, and north and south about 210 miles. It is larger than Pennsylvania, Delaware, Massachusetts and New Jersey combined. It has a population of at least 750,000; of this number, 31,000 are Protestant Christians. The proportion of Christians in the population of the whole United States is one to four; in our two territories it is one to twenty-three.



HARVESTING IN THE NEW WEST.

Such figures are dreadful. If there ever was a place that needed live, energetic work, it is in this country. Wickedness and ungodliness are at high tide in this land. It seems as if the forces of evil were massing themselves in this country for a desperate effort against the kingdom. We could organize churches advantageously in a number of places if we were able to supply ministers. The work among the Freedmen ought to be pushed, and the work among the Indians must have more support. We could place a dozen men to-day among the Indians, if we had them, but all that we can do now is to hope and pray. There are only a few vacant fields in the Synod; nearly all our churches are supplied. Some of the churches have been looked after by the Presbyterian Missionary. Upon the whole, the year among the churches has been very encouraging. A number of special meetings have been held, which have brought blessing to the churches. The increase over last year has been more than 33 per cent.

Because of the debt of the Board, a number of schools have been closed. Last year we had in the Synod 13 schools, with 46 teachers and 1,585 scholars.

There are two extreme views as to the end or motive of education prevalent in the minds of people to-day; the one, whose chief exponent is Matthew Arnold, makes culture the chief end to be reached, ability to move in cultured circles is the goal; to this class belong the famous four hundred; the other headed by Froude makes utility the primary motive of education; the object of this class is to get an education as an aid to temporal advancement; education is lowered to the level of self-aggrandizement; but neither of these motives will develop true men or safe citizens. The true education is that which seeks to train the soul for complete and successful living; whose main motive is the development of the best and purest sentiments of the human soul. All true education must be



THE TOP OF PIKE'S PEAK.

moral first, intellectual secondly. It is not what a man knows that is of value to himself or his country, but what he feels; not the accumulation of facts and figures that may be crammed back in his head, but the live seeds of truth planted in his soul. It is not the man who knows most, but the man who loves most, feels most, lives most, who is needed in the world to-day. You do not educate a man by telling him what he knew not, but by making him what he was not. The student who goes out from college with his head full of figures and facts and his heart empty, goes out to become a menace to society and a peril to the State. The curse of the land to-day is educated rascality. The only hope for the country is in a higher Christian education; this is the need of the world; this is especially the need of the Indian Territory.

The perils that threaten society in this territory are more serious and numerous than in any other part of the west. We are beset on the one hand by the ignorant and superstitious Indian; we are endangered on the other hand by the unprincipled white man. There is no part of the west where so many kinds of life are thrown together; we have the highest and best, and we have the lowest and meanest. There is growing up in our midst a heterogeneous mass of ignorance and vice which like the union of explosive acids, will bring wreck and ruin to this beautiful land unless we educate. The fact is, the Indian is face to face with civilization, and he must rise in his manhood and meet it like a citizen.

There is no getting away from the march of civilization; there is no longer any chance of isolation, and whatever may be done in the future with the Indian in his relations to the United States, there can be no action that will do away with the need of a higher Christian education.



A HOME IN THE NEW WEST.



STEPHEN R. RIGGS, D. D., LL. D.

REV. R. F. SAMPLE, D. D.

It was on a pleasant morning, June, 1837, that an unpretentious little steamer came to the landing at Fort Snelling, where the Minnesota River joins the Mississippi. Among the passengers who had come all the way from the land of the pilgrims to the hunting-grounds of the Dakotas, were a young minister and his wife, on their way to a mission station at Lac-qui-parle. In their journey, they had long ago left nearly every trace of civilization behind them. Towns along the Mississippi, hundreds of miles below, now populous and wealthy, were then rude insignificant hamlets, and nearly all the valley of the upper Mississippi was occupied by roving Indians, or was as uninhabited as the great steppes of Silent Russia. No wonder if a feeling of loneliness came to the travelers in their isolation and far remove from the homes in the happier East.

The arrival of the Pavilion was an event of great interest at Fort Snelling, for steamers came but seldom, and after the long winter, during which all communication with the civilized world was interrupted, the occa-

sional appearance of a vessel was hailed with delight, bearing, as it did, news from a far country. The greetings from the officers of the fort were cordial, and abated somewhat the homesickness which the newly-arrived travelers could not wholly dismiss. The country to which they had come was beautiful. The undulating plains were clothed in grass and dotted with oak openings, whilst here and there was seen the smoke of a few Indian lodges, suggesting the presence of Dakotas, called by the French the Sioux, still permitted to possess their familiar hunting-grounds, and pursue the accustomed chase.

This is Minnesota, the name given it by the poetic red-faces, signifying "whitish water," or the land of "sky-tinted waters." Longfellow had not yet written his "Hiawatha," but Minnehaha poured its curling waters into the deeply-shaded valley below, and a little further on were the Falls of St. Anthony, breaking the silence of the solitudes by their ceaseless roar.

The travelers who came to Fort Snelling on the Pavilion on that memorable day in June, were the Rev. Stephen R. Riggs and Mary Ann Longley, his wife. Mr.

Riggs was born at Steubenville, Ohio, March 23, 1812. His father was a blacksmith, in what was then a pioneer village on the Ohio River, a man of piety, and for many years an elder in the First Presbyterian church. Mrs. Riggs was born in the hill country of Massachusetts, and was the daughter of General Thomas Longley, a member of the General Court, who had borne a somewhat conspicuous part in the war of 1812. Mary A. Longley had been a pupil of Mary Lyon, that most saintly of teachers, and felt the moulding influence of her life.

DR. RIGGS' EARLY EDUCATION.

Mr. Riggs had improved the slender advantages of a rudimentary education, furnished by his native state, and the log school house, with its one window of four small panes of glass, near the teacher's seat, a few apertures in the walls admitting light for the pupils through translucent paper, and benches made of rough pine slabs was the people's college of that day. A large open fire secured ample ventilation. The best educator of minds and hearts, having a commanding influence on the future life, was the Shorter Catechism, that incomparable formula which draws its statements of doctrine and duty from the Word of God. From this Stephen Riggs learned the most of his theology, and in this department of knowledge he excelled. He was converted whilst a pupil in the Academy at Ripley, Ohio. After graduating at Jefferson College, he spent a year at the Western Theological Seminary in Allegheny City, and was licensed to preach the Gospel by the Chillicothe presbytery. His heart turned toward the heathen world. Dr. Thomas S. Williamson had gone to the Dakota Indians. His self-denial and devotion to his work among the aborigines of America inspired like sentiments in his friend Riggs, and the latter prayerfully considered the duty of entering upon the same service. Having counted well the cost, and being deeply impressed that it was God's will that he should give himself to this work, his purpose was resolutely fixed.

DEPARTURE FOR THE WEST.

After a visit with his wife to her early home in Massachusetts, where he supplied for three

months the Congregational church in West Hawley, and having received a commission as missionary to the Dakotas from the American Board of Commissioners for Foreign Missions, he decided that the time for the long journey to his prospective field of labor had come. A farewell meeting was held in the venerable meeting-house at West Hawley, February 16, 1837, and "Mary and I," with many a "God speed you," took their departure. Then railroads were unknown. The lumbering coach was the popular conveyance, and a distance of one hundred miles accomplished in twenty-four hours, was considered rapid travel. Thus they went, in the early spring, from West Hawley to Pittsburg, "a long and toilsome journey," and then, in what seemed a luxurious steamer, the passage delightfully restful, they went down the Ohio River and up the Mississippi, the silence deepening as they went on, until they arrived, as we have seen, at Fort Snelling, on the margin of the land of the Sioux.

EARLY MISSIONARY EXPERIENCE.

Their first experience of missionary life was among the woods that skirted the shores of Lake Harriet and Lake Calhoun, two beautiful little bodies of water three miles from the Falls of St. Anthony, and now within the limits of the city of Minneapolis. Here they met the Rev. Samuel W. Pond, from Connecticut, who had anticipated their coming by at least three years. Mr. Pond had made considerable advance in the acquisition of the Dakota language, and Mr. Riggs gladly availed himself of the aid thus furnished in learning the same. The Rev. Jedediah D. Stevens had also established a mission in a small Indian village on the North shore of Lake Calhoun. As he had learned over five hundred Dakota words, his linguistic wealth was a subject for congratulation. Here in the cabins of the two missionaries, a short bridle-path through the primeval forests connecting them, Mr. Riggs, soon to be known as the leading scholar in the Sioux country, commenced the Dakota Grammar, which appeared fifteen years later. During his brief stay, he preached in the English language, and the older missionaries interpreted his words. But the boarding and day

school Mr. Stevens had established was more popular than the church. Dark-faced girls were glad to learn to use the needle and to write the language, which has been reduced to its then existing form by the Pond brothers, whose cabins were near by.

The Indians did not care for the Gospel. Painted and plumed savages, clinging to the traditional religion of their fathers and looking forward to the hunting-grounds of a future life, where game would be more abundant and their faithful dogs would always bear them company, waived aside this new religion, declaring they would have none of it. And for long years they kept their word. No impression seemed to be made on them. Their minds were as the night when no stars appear, and their hearts hard as the rock. But the seed was dropped and watered with prayer. Surely God's Word shall not return unto him void. He who had called these missionaries to tell of Christ and him crucified, will prosper them in his appointed time. So they waited through the long seed time. The harvest came at last, and with joyfulness they carried their sheaves to the Master's feet.

LAC-QUI-PARLE.

September arrived, and the sojourn at Lake Harriet was at an end. A rude wagon conveyed the recent missionaries to the Fort, nine miles distant, and they embarked on the Macinaw, to go thence to Traverse-des-Sioux. A few days later they arrived at Traverse, the farthest landing on the river. Then their long, exhausting journey of one hundred and twenty-five miles began. Dr. Williamson and Mr. Gideon H. Pond met them at the river with conveyances they had brought from Lac-qui-parle. Their presence was a benediction. The journey occupied thirteen days, including the two Sabbaths on which they rested. Along the way they began and closed each day with prayer. Like Abraham in his long journeys, they pitched the altar beside the tent. The silence of the woods and prairies was broken only by their own voices, and, save a passing bird, no other form of life appeared.

They were thankful when the days of travel were ended. Having arrived at Dr.

Williamson's home, the large upper room was assigned them. The rafters were low, but there was sufficient height under the central line of the roof to stand erect. The furnishings were plain, and most of them were the products of Mr. Riggs' mechanical skill. In this room they lived for five memorable years, during which period three children were born. In the same room, like Judson in the attic in Burmah, Mr. Riggs wrought on his Dictionary, and translated the larger part of the New Testament into the Dakota language, whilst Dr. Williamson was similarly occupied with portions of the Old Testament, each revising the other's work. The church organized in 1836, a year before Mr. Riggs' coming, consisting at the first of seven members, several of whom came from the household of Mr. Renville, a half-breed and fur trader, had a healthful growth, and a few years later numbered fifty persons. Most of them were women.

The community in which Drs. Williamson and Riggs labored was small, but their influence reached far beyond it. Dr. Riggs was a pleasant speaker and a ready writer. The literature of the Dakotas owed more to him than to any other missionary. The Dictionary he prepared, in which work he was assisted by Rev. Samuel W. Pond, who, in fact, compiled a large portion of the work, was eminently useful, serving to interpret the Word of God, whilst being of incalculable value in facilitating oral address. Dr. Riggs was also the author of most of the Dakota books, and the editor of nearly all other books used among this people, whilst he was the historian of the early missions. He wrote "The Gospel among the Dakotas," and "Mary and I, or Forty Years Among the Sioux." He was a man of scholarly habits, and in every respect well deserving of all the honor which was conferred upon him.

THE TRANSLATION OF THE BIBLE.

His greatest work was the translation of the Bible, in which he bore an equal part with Dr. Williamson. At the beginning the translation was from the French, but afterwards from the original tongues, the Hebrew and the Greek. In the first instance, great aid was obtained from that remarkable man,

Joseph Renville, who spoke the French language as well as that of the Dakotas. He had a French Bible, but it is not certainly known whether he was ever able to read it. Dr. Williamson also had become quite familiar with the French tongue. The process was this. Dr. Williamson or Dr. Riggs would read the French, and Renville would translate it, orally, into Dakota. This was of necessity done with deliberation, and repeated often, in order that the greatest possible accuracy might be attained. Thus the Gospel of Mark was translated, and Dr. Williamson went all the way to Ohio to superintend the printing of it. It was a great day in the little church at Lac-qui-parle when the converts read the precious Gospel in their own tongue. It brought Jesus nearer than ever before. He seemed to belong to them, speaking now through the Gospel Mark had written. This was the beginning of a work over which the angels rejoiced, and for which the Church on earth was glad.

The Dakota language did not embrace as wide a range of ideas as did many other languages. The people thought less. The physical horizon was wide, but the mental narrow. There were expressions in the French Bible for which no counterpart could be found in the language of the Dakotas. Then words had to be created or combinations formed, circumlocution availing when no straight path could be found; but the work was accomplished, and it was well done. The Holy Spirit aided the translators, as he had guided the holy men who wrote the original text. Thus book after book was written. For forty years the work went on. The translators were growing more and more familiar with the native and the original tongues as time advanced, and eventually the French Bible was exchanged for the Scriptures as they were first written. In 1879, the entire Bible was given to the Dakotas in their own language.

The record of this accomplishment is found in the history of the Church, and will be sacredly perpetuated. To invent and lay the sub-marine telegraph, which connects continents, and each morning brings the news of the world to our homes, was a

great feat, and the influence of it outruns all our conceptions of it. But to translate the Bible which linked the Dakota speech to the tongue in which God spoke, and build a stairway unto heaven, so that the Indian's country could freely and intelligently commune with the world on high, was an infinitely greater achievement, and this will preserve the names and extend the influence of Stephen R. Riggs and Dr. Williamson until the world shall end—nay, carry both down the endless line of eternity itself. There is no literature like that of inspiration, which has to do with things spiritual and eternal, and is the instrument of salvation. It joins human souls with the divine throne, and makes men heirs of infinite and eternal glory.

It was pleasant to witness the quickening of thought which came with the reading of the Gospel of Mark. Many questions arose in the minds of the Dakotas, and it was a joy to Dr. Riggs and the other missionaries to interpret the Word as it related to the glory of Christ's person and his marvelous grace, and as connected with prayer, or the everyday duties of life. No wonder there was a spiritual quickening among the people, and that some who had scorned the missionaries were willing to sit at their feet, and, through them, learn of him who stooped that they might rise, and died that they might live.

REMOVES TO TRAVERSE-DES-SIOUX.

In the early summer of 1843 Dr. Riggs and his family removed from Lac-qui-parle to Traverse-des-Sioux, and established another mission, where, in the midst of difficulties and disappointments, they did the Master's work. Fire-water was the source of many evils. It obstructed, interrupted, and often defeated their work. Men whose avariciousness was stronger than their devotion to moral principle, for the sake of money, put an enemy into the mouths of the Indians which made them fiends. Strong drink, more than any other single cause, and perhaps more than all other influences combined, lifted great barriers between the missionary and the spiritual results he longed, with God's blessing, to achieve. But Dr. Riggs continued his work; organized a church and added to it, as the months went by, at least a

few souls that have entered upon or are on their way to the saints' everlasting rest.

RETURN TO LAC-QUI-PARLE.

But Dr. Williamson had been summoned to Kaposia, Little Crow's village, below St. Paul. This necessitated Dr. Riggs' return to Lac-qui-parle. It was a trial to leave Traverse-des-Sioux, the little white chapel the people had learned to love, the log cottage which had been to him a happy home, and the grave of Thomas, his brother, who, through the dark waters, had passed into the country of the great King. But when Dr. Riggs and his wife saw the cloud rise from their tabernacle and beckon them away, they went by a long journey back to their work in Lac-qui-parle; they went submissively, even cheerfully, obedient to the will of him who knows what is best for his own.

During their absence, the church had been much reduced by persecutions and death. Among those who had gone above, was Joseph Renville, the devout Christian, a tower of strength in the little mission. Some of the women had gone to Kaposia, following their loved under-shepherd. The congregation seemed small. Yet it was pleasant to meet even so many who gathered at the call of the church-going bell, and found in God a refuge in the time of trouble. They needed Dr. Riggs. They were thankful that he had come. Then, through all the days, when the missionaries were absent, Jesus kept his royal word, "I will never leave thee, nor forsake thee;" and the pious Dakotas said, "For this we are glad."

RETURNING TRIALS.

But trials were repeated. Some of the baser sort opposed the missionaries. They denounced them as trespassers; charged them with using their wood and water, and of pasturing cattle on their meadow-lands, making no adequate compensation for what they took. It was evident something must be done to bring this hostility to an end. Otherwise, the missionaries must return by the way they came. Accordingly, Dr. Riggs called the leading men together and spake to them after this manner:—"We know you, and you know us; if we can stay with you as

friends, and be treated as friends, we will stay. We came to teach you and your children. We have helped you get larger corn pastures; we have furnished food and medicine for your sick; we have often clothed your naked ones; we have spent and been spent in your service. For the help we give you, the water must be free; the wood to keep us warm must be free, the grass our cattle eat must be free. But when we want your best timber to build houses with, as we shall want it, we will pay you liberally for it." They were satisfied. Then all was quiet. The cattle belonging to the mission were not killed. The mission house was not disturbed with fears. God blessed the Dakotas. Their crops were abundant. The herds of bison returned. The streams were full of fish. Better still, the Word was blessed. The Dakotas entered into new experiences; they thought new thoughts, and with both came new words with which to describe them. Christ came into the language. The Holy Spirit began to pour sweetness and power into it. Dr. Riggs said that it was a joy to preach, and the weeks went happily on.

MISSION HOUSES DESTROYED.

But if the morning succeeds the night, yet the day has its setting. A great disaster came to the little church. The Mission houses took fire, and in a few hours nothing of them remained. Clothing was consumed, and most of the books and valuable papers were turned to ashes. Thus the work at Lac-qui-parle came to an end.

REMOVED TO YELLOW MEDICINE.

The Dakotas were sad; their hearts were tender. An attempt to rebuild the Mission houses was abandoned, and the missionaries removed to Hazlewood, near Pay-zhe-hoo-taze, or Yellow Medicine, where Dr. Williamson was in charge. The government agency was there. The Indian community was growing. Most of the members of the church at Lac-qui-parle could readily change their place of residence, and they resolved to go to Hazlewood, a day's journey toward the east. There was sadness in the event, but gladness also, and a better hope. New homes were built, the work was enlarged, and proximity

to the mission station at Yellow Medicine was a source of pleasure as it was of strength. About this time a translation of a portion of Bunyan's "Pilgrim's Progress," prepared by Dr. Riggs, was published, and Dakotas read with delight the words of the Bedford tinker, in memory of whom Montgomery and Wordsworth, and other of the Church's choicest poets, had woven beautiful garlands and laid them on the Dreamer's grave.

THE INDIAN OUTBREAK.

The clouds return after rain. Another great affliction came, greater than any that had gone before; a blessing in strange disguise. It was the Indian outbreak of 1862. In its transactions with the Indians, the government blundered. It gave them less money than had been promised, but intimated that the Great Father would send them valuable gifts. It was, in fact, a substitution of goods for money that was proposed. The gifts were to arrive in the autumn and the Indians were gathered in large numbers to receive them. But the expected gifts were delayed. The Indians waited until winter and could not return to their villages. The result was that the Upper Sioux Agent had to feed over a thousand Dakotas, whilst waiting for the return of spring. In course of time the goods came, but the supply for each was meagre. What were ten thousand dollars worth of these among four thousand Indians. The indignation was profound. Shall we not admit that it was just? The government saw the mistake and promised the \$20,000, which should have been paid in the autumn past. The money also was delayed. The Indians felt that their injury was great. Some of them, inflamed with strong drink, struck the first blow at Acton. Thus a great fire was kindled. It swept on and on; villages were burned, and hundreds of men, women and helpless children were slain. Intoxicated with blood, the warriors urged their way onward. Missionaries fled and the whites everywhere sought places of safety. At length the government sent a strong military force, under Gen. Sibley, to suppress the massacre. The desired result was soon accomplished. Law asserted its power, and the lawless suffered. Many were executed. Clemency was

exercised toward the less guilty. Meanwhile Dr. Riggs, who had acted as chaplain of the military expedition, ministered to the prisoners, some of whom were brought to Christ, whose blood cleanses from all sin.

It was by far the darkest period in the history of missions among the Dakotas. The work seemed to have come to a perpetual end. But God, who rides upon the storm, made the wrath of man to praise Him. The mistakes of the government and the atrocities committed by the outlaws were overruled for good. The Indians were humbled. The power of their chiefs was broken. Prisons were the scenes of triumphant grace. Peace came to all the land of the Dakotas, and has continued to this day. Meanwhile, all missionary effort has been crowned with continual success. In the Presbytery of Dakota there are now twelve hundred communicants. Rev. Dr. John P. Williamson, Dr. Thomas S. Williamson's son, is the superintendent of the Indian work, which has for its centre the Sisseton agency. Native ministers are doing a noble service for Christ and souls. The work of Drs. Williamson and Riggs is yielding an abundant harvest, and the influence which originated in the Indian village of Lac-qui-parle, has reached to every Indian Agency, and to all Indian tribes between the Mississippi and the Pacific coast. To God be the glory.

INSTEAD OF THE FATHERS THE CHILDREN.

Dr. Riggs died at Beloit, Wis., August 24, 1883, in the 72d year of his age, and was buried by the side of his wife. His surviving children are the Rev. Alfred L. Riggs, D. D., Principal of the Santee Normal Training School, at Santee Agency, Nebraska, and editor of the *Iapi Iaye* and the *Word Carrier*; Mrs. Isabella Riggs Williams, who married Rev. Mark Williams, a missionary in Northern China; Mrs. Martha Riggs Morris, formerly connected with the Sisseton Agency, subsequently with the Omaha Mission, and now at Porcupine, So. Dak.; Mrs. Anna Riggs Warner, whose husband is in the Pension Office at Washington, D. C.; Rev. Thomas L. Riggs, a missionary at Oahe, So. Dak.; Henry M. Riggs, Grafton, Mass.; Prof. Robert Baird Riggs, Ph. D., Professor of Chemis-

try in Trinity College, Hartford, Conn.; Mrs. Cornelia Riggs Truesdell, formerly missionary among the Indians, now newspaper writer, Washington, D. C.; Edna B. Riggs, daughter of Dr. Riggs by a second marriage, teacher of music at Granville College, Ohio. A granddaughter, Mrs. Cora Riggs Naples, is a missionary at Kalgan, China; and a grandson, Rev. A. L. Riggs, is his father's assistant in the Normal School at Santee. Thus our missionary's posterity have come to honor, and, with a knowledge of it, this is to him a theme of thanksgiving in heaven, in which "Mary" bears a conspicuous part.

MODEST, CHARITABLE AND TRUE.

Dr. Riggs endured many hardships during his long missionary life, but without complaint. It was to him a great joy to pursue painful paths Christ's feet had trodden. He also knew the helpfulness of the cross, and calmly met any unexpected trial, confident that Christ would come with it and sanctify him through it.

He was always modest, unassuming, a brother to the lowly; by his gentle and sympathetic manner attracting others to himself and retaining them in a life-long friendship.

His convictions of truth and duty were profound and unwavering. Yet he respected those who differed with him, and accorded to them the liberty of thought he claimed for himself. He was remarkably free from dogmatism, severity, and uncharitableness. He held on high the standard of the cross, and for it was prepared to die, yet it was his delight to preach, not as a polemic, or an apologist, but as one who believes and therefore speaks, Cincinnatus-like, quietly turning the furrows of the fallow ground, and sowing precious seed.

His charity was broad. Christ was more to him than sects. He loved the image of Jesus wherever he found it. Beneath the outward distinctions that exist among Christians, he saw the strong, enduring bonds which united all to Christ, and rejoiced in that loyalty to him, which constituted them citizens of heaven.

In his dealings with the Dakotas he was open and frank. He attempted no concealment, even as an expedient, and they placed

in his word a confidence which seldom faltered and never failed. His word was truth. His promise could not be broken.

He often visited the writer's home. It was pleasant to hear him speak of the Saviour's work and the Saviour's love, and of what the Master had done for dark faced Dakotas. In a simple, unostentatious way, he would occasionally speak of his own experiences of grace, of fellowship with Christ, and his hope of glory. He was a true hero, a lofty saint, who lived as seeing him who is invisible, and from his lowly life among the Indians went on high to sit with Christ on his throne. Williamson, Riggs and the Ponds!

"These are the moral conquerors, and belong To them the Palm-branch and triumphal song."

ANNIVERSARY REUNION FUND.—Rev. Dr. Roberts, the treasurer of this fund informs us that the payments on account of it, to the Boards, to November 30, were as follows:

Home Missions.....	\$100,333 76
Foreign Missions.....	48,061 89
Education.....	973 31
Ministerial Relief.....	543 90
Freedmen.....	6,146 67

Total \$156,059 53

The General Committee, at a meeting held December 3, 1895, after viewing all the facts and carefully considering the conditions connected with the Fund throughout the Church, gave it as their deliberate judgment *that the indications show a total of \$350,000 already contributed to the Fund*, of which about one-half has been paid into the treasury.

The Committee request treasurers of congregations, so far as possible, to pay in all contributions by January 1st.

Letters.

ALASKA.

REV. ALONZO E. AUSTIN, *Sitka*:—We miss the poor children we had to send away from the mission, because the treasury was empty. It makes a large blank spot right in the body of our church. Where are they to-day? Scattered for hundreds of miles along the sea-coast. They are indeed "like sheep among the wolves." We know that one of the little girls, at least, was

sold by her aunt to a Chinaman. No doubt some of the others will share a similar fate. From these causes, our prayer-meetings and church services have not been as largely attended this summer as usual, but soon they will come flocking back to us again, and the church will fill up. Whoever else may go, the Lord never leaves us. We have tokens of his presence from time to time, to cheer and comfort us in our work. Quite a number of the older scholars in our school seem to have experienced the new birth. We can say of them, as it was said of Paul, "Behold, he prayeth."

We had some visitors from Kluck-won, the upper village on the Chilcat River, and were rejoiced to hear that a number who joined our church here some years ago, were still faithful, meeting together in each other's houses and holding prayer-meetings. In February, 1890, a native of Yakutat, named Katch Quake, united with the church here; he was a frequent visitor at our house, often spending hours with us in the evening, talking upon some Bible subject. He was hungry for the truth, he seemed perfectly happy to be in our company. Most of the natives are grave and taciturn in their demeanor, but he was an exception; he was always laughing and we knew him and spoke of him as the "happy Indian." At his baptism we named him Henry, and soon after this he returned to Yakutat, and we heard from him at long intervals through the Swedish missionary there and from natives visiting Sitka. The reports from Henry were always encouraging; he was very active in witnessing for Christ among his people, and several have come here and staid several months that they might hear the Gospel, because of what Henry had told them. A few days since, we were agreeably surprised on answering the knock at our door, to see the happy face of our old friend, Henry. After a long and interesting conversation as he was about to leave, he said: "I have not had the Lord's Supper for a long time and have put no money in the basket. I want to give something to Jesus." As he said this, he took out his purse and put four silver dollars down on the carpet. It was Sunday, July 14th, and I told him that the steamer had just brought us news that a special collection was to be taken up on July 7, to help pay the debt. I told him I should send this money to the Board for this purpose. Our boys had all gone to bed and I had no interpreter. I said "how did you learn so much English?" He answered: "The Holy Spirit help us, I think." He knelt and

prayed with us at his own request, before leaving.

I received a large package from Juneau by the last steamer, and, on opening it, found a large Bible for the pulpit—a thank-offering to the Lord from Che-te-teke, a former pupil of the Home, who is married and living in Juneau.

Our energetic carpenter, Mr. G. J. Beck, has organized a Sabbath-school in the Indian village for the poor little children that do not get up to the mission. He has over thirty pupils at present. This is a most excellent work, and if some individual or Sabbath-school would send him, say, fifty illustrated Sabbath-school papers weekly, for small children, and as many Bible picture-cards, they would prove very helpful to him.

ARIZONA.

REV. HOWARD BILLMAN, *Tucson*:—The chief difficulty in dealing with the Indian is found in the habitation to which the cupidity of the white man has crowded him. As a rule, the Indian is much more of a man than has been allowed by the vast majority of his white neighbors. The very people in Tucson, who, a few years ago, said ours was a hopeless undertaking—that the Indian was lazy and could not be made to work—that he was not capable of being civilized,—are now eagerly seeking the young men and women who have been trained in our schools, as laborers and house servants.

The worldly circumstances of the Arizona Indian makes the task of educating and Christianizing him one of very great difficulty. From time to time, I gain increasing confidence in the capacity of the Indian. But, as the years go by, the barrenness and the hopelessness of his earthly estate grow upon me. The cupidity of the white man leaves nothing upon which a weaker than himself can feed and grow. Bitter poverty will always be the lot of our Arizona Indians. Many of them apparently have nothing before them but a nomadic life. The work that has been done and the progress that has been made, make the difficulties of his situation all the more apparent. The boys and girls, however, have taken on solid attainments and great changes have come to pass on the reservation.

FLORIDA.

REV. L. L. HAUGHAWONT, *Crystal River*:—At Crystal River we have had a most gracious and blessed work. Rev. H. Kelwin came to supply

my place for a Sabbath in my absence and remained about ten days. From the first much interest was manifest, as indeed there had been for several weeks before my departure. As a result of his faithful labors, thirty-six persons connected themselves with our church, thus almost doubling our number. But two of these were, strictly speaking, Presbyterians. One or two had been connected with the M. E. Church, several with the Baptist, but most of them were from without.

IDAHO.

REV. THOMAS P. HOWARD, *Boise City*:—The Bethany Church is being graciously revived. Several have been added to the membership. There is a general spirit of interest all around that is encouraging. Boise City Second Church is doing all that could reasonably be expected of her. She has at great sacrifice erected a beautiful house of worship, of which she is very proud; it is to be dedicated on September 15th; after that, she will be able to concentrate her efforts in other directions,

KENTUCKY.

REV. J. T. BOYER, *Campbellsburg*:—During the year, I held a series of meetings at each church with good results. The whole number received into the churches during the year was twenty-four on confession and five by letter, or about 35 per cent. of the present membership.

The churches have always responded liberally according to their ability, to any demand made for church work.

MINNESOTA.

REV. E. M. LUMM, *Rushmore*:—A growing interest in the missionary work is especially noticeable. Attendance good at all the services, and general air of prosperity and "go-ahead-iveness" is manifested. Among the special services of recent date, which have been blessed with large congregations and general good feeling are Missionary Meeting, Children's Day, Harvest Home Service (at Rushmore, August 11th, and at Summit Lake, August 18th). Arbor Day was also observed with the usual offering of trees.

Financially, the prospects are brightening. In view of the abundant crop, there ought surely to be no cause for apprehension in that quarter.

The great, ever-present need here, as elsewhere, is of deeper spirituality, broader charity, and more consecrated lives. For this, give us your most earnest prayers.

MONTANA.

REV. G. MCV. FISHER, *Kalispell*:—I received into this church eleven on confession of faith and two by letter; installed one elder; have preached most of the time four and five sermons each week, besides prayer-meetings; held special services in Kalispell and in the country during part of the winter. Our community has been revolutionized by these meetings. Over twenty were hopefully converted and completely warmed into an earnest endeavor after new obedience, according to their own testimony. I am still preaching in this community once each week. The Lord greatly blessed us in this section, where only one year from last April I began to preach in their new school house.

NEW MEXICO.

REV. F. M. GILCHRIST, *Las Vegas*:—I find that the men have grasped the subjects fairly well, their interest has not flagged and they show great appreciation of spiritual truths. We have enrolled in all twenty-seven students, viz: fourteen evangelists and candidates; nine teachers and four younger pupils. Two others have taken lessons in Spanish. We have had an average of seven services per week including Sabbath-school, a literary and a Christian Endeavor Society. These services have been attended by from fifty to eighty persons; about fifty people are regular in their attendance. The evangelists have been occupied from Saturday to Monday among the people; all the preaching points on this and on the Mora field have been regularly supplied, and thousands of tracts and papers have been sent in all directions. More of this work and of family visitation has been done than for ten years previous in Las Vegas and vicinity. An incident which has attracted the attention of the whole community was the arrest of our evangelist, Jose E. Cruz, for refusing to take off his hat in honor of the Catholic procession on Corpus Christi Day, in the public streets of Las Vegas. On the way to jail, Mr. Cruz told the police that they "had no more right to knock off his hat than to make him bow to their idols." This angered them and one of the police struck him with a club, inflicting an ugly bruise on his eye-brow and mashing his nose. A three-days' trial before a Mexican justice resulted in Mr. Cruz being fined five dollars, costs, and thirty days in the county jail. Nothing better was expected from such a court, and an appeal to the district court was immediately taken. The policeman, fearing prosecution before an American

justice, went before the Mexican justice and plead guilty of assault. He was fined five dollars and costs. A heated discussion between La Revista Catholica and El Anciano, over this affair, has attracted a great deal of attention. Our vigorous defense of Mr. Cruz has had a good effect, as the evangelists have been better treated by the people since the trial than before. The majority of the people seem to receive and read our tracts with interest. The influence of the school will be felt in many ways. I believe that the Institute will add fifty per cent. to the value of the work of the evangelists during the present year, and, while it does not cost the Board any extra expense, except for my salary, it has not interfered with the work of the teachers and evangelists in other parts of the field.

NEBRASKA.

REV. ALBERT ASTON, *Pender*:—In temporal affairs we have been greatly blessed. Such a crop of grain as has never been known before in Nebraska, and a prospect of equally as good corn crop. For this we earnestly thank God. In addition to the work here, I have had charge of our work at Bancroft, in Omaha Presbytery. I found our people there much discouraged, and a few of them talk of disbanding; the number of members much reduced, and the total failure of crops last year made them think they could not sustain the organization. In April, a series of evangelistic services were held, and a rich blessing came upon the entire community, and many turned to the Lord. The result is that our church has taken on new life and energy. I have had the pleasure of receiving some twenty-five new members, some of the leading business men in the town. This almost doubles the numbers and more than doubles the working force. May God's name be praised. Until they can make other arrangements, I have promised to preach for them every other Sabbath afternoon. This necessitates my driving twenty miles, besides the three services. Many times I am quite worn out by the time the day is through, but am happy in the thought of doing this for my Master's sake.

WASHINGTON.

REV. ROBERT ARKLEY, *Tacoma*:—One feature of the work in my own congregation is extremely encouraging. This is the realization of the responsibility to God financially. The following will illustrate this:—December last, after preaching a sermon on the subject, we took up a collec-

tion for foreign missions, the first ever taken in this church, and received (not including my own subscription), \$4. On April 21, 1895, I preached the annual home mission sermon, and took up a collection (not including my own subscription), of \$13.50. On July 7th, without a sermon, but with only a simple announcement the previous Sabbath, we collected from the church toward the Million Dollar Fund, \$17.25. In the \$13.50 for home missions was a \$5 subscription. In the \$17.25 the largest subscription was \$2. Besides this, we have collected for other Boards, \$22.10 during the quarter, the collections for Education, Freedmen and, I believe, Sunday school, being the first ever taken from this congregation. The Lord's Spirit is certainly working with us.

COLORADO.

REV. T. C. KIRKWOOD, *Colorado Springs*:—The following churches have been organized:—The Emmanuel Presbyterian Church, at Virginia Dale; the Presbyterian Church of Bellevue, and the Emmanuel Presbyterian Church of Ignacio (Mexico). The two former are in the Presbytery of Boulder, and the latter in the Presbytery of Pueblo. In this church are the Ute Indians, the first fruits of our work among that people. One of these is a prominent man among his people, 64 years of age. When asked, "Are there more Gods than one?" he said, "There are many who are called Gods, but I never heard of but one who did any good." I think this a little more comprehensive than the answer of the Shorter Catechism.

HOME MISSION APPOINTMENTS.

C. S. Dewing, Presbyterial Missionary.	
H. Hansman, Manchester, German,	N. H.
J. Montgomery, Lonsdale, 1st,	R. I.
J. N. Crocker, D.D., Synodical Missionary,	N. Y.
S. C. McElroy, West Milton,	"
W. J. Gregory, Nichols, 1st,	"
J. F. Humphreys, Peru, 1st,	"
L. H. Bahler, Malden,	"
J. Straus, Salt Point, Westminster,	"
W. C. Peabody, Brownville,	"
H. A. Hall, Helena, 1st, and Brashear Falls,	"
O. C. Auringer, Troy, 3d,	"
F. H. Pierce, Chestertown, 1st,	"
J. R. E. Craighead, Cherry Tree, Glen Campbell,	
Barnsboro and Burnside,	"
I. C. Yeakel, Brunswick,	Md.
T. C. Potter, Crescent City, 1st,	Fla.
L. M. Stevens, Seneca and Sorrento,	"
A. M. Penland, Beech and Pleasant Grove,	N. C.
C. A. Duncan, D.D., Synodical Missionary,	Tenn.
J. S. Eakin, New Market, 1st,	"
D. McDonald, Synodical Missionary,	Ky.
H. A. Brown, Ebenezer Valley, Murphysville and Rectorsville,	"

H. N. Falconer, Boyle and Harmony,	Ky.	J. G. Knotter, Stone's Prairie, Waldensian,	Mo.
J. E. Carroll, Orwell,	Ohio	J. T. Curtis, Jasper City, Irwin and Preston,	"
J. R. Hill, M.D., Berea,	"	J. A. Novinger, Green City, Belle Porter Memorial	"
E. L. Anderson, Chicago, 1st,	"	and Boynton,	"
C. K. Smoyer, Ph. D., Elmore and Genoa,	"	J. Wilson, Pastor-at-Large,	"
A. J. Clark, Bluffton,	"	A. Herr, Albany, 1st,	"
J. K. Argo, Findlay, 2d,	"	H. J. Mulholland, St. Louis, Grace,	"
D. Howell, Synodical Missionary,	Mich.	M. C. Butler, St. Louis, Oak Hill,	"
J. Thompson, Grand Rapids, Immanuel,	"	S. B. Fleming, D.D., Synodical Missionary,	Kans.
J. M. Kelly, McMillan and stations,	"	H. M. Gilbert, Sedan and Caney, 1st,	"
C. W. Carrick, Deerfield and Petersburg,	"	B. H. Gragg, Pratt, 1st, and Iuka,	"
E. H. Vail, Elmira and East Elmira,	"	F. M. Keith, Macksville and Emerson,	"
G. A. Holzinger, Maple Ridge and Ormer,	"	J. M. Batchelder, Osborne, 1st,	"
S. Todd, Mungers and stations,	"	M. Phillips, Riley and Sedalia,	"
P. V. Jenness, Bay City Memorial,	"	C. E. Kalb, Rossville and Pleasant Ridge,	"
C. M. Boyce, Catbro, Fairfield,	"	E. M. Halbert, Idana and Mulberry Creek,	"
J. H. Collins, Eau Claire, 2d,	Wis.	W. R. King, Synodical Missionary,	I. T.
D. Anderson, Monroe, 1st,	"	R. C. Townsend, Presbyterian Missionary,	O. T.
F. Harvey, Waunakee,	"	J. H. Aughey, Mulhall and Langston,	"
B. Vis, Alto, Calvary,	"	F. L. Schaub, Work among full-blood Indians,	I. T.
J. S. Wilson, Oxford, Douglass and Jackson,	"	G. W. Fitzwater, Big Lick, Mt. Zion and stations,	"
E. N. Ware, Florence, 1st,	"	H. S. Little, D.D., Synodical Missionary,	Tex.
R. N. Adams, D.D., Synodical Missionary,	Minn.	J. P. Lyle, Kerrville and station,	"
F. J. Barackman, Sandstone, 1st,	"	A. M. Elliott, El Paso, 1st,	"
H. T. Hennum, Duluth and New Duluth Norwe-	"	S. W. Patterson, Dallas, Exposition Park,	"
gian,	"	J. A. Menaul, Synodical Missionary,	N. M.
T. A. Ambler, Two Harbors,	"	B. C. Meeker, Las Cruces, 1st,	"
E. C. H. Peithmann, Montgomery, 1st, Bohemian,	"	J. Y. Perea, Pajarito and stations,	"
T. Davies, Delano, 1st,	"	H. W. Rankin, Synodical Evangelist,	Colo.
C. Scanlon, Wheaton, Lakeside and station,	"	M. Wittenberger, Platner, German, Valverde and	"
H. C. Bradley, Oronoco and station,	"	stations,	"
J. M. Swander, Rushford and Yucatan,	"	J. B. Cameron, Trinidad, 2d,	"
F. M. Wood, Synodical Missionary,	N. D.	W. S. Smith, Payson and Benjamin,	"
A. Durrie, Bismark, 1st,	"	F. W. Blohm, Pleasant Grove, 1st,	"
I. G. Smith, Glencoe, Steele, Sterling and stations,	"	G. W. Martin, Manti and Ephraim,	"
J. M. Waddle, D.D., Lisbon, 1st,	"	T. M. Gunn, D.D., Synodical Missionary,	Wash.
C. E. Vincent, Oaks, 1st, and Hudson,	"	J. H. Reynard, Pastor-at-Large,	"
W. D. Roberts, Harvey, Viking, and stations,	"	J. W. Dorrance, Snohomish Union,	"
C. Slack, Gilby, 1st, Johnstown and McCollum,	"	D. Ross, Bellingham Bay and Bethany,	"
H. P. Carson, D.D., Synodical Missionary,	S. D.	I. Wheelis, Nooksack and Clearbrook,	"
W. Burton, Wilmot and station,	"	J. McMillan, White River and stations,	"
D. M. Butt, Britton and Amherst,	"	C. T. Whittlesey, Blaine, 1st,	"
E. R. D. Hollensted, Gary, 1st, Lake Cochrane and	"	R. Gow, Welpinnit and Spokane River, Indian,	"
Lone Tree,	"	A. Adair, Pastor-at-large,	"
G. P. Beard, Whitewood and stations,	"	W. H. Wintler, Walla Walla, 1st,	"
D. Renville, Wood Lake (Indian),	"	A. J. Canney, Palouse, Bethany,	"
R. Christison, Dell Rapids, 1st,	"	A. I. Goodfriend, Goldendale, Centreville Canyon and	"
J. C. Cram, Tyndall, 1st,	"	Camas,	"
T. S. Bailey, D.D., Synodical Missionary,	Iowa	A. J. Adams, Cleveland and Klickitat, 2d,	"
J. C. Gilkerson, Medora and Milo,	"	F. H. Gwynne, D. D., Synodical Missionary,	Oreg.
P. Gorton, Prairieburg,	"	G. A. McKinley, Pendleton, 1st,	"
A. Martin, Luverne and Irvington,	"	R. M. Hayes, La Grande, 1st,	"
N. Feather, Swan Lake, Maple Hill and stations	"	M. Robertson, Knappa, 1st, and stations,	"
F. Heilert, Acadia, German,	"	W. P. Miller, Portland, Westminster,	"
W. J. Fraser, Ayrshire, 1st,	"	C. F. Waldecker, Bethany, German,	"
W. J. Bollman, Libertyville,	"	R. Ennis, Jacksonville,	"
B. C. Swank, Melpine, Nolo and Blue Grass,	"	J. C. Sylvanus, Mehama, 1st and Mill City,	"
A. A. Müller, Hartley, 1st,	"	A. Robinson, Spring Valley and McCoy,	"
T. L. Sexton, D.D., Synodical Missionary	Neb.	S. A. George, Independence, Calvary,	"
C. H. Brouillette, Kenesaw and Bethel,	"	W. S. Whiteside, Fort Bragg, 1st and stations,	Cal.
J. Roelse, Stockham and Verona.	"	C. H. Emerson, Pope Valley and stations,	"
J. Schaedel, Hastings, Underwood and Doniphan,	"	D. M. Stuart, National City, 1st,	"
E. L. Dodder, Pastor-at-Large,	"	A. J. Compton, Inglewood, 1st,	"
O. A. Elliott, Lincoln, 3d,	"	E. R. Mills, Glendale,	"
A. T. Young, Ponca,	"	C. M. Fisher, Tustin,	"
A. Barta, Weston, Bohemian,	"	J. G. Anderson, Olinda and Cloverdale,	"
W. B. Lower, Florence,	"	D. M. Gillies, San Francisco, Holly Park,	"
E. D. Walker, D.D., Synodical Missionary,	Mo.	D. M. Ross, San Francisco, Lebanon,	"
J. C. Sefton, Pastor-at-Large,	"	E. T. Lockard, Cayucas, Morro and station,	"
G. H. Williamson, West Plains, 1st,	"	F. S. Thomas, Hollister 1st.	"

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO NOVEMBER 30, 1894 AND 1895.

	CHURCHES.	WOMEN'S B'DS.	SAB. SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1894	\$68,201 38	\$58,368 78	\$7,381 63	\$5,713 75	\$83,306 57	\$26,427 17	\$249,399 28
1895	75,707 23	56,066 40	7,329 24	10 116 96	112,526 19	97,207 01	358,953 03
Gain	\$7,505 85			\$4,403 21	\$29,219 62	\$70,779 84	\$109,553 75
Loss		\$2,302 38	\$52 39				

FINANCES, DECEMBER 1st, 1895.

Appropriations made to December 1, 1895.....	\$900,142 68
Deficit of April 30, 1895.....	174,770 54
Total needed for year.....	\$1,074,913 22
Received from all sources to December 1, 1895.....	358,953 03
Amount to be received before April 30, 1896, to meet all obligations.....	715,960 19
Received last year, December 1, 1894 to April 30, 1895.....	616,310 09
Increase needed before the end of the year.....	99,650 10

Miscellaneous includes \$25,812 32 for special Fund, for sending new Missionaries to their Fields, and \$30,584 84 account of Anniversary Reunion Fund.

Our thoughtful readers will thankfully notice the encouraging progress indicated by the Treasurer's statement. In the first half of this fiscal year—May 1 to October 31—the treasurer had before informed us that the receipts from all sources exceeded those of the same months in the preceding year by over \$83,000. His foregoing statement shows that in the month of November this gain was increased by over \$26,000. This monthly rate of gain continued until the end of the fiscal year, April 30, will enable the Board to report to the General Assembly *no debt*. Why should it not be? We believe that it will.

A specially encouraging fact is that, while the Reunion Fund is rolling up toward its goal, the special gifts for it have not prevented a steady increase in the ordinary receipts. Surely the congregations and societies and givers, through whatever channel, who have not yet sent in their gifts, will emulate the zeal and liberality of those whose chosen times for gifts to this cause are in the earlier months. Then, when the next roses are blooming, we will all rejoice together before the Lord, who hath enabled us to

make this offering so willingly, and will pray him to “keep this forever in the hearts of his people,” and lead us forward with thankful and hopeful courage to the enlarging work for him which he is so wonderfully opening before us.

The Church of Christ in Japan is contemplating a mission in Formosa, which is now under Japanese control with the hope of being able to form a union between the native Christians in Formosa who are Presbyterians, and the churches, holding the same doctrine and order in Japan. Commissioners are to be sent to survey the situation. Great need is felt for a homiletical review for circulation among the preachers and evangelists of the church in Japan, as a means of giving them a more thorough preparation for their work and fortifying them against the influence of Unitarian and Rationalistic magazines which are circulated throughout the country.

The following facts given by Hunter Wells, M. D., show the promise of our missionary work in Northern Korea.

"The situation here is grandly gratifying. Word comes from every direction of a wonderful work being done through the Holy Spirit, by the natives who have been brought to a knowledge of Christ. At Ueuju there are 34 church members and 10 catechumens; at Kourang 7 members and 4 catechumens; Chauyeng, 16 catechumens; Anak 24 catechumens; Souan 8 catechumens; at Souan district where we lately spent two days and baptised 5, there are 12 members and 45 catechumens; and here in Pyeng Yang where 7 were baptised last Sunday, there are 20 members and 85 catechumens. The church building in Souan district was the first in Korea to be provided entirely by the natives, though the first church *built* by native funds is at Sorai, where I was with Dr. Underwood at the dedication. The church here in Pyeng Yang must be enlarged."

The emptiness of the Turkish claim that the Armenians have been the aggressors in the horrible atrocities witnessed in the East is shown by the fact, among many others, that in regions far distant from Armenia the old bloody Moslem spirit has vented itself against others than Armenians on the ground simply that they were Christians. A letter from a reliable source dated November 5, says:

You will remember the telegraphic reports last summer of an attack upon Dr. Christie's house and school (the St. Paul's Institute) in Tarsus, and that the Turkish authorities of the city reported to the Porte who reported to the United States Minister and the public, that there had been no attack whatever, it being merely an assault by pupils of the school on the people, who defended themselves. The facts in the case were that a Moslem mob assaulted the American premises and pupils and threatened the life of Dr. Christie.

When the Marblehead arrived at Mersine the latter part of October, Consul Gibson of Beirut went up at once by steamer and joined Captain O'Neil. The whole case was then tried. The well known culprits were convicted, confessed their crime, and have been sentenced to longer or shorter terms of imprisonment. The Tarsus judge who sent the false report of the case is to be dismissed, and the United States officials, at the earnest request of Dr. Christie, have, I

understand, consented that the punishment of the guilty culprits who made the attack shall be considerably lightened. The effect of the whole trial has been most wholesome, at a time when there is so much of disorder and lawlessness.

The south-eastern parts of Syria are just now in a state of semi-anarchy. The Druses of Mejd el Shems, south of Hermon and throughout Jaulan, are on the war path, robbing and killing Christians, Moslems, Circassians and Metawileh. The Druses have thus turned all sects against them, but the only body who have taken the field thus far is the sect of Metawileh or Shiah Moslems. These Metawileh are the same in creed as the Moslems of Persia, and will not eat or drink from the same utensils as people of other sects. Some of their muleteers have been killed and robbed by the Druses and some 8,000 of them gathered at El Khiyam in Merj Aiyon, just west of Hermon, to fight the Druses. The Christian sects, Greek, Catholic and Protestant, all of whom had suffered from the Druze highwaymen, sympathized with the Metawileh and sent them supplies while camped at El Khiyam. But the Druses, unable to muster a force large enough to fight them, entered into negotiations and the timely presence of soldiers from Sidon brought about a truce, or compromise, and the Metawileh army departed. Both sides are arming. The roads are unsafe. The Druses have made a reign of terror in Jaulan, robbing and murdering on the highways. The whole country stands amazed at the apathy of the Wali of Damascus, who has troops and Krupp cannon enough to subdue the turbulent Druses, but does nothing. The Moslems and Kurds of Damascus protest, as their business is being ruined. They own lands and property in Houran and Joulan yet cannot visit them without danger to their lives.

Magic lantern lectures—Persia, China, India. Each lecture is illustrated with seventy magic lantern slides, sent to any church at the rental of \$2 plus the express charges. Foreign Missions Library, 156 Fifth Avenue, New York.

Back numbers of magazines wanted to complete sets in the Foreign Missions Library, 156 Fifth Avenue, New York. *Woman's Work for Woman*, March and June, 1889; all back numbers of *Woman's Work for Woman* previous to 1885 and all back numbers of *Children's Work for Children*.

W. HENRY GRANT.

The Board of Foreign Missions on November 20, 1895, took the following action as expressive of its appreciation of the work of Dr. Davies in organizing the work of the missionary rally.

"The Board desires to express to the Presbytery of New York, and particularly to the Rev. John R. Davies, D. D., and his co-workers on the Committees in charge of the movement, its high appreciation of the wisdom manifested in conceiving and the indefatigable zeal in executing the plan of a city campaign in the interest of Foreign Missions in New York. The Board is greatly encouraged by this evidence of a rising tide of interest in the great work of Foreign Missions. It hails the city campaign as one of the best means which have yet been devised for educating our congregations and the public generally regarding the great principles and methods of Foreign Missionary enterprise, and it expresses the hope that a similar movement may be inaugurated in other large cities of the country."

MISSIONARY CALENDAR.

DEPARTURES.

September 14—From New York, to join the Western India Mission, Miss Helen G. McIntosh.

September 16—Returning to Canton Mission, J. M. Swan, M. D., and family.

October 12—From New York, returning to the Gaboon and Corisco Mission, Mrs. T. Spencer Ogden; to join the Gaboon and Corisco Mission, Rev. and Mrs. W. C. Johnston, Rev. F. D. Hickman, Rev. C. W. McCleary, Miss Ida E. Engels; returning to the Western India Mission, Rev. and Mrs. G. W. Seiler.

October 12—From San Francisco, returning to the Peking Mission, Rev. and Mrs. C. H. Fenn.

October 14—From Vancouver, returning to the China Mission, Rev. and Mrs. F. P. Gilman and family.

October 26—From New York, returning to the Lodiana Mission, Rev. and Mrs. R. Morrison and family.

October 26—From Tacoma, Washington, returning to the Eastern Japan Mission, Miss E. W. Case; returning to the Central China Mission, Rev. and Mrs. Charles Leaman; returning to the Peking Mission, Miss Jeanette McKillican; to join the Peking Mission, Miss E. E. Leonard, M. D.; to join the Shantung Mission, Miss Mary J. Hill; to join the Western Japan Mission, Miss Stella M. Thompson.

October 30—From Liverpool, England, returning to the Gaboon and Corisco Mission, Mrs. R. H. De Heer, Mrs. Louise Reutlinger, Miss Hulda Christensen.

ARRIVALS.

September 6—At New York, from the Brazil Mission, Rev. and Mrs. T. J. Porter and family.

September 27—At New York, from the Colombia Mission, Rev. and Mrs. J. G. Touzeau.

October 1—At Allegheny City, Pa., from the Mexico Mission. Rev. and Mrs. Isaac Boyce.

October 4—At Philadelphia, Pa., from the Lodiana Mission, Mrs. E. Calderwood.

RESIGNATIONS.

From the Hainan Mission, Charles S. Terrell, M. D.

From the Furrukhabad Mission, Rev. C. C. Meek.

From the Gaboon and Corisco Mission, C. J. Laffin, M. D.

From the Shantung Mission, Rev. S. B. Groves.

DEATHS.

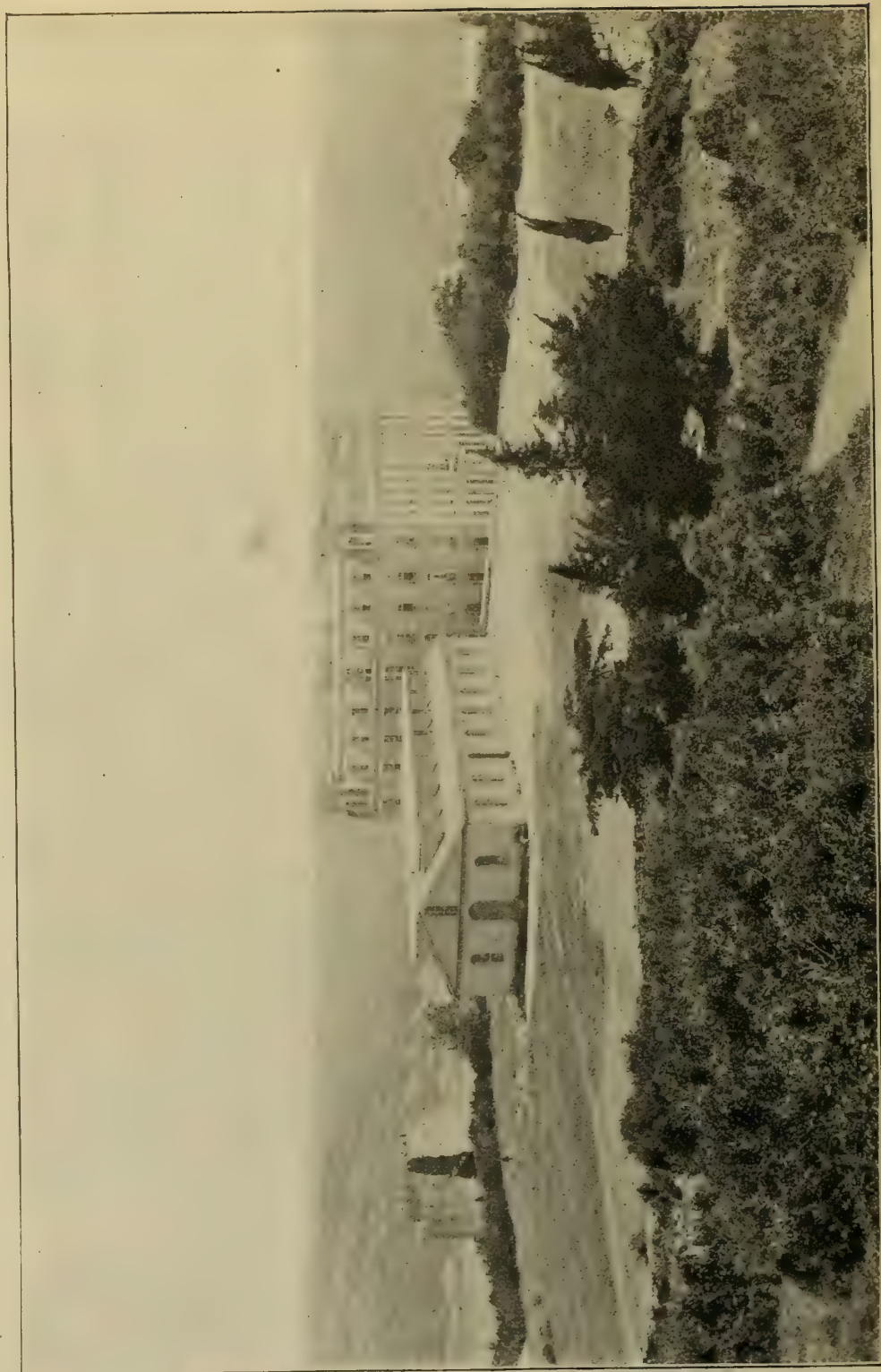
September 23—At Hartford, Conn., Rev. F. J. Perkins of the Brazil Mission.

October 2—At Liverpool, England, Rev. F. B. Perry of Liberia.

October 11—At Tokyo, Japan, Rev. George E. Woodhull.

MARRIAGE.

At Port Said, Egypt, on December 3d, Edward G. Freyer, of East Orange, N. J., manager of the American Press at Beirut, Syria, to Anna S. French of Salisbury, Mass. (At home, Beirut, Syria. No cards.)



ROBERT COLLEGE, CONSTANTINOPLE.

C. V. A. VAN DYCK, M.D., D.D., LL.D.

REV. JAMES S. DENNIS, D. D.

Dr. Van Dyck's death is announced by cable. His name occupies a distinguished place in the history of modern missions. His services to Syria, and to the far wider circle of Arabic speaking races, in the department of biblical translation and educational literature place him in the front rank of the missionary benefactors of the race. He was born August 13, 1818, at Kinderhook, New York, of Dutch parentage. His early education was obtained at the Kinderhook Academy, and his professional studies were completed at the Jefferson Medical College, Philadelphia, from which he obtained his medical diploma. He was subsequently ordained to the ministry in Syria, in 1846, and received later in life the degrees of Doctor of Divinity and Doctor of Laws, the latter from the University of Edinburgh. He entered the missionary service through the American Board of Foreign Missions, and landed in Syria, his chosen and lifelong field, April 2, 1840, a date which fifty years afterwards was made memorable in the history of his life by the spontaneous tribute of gratitude and respect on the part of native and foreign communities at Beirut, in connection with the jubilee anniversary of his arrival.*

Dr. Van Dyck was a man of professional eminence, linguistic scholarship, and exceptional attainments in literature and science. His missionary life was one of untiring industry and ardent devotion to the progress of Syria. He was prominently identified with three departments of missionary service, in all of which he was a workman not to be ashamed.

A SKILLFUL PHYSICIAN.

As a physician his reputation for judgment and skill was high throughout Syria and the Levant. His clinics, which were held almost uninterruptedly, were attended by throngs who sought his healing ministry, and in connection with medical education he has published valuable text books for the use of students.

As an educationalist he founded in Mt. Lebanon the training school which was afterwards known as the Abeih Academy, and prepared text-books for use in the higher schools of the mission, and for many years was a professor in the Syrian Protestant College at Beirut, where his class-room work was chiefly in connection with the medical department. Late in life, when failing health obliged him to limit his labors largely to what literary work he could do in his study, he prepared an admirable series of science primers, putting into clear and simple Arabic the wonders of modern science for the instruction of Syrian youth. His literary labors also include larger volumes on chemistry, geography, astronomy, algebra, and higher mathematics, with medical text-books on pathology and physiology. He has also translated into Arabic D'Aubigné's "History of the Reformation," "The Schönberg Cotta Family," by Mrs. Charles, and "Ben Hur," by General Lew Wallace, his last task, recently completed. An interesting incident of his jubilee celebration was the presentation on the part of his missionary brethren of a bookcase containing his entire literary contribution to the Arabic language, specially and handsomely bound, prominent among which was a noble three volume edition of the Arabic Bible.

TRANSLATOR OF THE BIBLE.

The sphere of service with which his name is perhaps more conspicuously associated than any other, is as the translator of the Bible into Arabic. To Dr. Eli Smith belongs the distinction of having initiated this great work, in which he spent many years of careful preparation, and gathered together a valuable library of reference and necessary literary apparatus, required for the completion of a task so sacred, so difficult, so immense, and so important. Dr. Smith's introductory labors included the formation of a new and beautiful set of Arabic type, which has since become the standard wherever the Arabic language is printed. It was desirable that even the mechanical preparations for the presentation of the Word of God to the millions of our race who use the Arabic should be as

*For an interesting account of that anniversary see our October number, 1890, page 289.

perfect as possible. These preliminaries for Scripture translation were commenced as early as 1837, and in 1848, Dr. Smith began the work of translation, assisted by Mr. Bistani, a native scholar of first-class attainments. He labored with pains-taking fidelity until 1857, when his death occurred. Dr. Van Dyck, whose genius as an Arabic philologist and a literary specialist was now well known, was called upon to complete the translation which Dr. Smith had left unfinished. This he accomplished August 23, 1864, and the first printed copy was issued April 29, 1865. The American Bible Society shared with the Presbyterian Board of Foreign Missions the expenses of the work of translation, the former assuming the salary of the translators, while the Mission provided the scholars who were competent to the task. It is a monumental work, not only in its import and usefulness, but in its literary excellence and the high rank it takes among the world's translations of the eternal Word of God. The affinity of the Arabic to the Hebrew, and the fact that that the translation was made in the very atmosphere and environment of biblical scenes, as well as the capabilities of the translators, make the Arabic Version of the Old Testament probably the most perfect reproduction of the original that is possible through the medium of a translation. The Mission Press in Beirut now prints an average of 15,000,000 pages annually in many beautiful and varied editions of the sacred Scriptures, every word of which has been written in the Arabic character by the hands of those two master workmen, now resting from their labors in the Mission Cemetery by the side of the Press Building at Beirut. The workers pass away, but their work is immortal. They sleep in silence within sound of the rushing presses which are scattering far and near throughout the Arabic speaking Orient the living Word of God, which is to-day as supreme and imperishable as ever among men. Surely "he being dead, yet speaketh," can be truly said of both these great translators of the wonderful words of life, which God has given to man.

Dr. Van Dyck, by his genial disposition and kindly ways, secured to a remarkable

degree the affection of the Syrian people. Many were accustomed to visit him for counsel and cheer in their perplexities and troubles. He, upon his part, loved the people of Syria, and was untiring in his devotion to their welfare. No patriot could render more unselfish service to his native land and his fellow-countrymen than did Dr. Van Dyck to the land of his adoption and to the race of strangers among whom he lived as a friend and benefactor.

A MISSIONARY.

As a missionary, Dr. Van Dyck was by conviction and preference, although always with Christian aims, an extreme advocate of an educational policy. He chose to dedicate his abilities to the intellectual advancement of the people, to humanitarian ministry, and to the production of instructive and helpful literature, rather than to the department of evangelistic effort. He was a man of independent judgment, intellectual force, untrammelled views, liberal theological opinions, and with broad and generous-hearted sympathies. The mission field is a place of varied service, where conspicuous gifts in almost any line of uplifting service to humanity can find full scope. Dr. Van Dyck's record is unique in the magnitude of his labors, the energy and enthusiasm with which he worked in his own chosen spheres of usefulness. The Syria Mission has lost one whose services have shed lustre upon its history, and Syria mourns one who for a period of fifty-five years stood in the foremost rank of her benefactors. All its races and creeds will stand with reverential sorrow and tender gratitude around his grave, for all have received a portion of that generous and kindly ministry, which was his lifelong service to humanity.

HIS FAMILY.

Dr. Van Dyck was married after his arrival in Syria, to Miss Abbott, daughter of a resident English consul. Her lovely character and many accomplishments have brightened his home, while her sympathetic interest in his labors, and kindly charities in the native community have given her a noble share in the life-service of her husband. Four children, two sons and two daughters, survive him, all residing in the Levant.

Concert of Prayer For Church Work Abroad.

JANUARY, . . .	General Review of Missions.
FEBRUARY, . . .	Missions in China.
MARCH, . . .	Mexico and Central America.
APRIL, . . .	Missions in India.
MAY, . . .	Missions in Siam and Laos.
JUNE, . . .	Missions in Africa.
JULY, . . .	Hainan; Chinese and Japanese in U. S.
AUGUST, . . .	Missions in Korea.
SEPTEMBER, . . .	Missions in Japan.
OCTOBER, . . .	Missions in Persia.
NOVEMBER, . . .	Missions in South America.
DECEMBER, . . .	Missions in Syria.

A NEW YEAR'S HOROSCOPE OF MIS- SIONS IN THE FAR EAST.

REV. B. C. HENRY, D.D., CANTON.

The year 1895 has been a memorable one in the continent of Asia. Conspicuous among the important issues before the world have been the Eastern question, and the Far Eastern question, both fraught with momentous interest to the Church and to the world. It is a significant fact that the foremost European powers, Great Britain and Russia, most deeply concerned in the Eastern problem, are the same powers most deeply concerned in the Far Eastern problem.

The march of events on the western shores of the Pacific in the past year has been one of rapid movement and mighty strides.

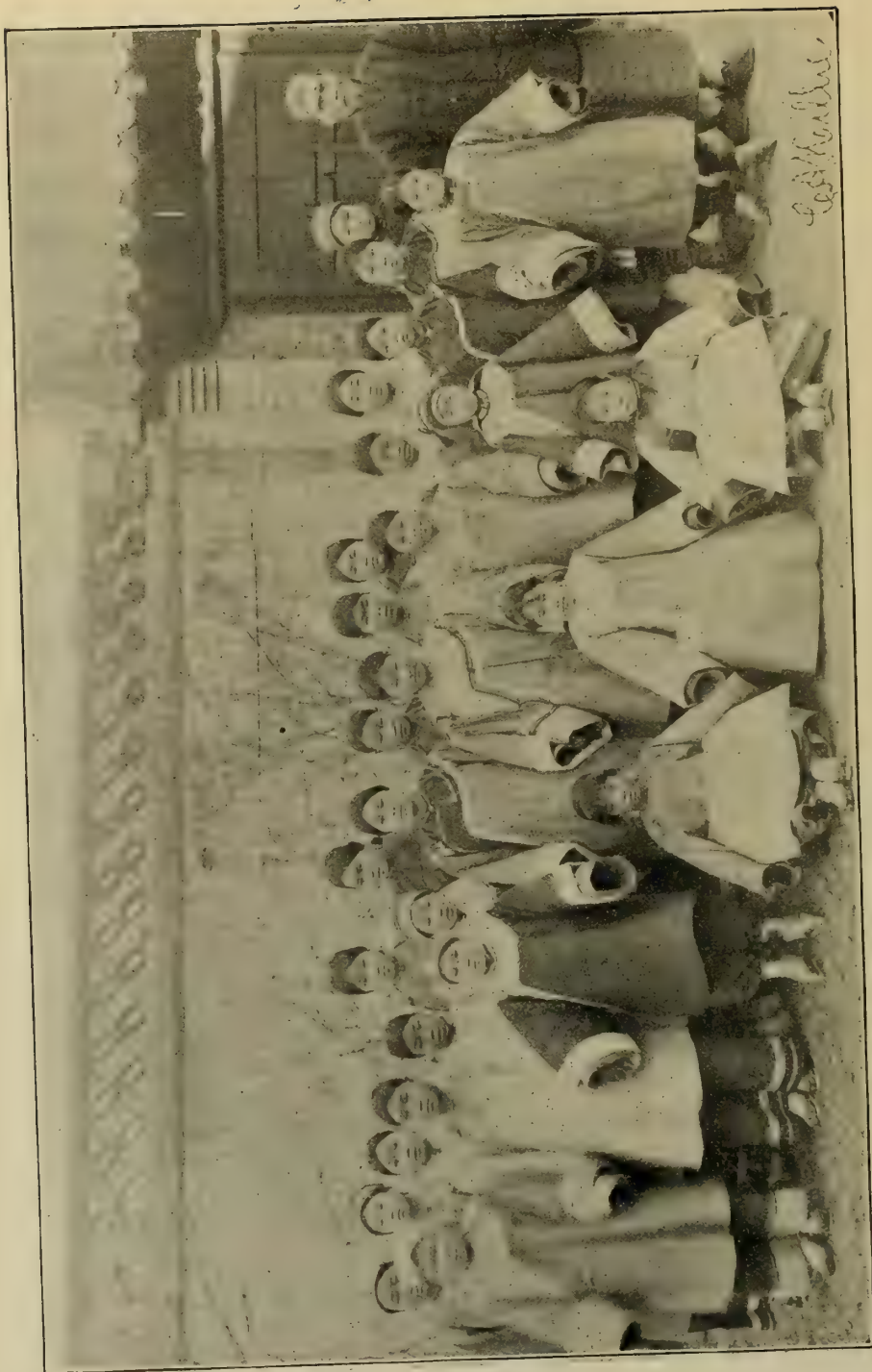
JAPAN.

Japan has leaped almost at one bound to the forefront of modern nations, bright in the first glory of her marvellous military success. She has proved herself possessed of knowledge and foresight, skill and perseverance in a wonderful degree. We cannot believe that her humane policy in the treatment of prisoners, in the organization of Red Cross Societies and other forms of humanity, is but a simulated policy to win the sympathy and approval of western nations, but rather the legitimate outcome of that wonderful transformation through which she has passed, the fruits of which are only now beginning to appear in their full significance. Her keen observation and practical insight, which have led her to such judicious choice of the best that western nations could give, selecting with consummate wisdom and appreciation of their relative merits the perfect flower

of each, have also doubtless shown her that Christianity is an indispensable factor, an essential element in the civilization of Europe and America. The public recognition of the courage and bravery of Christian soldiers, the privileges accorded to missionaries and native evangelists, the adoption, under imperial patronage, of that fair flower of Christian charity, the Red Cross Society, are surely signs of increasing favor, that more than offset the strengthening of old religious customs or the lifting higher the sacred walls that hedge about the divinity of the Mikado. The discussions and even dissensions in the native Church are indications of life and activity. The hostility developed in certain quarters, and the restrictions that have caused some alarm, may be accepted as testimonies to the power and increasing influence of the Christian Church. The new treaties that have been made with the great powers of the west on the bases of perfect equality, add new dignity to this new and very promising member of the family of civilized nations. And with it comes the obligation, which will doubtless be fully met, of emulating the most liberal nations of the west in religious toleration. The New Year opens with the promise of great things to come in the advance of Christ's Church in the "Sunrise Kingdom."

KOREA.

In Korea, the "Morning Calm" has been rudely broken. Clouds of trouble, actual and anticipated, hang thick on the horizon. Too weak, it seems, for proper self-control, too recently emerged from hermit seclusion to fully understand or appreciate the problems she has to face, she needs the help of a strong, but wise and sympathetic guiding hand. From what source such help is to come is not apparent. The fact that through all the disturbances caused by war and internal commotion, no special hostility has been shown to missionaries or their work, and that after temporary interruption, they have resumed their work with encouraging results and prospects, gives assurance not only of general toleration, but even friendliness on the part of the government and people. In the enfranchisement of the butchers and other matters, the influence of Christian teaching



PUPILS IN THE GIRLS' SCHOOL AT TUNGCHOW, SHANTUNG.

appears. In the steady progress of the work and fuller opening of the country, are found the incentive to and the promise of greatly enlarged work and opportunities.

CHINA.

During the past year, the great focus of interest in the far east has been China. The search-lights of public attention and criticism have been turned very fully upon that land. Every event and movement, every fresh phase of the crisis that is upon her, every new element in the struggle that is going on is scrutinized and discussed with more than a mere passing interest. The Chinese have always been the Imperial race of the far east, a position which many believe they are destined still to hold for ages to come. The gravity of the present crisis is extreme. The period of transition, initiated by treaties with western powers, is approaching the turning point. The climax must ere long be reached. The new era, with its untold possibilities, to which the events of the past half century have been distinctly pointing, will soon be inaugurated. It is an inevitable struggle that has come, a condition of things which few, if any, and least of all, the masses of the Chinese, can understand in its full significance. Throughout this memorable year, the Church has watched, with anxious heart, the precious interests of her cause in China, as the storms of war, internal commotions and bloody outrages have broken over the land, and rejoiced to see that calm amidst the storm, have stood not only the missionaries, but the native Christians. In the course of the troubles that have come, missions have been wrecked, homes and churches destroyed, and promising fields abandoned for a time, not in the way of retreat, nor with any sense of final defeat, but with faith in wider opportunities to come and assurance of victory over all opposing forces.

The condition of things has brought again to the surface all the old time-worn skepticism as to the benefit of Christian missions to the Chinese. We have been told repeatedly by newspapers at home and abroad that missions to China are a failure, the conversion of that people an impossibility. The anti-Christian bias of many would-be leaders of popular

thought and moulders of public opinion has been conspicuous in the criticism of the whole missionary enterprise as impertinent intermeddling with the sacred rights of Pagan nations. On the other hand, we have had noble defenses of the cause of Missions in the spontaneous testimony of broad-minded, unprejudiced men in high positions, whose personal knowledge of the facts give special weight to their words.

A calm review of mission work in China as seen in the past year, is full of the cheer of real encouragement. The stability of the work is emphasized in the fact that, with but few exceptions, missionaries have remained at their posts, even in the remote interior. The cry of alarmists that the missionaries must be recalled to the treaty ports for safety of life has met with no response from those who stand in the breach. There has been no foolhardy seeking of danger, no ostentatious display of the martyr spirit. When compelled by circumstances, they have retired for a time, but with no thought of abandoning their work. They understand and appreciate the peculiar dangers and difficulties of their position as no others can, but, in loyal obedience to the Master, under whose orders they serve, "where duty calls, or danger," they have cheerfully gone and remained.

Another fact which emphasizes the earnestness and hopefulness of the enterprise is seen in the large numbers who have returned and the scores of fresh recruits who have gone to China in the past year. From the east and from the west, the incoming steamers have brought, incessantly, bands of devoted men and women, eager for their share in the work which neither war nor internal disturbances can overthrow or seriously check. From the General Committee appointed by the Great Conference of 1890 to watch the needs of the field, has come a most urgent appeal to the effect that, if five years ago we felt constrained to appeal for one thousand men to be sent within five years, much more urgent is the need of thousands more to meet the demands of the present and near future. Again and again have the great societies which suffered most in recent outrages declared that no calamity shall weaken their

faith or diminish their efforts, but rather incite them to increased endeavor.

Our hearts have overflowed with sorrow and indignation at the atrocious cruelty which robbed a sister mission of eleven precious lives. This sacred blood, shed on the altar of Christian devotion, is a memorial before God and before the heathen—a pledge that shall be redeemed in thousand-fold blessing. God has permitted the sacrifice for some wise purpose. These dear lives, together with the scores, who have succumbed to the storm of hardship, disease, and the general wear and tear of the work, are all taken into account as part of the service required as filling up the measure of Christ's sufferings for China, on the part of his servants, and witnesses there.

STEADFASTNESS OF NATIVE CHRISTIANS.

The steadfastness of the native Christians in these times of trial and persecution affords good evidence of their sincerity and Christian vitality. More numerous and more bitter than the trials of the missionaries are those to which they have been exposed, yet with rare exceptions they have proved faithful. Hated, reviled, boycotted, beaten, robbed, and murdered, they have, as a body, stood firm. In their stability, when so tried, is found proof of the genuineness and permanence of the work already done and the promise of yet better things in the future.

With familiar knowledge of the character of the people, among whom they labor, the peculiar forms of hostility to which they are exposed, and the exigencies of the present time, the missionaries, I am assured, stand as one in the belief that the present troubles are but a stage in the transition through which China is now passing, and that the disturbances so widespread, even the most serious, are only what might be expected to attend such periods of transition. Some think the turning point is very near. Others with, perhaps, a more just appreciation of the tremendous obstacles to be overcome, believe it will still be the work of many years. Though the heathen rage the Lord reigns and the wrath of men, even in China, will yet be made to praise Him. With full faith in the outcome, the present is not a time for inaction, hesitation, or fear. The Church

should be girding herself for a great onward movement. God has interposed and by drastic measures, which we cannot now fully understand is preparing the way for the conquest of China for Christ. And China as she now stands in her helplessness and hoplessness with her back turned to the future and her face to the past seeking for inspiration and help from the fossilized systems of by-gone ages, presents a mute appeal, to which the Church should be quick to respond. In the great crisis that is upon her, the causes and conditions of which she does not yet understand, a crisis fraught with the weal or the woe of one fourth of the human race, the Church should be there many-handed, full-hearted, eager, earnest, unremitting in her efforts to impress the truth as it is in Jesus upon those seething masses and to mould the thought and life of China's new era after the pattern and mind of Christ.

There are many elements which add hopefulness to the prospect in China. As the work there lies before us manifold in its operations, urgent in its claims, demanding the best service the Church can give, the outlook is bright with the prospect of great things to be expected in the near future. We may rest assured that with God at the helm and the Church and its missionaries at the posts of duty this great enterprise will ride safely through the storms of present and threatened trouble. We believe too, that in the struggle now going on many barriers will be burned away and as the outcome there will be opportunities such as have never before been presented to the Church in educational, evangelistic and all forms of Christian work.

The Church should be ready to take the tide at its turn in schools, colleges and all the agencies of aggressive work, striving for ascendancy in every department of life and thought among the people. Though widespread commotion and threatened revolution attended by anti-foreign hostility may seem to check or interpose peculiar barriers to the onward march of Christ's Kingdom, yet God has set before his Church in China an open door, which no man can shut. And through this door he bids us enter in and possess the land for Christ.

MISSIONARY CONGRESSES.

One of the most hopeful signs of the times in relation to foreign missions, is the widespread interest and effort manifested in holding the foreign mission conventions. Last year such a convention was held in the Synod of Ohio for which Prof. Hurlbut and others put forth much preliminary labor. A second convention was held this year at Toledo, concerning which a correspondent writes:

We had three times the delegates we had last year at Mansfield. The young people took us by storm on Friday p. m. and the volunteer hour was the high-water mark. We hope to advance twenty thousand dollars during this year. Every Sunday-school is to be given the privilege of contributing. We shall bring the contemplated New York City campaign to bear on our Ohio cities.

A week or two earlier a missionary congress was held at Peoria just after the close of the meeting of Synod. A large pavilion which had been built for mass meetings of various kinds was well filled. An elaborate programme with the best speakers that could be found was carried out with unflagging interest and very large audiences were present from beginning to end. Since then the campaign week for Foreign Missions has passed in New York, beginning with sermons preached in about thirty pulpits on Sabbath morning, November 10, followed by prayer meetings having special reference to Foreign Missions on Wednesday evening. This was succeeded on Thursday evening by five union meetings representing the churches in five different districts, and held at the Fifth Avenue Presbyterian Church—Dr. Hall; University Place Church—Dr. George Alexander; Brick Church—Drs. VanDyck and McIlvaine; Park Church—Dr. Atterbury; First Harlem Church—Dr. Ramsay. The exercises took the form of popular addresses with appropriate and stirring music. On Friday evening occurred the great rally at Carnegie Music Hall when the great building was occupied to its full capacity. Ex-President Harrison presided and made a speech, of which the following is the substance:

The Presbyterian Church has been greatly, perhaps unduly, celebrated for its power of

resistance. It has kept the command to stand fast very well. It has stood fast for law and liberty the world around. It has stood fast for education. It has been in the United States a pioneer educator. It has stood for the highest scholarship, but it has equally stood against that pseudo altitudinous philosophy that from a study of God's work finds there is no God, and from a study of His Word that He has given us no Word. It has been strenuous for pure doctrine, and has stood in the stiffness of a steel beam for the faith delivered to the fathers, and it still stands in its steadfastness for the essential doctrines of an inspired Word. It is not an illiberal church. No body of Christians in the world opens its arms wider or more lovingly to all who love the Master. It is catholic in its sympathy, and its co-operation with all the churches, and though it has been conspicuous for its steadfastness of doctrine, although it has had no shout and yell, it has long been an aggressive church, it has never regarded steadfastness and inertia as synonyms.

It has met the assaults of error by resistance and many a bloody struggle has the Presbyterian Church held for the truth, but it has not contented itself with defensive warfare. It may not have gone forward with the push and shout of an invader, but it has moved with the steady tread of the Ironsides to seize the opposing hills which are held by the enemy. It has been a missionary church from the beginning. This is its life. The man who believes that there is but one name given under heaven among men for the saving of the soul, must publish that name. He who has been drawn out of the hungry wave cannot be without sympathy for those who are still engulfed. A missionary spirit is inherent in Christianity. The specific command to "Go, teach" was simply line upon line, nothing more, and so we are met here to-night in this meeting that culminates a week's effort, to take counsel as Presbyterians how we can advance the cause of foreign missions.

I have sometimes, in missionary meetings, heard speakers talk about "the needs of the Board." That always seemed to me sadly illogical, the man whose grocery bills are unpaid might just as well talk about the needs of his butler. We are not met here to-night to consider the needs of the Board, but *our* needs, the needs of the Church, the needs of the world, and we are here to summon you to those duties which your church membership implies, and which are more than life in that personal relation which you have with the great Head of the

Church. I am not inclined, in the presence of these divines, to indulge in exegesis, but I think I may, with their approval, say that the command to hold fast that which is good has relation to doctrine and not to shekels.

The distinguished speaker, Hon. John W. Foster, followed, in an extended and most valuable paper, in which he gave, from a layman's point of view, and as a result of extended travel and observation, a clear and candid *review* of the many disputed questions relating to missionary operations and successes. Following, as it did, the recent widespread publication of criticisms and misrepresentations in portions of the secular press, this address, coming from so high a source, was and will continue to be, of inestimable value.

Rev. Francis E. Clark, founder of the Christian Endeavor movement, followed in a stirring missionary address. Devotional services were interspersed during the evening; prayer by Dr. Booth, Moderator of the General Assembly; reading of Scripture by Dr. Hall; the stirring hymns, "All Hail the Power of Jesus' Name," at the beginning, and "From Greenland's Icy Mountains" at the close. The great congregation were accompanied by the organ and two cornets. It was a most stirring occasion.

Since the meeting in New York, still another convention has been held in Trenton, N. J., under the auspices of the Synod, with large attendance, stirring addresses, and with all the elements of success. It is to be hoped that with the opening of the new year, the example and inspiration of these great meetings will be utilized in other cities and by pastors and churches everywhere. At least a general foreign missionary prayer meeting could be held in the churches of every presbytery, and all the pastors could preach on the subject of foreign missions with great profit to the cause. The time has come when the pulpit should take up this subject of foreign missions, and answer once for all the questionings and cavilings of the secular press. "Shall not foreign missions be abolished as something out of date—as an impertinence and an intrusion upon the faith and rights of other nations with different sys-

tems?" "Has it not proved a failure?" Such are the questions now boldly presented. The Christian Church, through her ministry and the religious press, should return answer of the most positive kind. It should be known, if it is not already, that missions are the very life of the church, that, as long as there are dark continents on the globe, missionaries will be sent and will be supported by the prayers and gifts of those who have known the name of Christ. The very criticisms that have been made should only bring Christian men and women to a firmer stand, and a deeper consecration to the cause of the world's evangelization.

SYNOPSIS OF SERMONS ON FOREIGN MISSIONS, NOVEMBER 10, 1895.

REV. ROBERT RUSSELL BOOTH, D.D., Moderator of the General Assembly:—The Great Commission, Matt. xxviii: 18–20, "All power is delivered unto me, etc."

These words of the Risen Redeemer contain: 1. An *assertion*—"All power is given unto me in heaven and earth." 2. A *command* addressed to His whole Church in all the future—"Go ye therefore and teach all nations." 3. A *promise of power and of peace* to all His disciples when engaged in this work—"Lo, I am with you always, even to the end of the world"—this then is the *warrant* for the prosecution of this great work of Foreign Missions.

For clearer urgency, *let us consider*:

1. This command of our Lord lays this charge upon us as individuals and as churches in the most positive terms.

2. The vindication of this cause is made clearer in that it is in the highest degree accordant with the spirit of true Christianity.

3. The need and peril of the unevangelized nations, call for earnest activity on the part of the Church.

4. This work is essential to the life and growth of the Church and to its success in its efforts at home.

5. The successes which have attended the work of Foreign Missions encourage and cheer us to press forward in its support.

6. This cause deserves our support from the economy with which its operations have been carried forward.

7. The signs of the times are full of promise and encouragement.

8. This is the best expression of our loyalty to the Lord Jesus Christ.

In connection with this discourse by the Moderator of the General Assembly, his church raised its proportion of the Memorial Offering of a Million of Dollars.

REV. JOHN HALL, D.D., took for his text Mal. i : 11, pointing out the degeneracy of the Hebrews, as illustrated in Nehemiah xiii, and denounced by the prophet Malachi, with the intimation, in the text, that the Jewish nation was to give place to a Church including all races, and in the end, all lands. To us there is warning in this chapter. Let us not become formalists, sordid and selfish, ministers and people, making God's altar "contemptible," as in verse seven.

Now it is our privilege to work under the Lord's direction to bring about the world's evangelization.

1. We are to honor the Lord with our substance. Think of the state of New York voting \$9,000,000 for the repairs of its canals, more than all the churches of the United States give in the year for sending education, civilization, Christianity to the heathen!

2. We are to be humane. Foreign missions are one of the noblest forms of true humanity.

3. God has given us the strongest force for lifting up men—in the gospel of his grace. It deals with every evil; puts in the way of all that is good; reaches the heart, dealing not with the symptoms, but going to the root of man's diseased moral condition.

4. We are to be loyal to our King in Zion, who said to his disciples: "Go ye unto all the world." We are an apostolic Church. This is one of our duties. The primitive churches, as they grew, sustained the ministers, and so we are to do with all men and women devoting life and labor to making known the gospel.

5. We are to show our gratitude to God for the blessings which the gospel has brought

to us. Suppose that not Greece and Rome, but India and China had been worked upon by the early church, what would be our condition to-day?

After illustrating and enforcing these points, the preacher pointed out that we are not on the side of a doubtful cause. God, the Father, has promised to his righteous servant the "heathen" for his "inheritance," and he will keep his word. We are so to labor in this work, that we may one day hear the words: "Well done, good and faithful servants." So let us be interested in the work; let us be in it, if not in person, by our representatives: let us give for its extension; let us pray for its progress; and let us move earnestly in the direction of our petition. Presentations are often made to faithful and conspicuous public servants. Think what the Saviour has done for us. Let us make a presentation such as will honor Him. Let us present ourselves, a living sacrifice, holy and acceptable, working as we pray, that He may "see of the travail of His soul and be satisfied."

REV. HENRY VAN DYKE, D.D.:—Acts xvi:10. "And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them."

He said:

Here, for the first time, the foreign missionary enterprise of the Christian church emerges distinctly and definitely into view. Hitherto the Gospel had been preached to the Gentiles, but within a narrow circle, and, as it were, by way of appendix to the preaching to the Jews. Now it became clear to the best and most far-sighted men in the church that they were called as Christians to cross the seas which divide continents and races, and to carry the message of peace to the nations that were far off as well as to them that were nigh. They gathered this conviction "assuredly" without misgiving or hesitation. They acted upon it immediately as a command of God. When they "loosed from Troas," they cast off all the moorings of prejudice, they cut the cable of fear, they hoisted the ensign of unselfishness, they launched the gospel ship on the great waters, to sail far and wide until every port had been visited and every land enlightened with the tidings of salvation

This voyage from Asia to Europe was the trial trip of foreign missions. It was followed by a work which spread the religion of Christ within a comparatively short time through the whole Roman Empire. In that time Christianity took hold of the heathen races which since then have ruled and led the world.

Such was the introduction. After glancing at the history of missions from that time to the present, Dr. Van Dyke said:

We ought to know whether this century of effort to carry out the purpose of St. Paul and his comrades is a grand mistake or a right glorious enterprise. We ought to be able to judge intelligently whether this phrase that we hear so often and contemptuously repeated, "The Failure of Foreign Missions," is a candid, piercing truth or a stupid, ponderous lie. Have foreign missions in the nineteenth century failed? and if so, how far and wherein have they failed, and what is the cause of this failure? * * * You do not want empty exhortation or cheap wit. You care as little for the sentimentality of the mere enthusiast as you do for the sour and silly sneering at missionaries which disfigures some of our alleged newspapers. You would like to know the real facts and principles bearing on this question of the failure of foreign missions, and I would like, so far as possible, in a brief half hour, to give them to you.

There are three kinds of failure: failure through mistaken aim, failure through the use of improper means, failure through the imperfect connection between the aim and the means. The question of failure at these various points was discussed in a masterly way, showing that as to the aim it is the highest that humanity can aspire to, it lifts up the races and their institutions into a higher light, bringing all things to Christ as the ideal of loyal and worshipping humanity. Discussing the means, the Doctor said:

The plan of foreign missions is substantially the same in all churches, and may be briefly stated: First, to send out living men and women, the best and the best educated that can be found, to teach, and preach, and live the Gospel. Second, to equip them just as mercantile agents and explorers are equipped for the new climate and conditions in which they have to live, and to furnish them as far as possible with the strongest weapons of civilization, the printing press, the school and the hospital. Third, to draw into the work as rapidly as possible an army of native workers, that the church in

every land may belong to the people of that land, and embody the Christ life in their own forms of thought and speech. Fourth, to administer the enterprise on sound business principles.

That is the plan; criticise it, better it, if you can. But pray don't sneer at it, unless you know what it is and are prepared to improve it.

Granted, if you will, that there have been some weak ones, and foolish ones among the missionaries, do not our churches at home get hold of idiotic or eccentric or simply incompetent ministers? Every now and then some one brings home an evil report of the laborers abroad: test the character of the witness before you swallow his testimony. A few years ago an officer of the United States navy gave a bad account of the missionaries in Syria. People believed it without stopping to ask, who said it.

This year, that very man was invited to retire involuntarily from the navy, because he was not fit to stay in it. On the other hand, Hon. Charles Denby, United States Minister to China, writes:

As far as my knowledge extends, I can and do say that the missionaries in China are self sacrificing; that their lives are pure; that they are devoted to their work; that their influence is beneficial to the natives; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are intrusted; that they do make converts, and such converts are benefitted by conversion.

Dr. Van Dyke reviewed the question of success. Among other things, he paid his respects to that old cavil, which is incarnated in each generation with its worn-out witticism: "It costs ten dollars to send a dollar to the heathen, and, as a practical man, I do not want my money wasted."

Ah, my old friend, the practical man, have you rushed in again where angels fear to tread, and begun to talk about one of your favorite subjects of ignorance? Well, let me answer you according to your folly.

The speaker then gives some percentages of administration which he has been at great pains to collect. For example, the comptroller of the New York Central Railroad, wrote him that the expense of administration

for that corporation last year was 4.83 per cent. of its whole enormous income. A partner in one of the most successful importing houses gave 16 to 18 per cent. as the cost of administration. A large linen manufacturing concern named $8\frac{1}{2}$ to 10 per cent. Then follows the cost of administration in the Presbyterian Board of Foreign Missions last year, which was 5.6 per cent. This might be supposed to settle this question forever, but it will not. New ignorances and conceits, and reckless assertions will spring up next year and the year after that. Dr. Van Dyke or somebody else must continue to nail these lies which have a thousand lives.

As to the results, the preacher showed that every year at least a hundred thousand converts are added to the Church in heathen lands.

Two hundred and seventy-four new Christians every day, almost twelve every hour, a new life joined to Christ for every five minutes that pass while we are discussing the *failure of foreign missions*. You may fill this church twice over every Sunday in the year with the men and women who are forsaking false gods to confess the true God in Jesus Christ. Take the records of our Presbyterian branch of the Christian Church. Last year the gain by confession of faith at home was 8.5 per cent., in foreign mission fields it was 13 per cent.

Then followed a glowing picture of the general influences of the mission work in the world. Failure in the foreign work was admitted in these points, viz.: Failure to rise to the level of our opportunities. Failure to keep pace with the growth of the Christian Church in power and wealth. Failure to hear the message of encouragement which comes from every land. Failure of the Church to make an impression on the world adequate to the grandeur of its cause. Failure to give full, clear utterances of the heart and mind of Christ to the nations. Failure to bring a greater number of mankind out of heathendom into Christendom. Yes! there has been failure so far. "Shall I tell you why it has failed? It is because we Christians have not believed in it, and lived it, and worked for it, and given and prayed for its success."

REV. ROBERT SAMPLE, D. D., preaching from Matt. XVI: 15, considered the question that has been raised of late—"Why should we send the Gospel to nations already having elaborate religions?" He referred to the fact that we had had within the last five years a re-opening of the old Pantheon, and the publication of doctrines which seem to strike at the very root of modern missionary enterprise. So far as they go, they would impugn the commission of Christ as something out of date, and not to be compared with the keen sagacity and broad fellowship of our time. He alluded also to that class of Christians who would confine missionary work to our own land. They would not destroy the commission, but they would put geographical limits upon it.

As positive reasons for the great work of Foreign Missions, Dr. Sample presented clearly and feelingly: 1. The moral condition of the heathen, as, "without God and without hope in the world." 2. The fact that in the absence of the Christian religion there can be no definite knowledge of God. God is revealed in Christ as He is not revealed in nature, nor in the human understanding. 3. Without the Scriptures there can be no knowledge of anything like a divine redemption of mankind. 4. Without the Gospel the heathen world will only perpetuate its present condition. No degree of evolution can work out a remedy for mankind. It does not exist in any human philosophy. Dr. Sample closed with an earnest presentation of the duty of the church in the present condition of the world and the present aspects of the missionary problem.

—
REV. C. L. THOMPSON, D. D., preached from Mark XVI: 15—The kingdom of God as the visible and invisible church, and as the expression and organization of all forces whose head is Christ.

1. This kingdom is not an institution so much as a living process. Christ builds His kingdom by living principles, working from within and silently. It does not come with observation. The great periods of Christian progress have been times of difficult seed-sowing. 2. The kingdom of God is an organizing process in which men are related

to one another and to God. There is no isolated goodness. 3. The kingdom implies a king and loyalty toward him; also fellow subjects mutually loyal to one another. There is in it something more than altruism. It is living for others with reference to God; philanthropy must rise to the higher grade of piety. 4. From these principles duties spring. The Church must bring men into loyalty to God's spiritual kingdom. The evangelization of the world is what the church is for. The first outcome of the Reformation was a great theology. The second was the development of Church politics. The third, which we have now reached, is the application of Christianity to the social and national life of nations. This is the duty of all. No country has such a chance for it as ourselves. The signs of the coming kingdom are auspicious.

REV. H. T. McEWEN, D. D., named a group of familiar texts and then presented the great subject of foreign missions under three heads.

1. The opportunity. 2. The question of the needy world. 3. The command of Christ, with the assurance of his power and presence. Under the first head the speaker gave a glowing account of the world's progress along all lines during the century past, and the open doors and increased facilities thus represented. He dwelt particularly upon the marvelous development in the resources of the United States. 2. The question of the needy world was presented from the starting point recorded in Romans X: 15, "How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?"

The speaker showed that the contributions of the church members in the United States for foreign missions was not a thousandth part of the wealth credited to them by the census of 1890. The liquor bill of \$12,000,000 is said to be paid by thirteen millions of people. This is 120 times as much per capita for rum as is contributed for foreign missions by the church members of the United States.

As a sign of increasing influence, the speaker quoted a recent editorial article from the New York Sun, declaring that "religion is the strongest, the most enduring, the most vivacious of all the powers in the world." The authoritativeness of Christ's command is more and more recognized. Of this fact numerous illustrations were given, and the duty of a participation by every Christian believer in the great work was earnestly presented.

REV. J. E. BUSHNELL took his text from John xxi: 16. "Feed my lambs." The points were: 1. The work of missions is not left to our option, it is a direct command of the Master. We are under marching orders. The world's evangelization is not to be accomplished by angels but by men, and this is their privilege. "If ye love me" said the Master, "keep my commandments." This test comes home to us daily, do we believe this as the key-note and test of our life. We are too easily influenced by criticisms and often those that come from shallow sources. Remember the command, "Feed my lambs." 2. The world needs this Gospel of Christ. With all respect to the recent display of other religions, they have been weighed in the balance and found wanting. Some of them convey moral teachings, but experience shows that they have little grip upon the actual life of men. Meanwhile salvation must come from a divine source and there is only one who hath borne the burden of the world's sins upon himself. 3. Missions have sufficiently proven that they are divine. If we take only the missionary movement of the century and study it thoroughly we shall be convinced of this.

At the Park Avenue Church, (Dr. Anson P. Atterbury, pastor,) Rev. Geo. William Knox, D.D., formerly a missionary in Japan, spoke of the current objections raised against foreign missions, and alluded particularly to those of Messrs. Norman and Curson, also of the *Pall Mall Gazette*, the *Standard* and the *St. James Gazette*, of London, as quoted in a recent number of the *Tribune*. He pointed out the fact that the travelers named

spent but a few months in their travels and that divided between China, Korea and Japan with the barrier of foreign languages and of having to deal with the most intricate of all subjects. He expressed his amazement that the clear, intelligent and well-informed testimony of men like United States Minister Denby and Hon. John W. Foster should be set aside for such authorities as these. As to the allegations that there is no adequate success in foreign missionary effort in proportion to the cost, Dr. Knox stated by way of comparison that there are more ministers in our Presbyterian churches than in the missions of all Protestant churches combined, and that it costs more to defray the local expenses of these churches than all that is expended in the entire work of foreign missions by all boards and societies. And yet there are hundreds of thousands more communicants in the foreign missionary churches than in the American Presbyterian Church. As to the character of the converts the percent of truly good men in the church membership on mission fields will average fairly with that of the church in other lands. The third objection put forth by the *Pall Mall Gazette* is that the missionaries are men of "inordinate and inconvenient zeal." In these days of worldliness, and ease-loving apathy, such zeal would seem to inspire hope that decay and apostasy shall not settle down upon Christendom.

Again it is said of the Chinese that they have a religion of their own, very ancient and highly moral, and that the missionary is an intruder. How utterly inconsistent with this belief is the reason often given by the very persons who make it. If all this excellence be theirs why should the contamination of the Chinese in our cities be so deprecated lest their customs and their influence should demoralize our citizens? If their ethic is so high, why treat it as if it were a sort of moral leprosy?

—

REV. I. R. KERR, D.D., preached from II Cor. v: 14, 15.—"The love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that He died for all that they which live should not

henceforth live unto themselves, but unto Him which died for them and rose again."

The point of the whole passage, said the speaker, is in the words "He died for all." This is as a stimulus to a grateful consecration, a living, loving service from Him to the world. Nominal goodness has no reality in substance. It is cold, comfortless, helpless. The end of things is use, and the noblest use is for the good of others. A lighted candle is better than an eclipsed and beclouded sun. The value of life is in the service. Paul's constraining motive was the love of Christ on the cross. How can the church forget the meaning of his life, and, by inference, the meaning of her own life? The best ethics of Mohammedanism are not enough, the dignified heathenism of the Mohammedan world is not enough. Objections have been raised to the cost of missions, but love, love for Christ's sake does not stop to count the cost, and, even if it did, it would find the expense of missions in proportion to their value, not a maximum, but a minimum. As to objections to the methods of work, the incompetence of missionary laborers, if these criticisms were true, it would be your duty to correct the difficulty by either helping to find other stronger, or by fitting yourself for the better service and for wiser methods—anything better than croaking idleness or indifference. Love is broad and deep. Cultivate it to the utmost, and, as a result, you will be constrained to join in the great work of winning your fellow men to Christ.

—

REV. JESSE F. FORBES, PH.D., preached an earnest sermon from Mark xvi: 15. He appealed not only to the piety, but to the common sense of his audience. He showed that the Church is a missionary organization, and that when the missionary spirit dies out of it the Church dies in all its interests. The command is world-wide. It knows no geographical boundaries, no exclusive reference to governments or nations or flags. Properly in the New Testament there is no such thing as home and foreign as applied to missions, and to say as many do, "I am interested in home missions, but care not for foreign missions" is to divide the body of Christ.

What if early Christians had said I will work only in Jerusalem and Asia Minor? We might still have been Druids or worshippers of the rude deities of the Norsemen. The command to go and preach the Gospel is without limit as to time as well as space. We are to go and keep on going—to preach, and keep on preaching, till the knowledge of the Lord shall fill the whole earth as the waters cover the sea. The idea that religion is a thing to be economized for the sake of our country was long since exploded. When the American Board applied to the Massachusetts Legislature for a charter, and the objection was raised that “we had not enough religion at home” the just reply was that the gospel was of such a quality that the more widely it is given away the more it is treasured and enjoyed at home. No intelligent man after studying the religious history of this country will contend for a moment that the work of foreign missions has detracted from the interest in home missions. He will conclude rather that it has increased every home interest.

—

REV. WILTON MERLE SMITH, D.D.—Dr. Smith preached from Acts 1:8, where our Lord presented the work of the Church in its symmetry and proportions—city missions, home missions and foreign missions. The points made by the preacher were: 1. The great commission is emphasized all through the Bible, in the Old Testament and in the New. God's mind has never changed on the subject. From all eternity missions were planned as the great errand of the Church. 2. The signs of progress. First, in the methods employed; second, in the comparison of the modern work in conversions with that carried on in the Roman Empire; third consecration of wealth as a prime duty in this day of abounding wealth.

Dr. Smith's outline as furnished is very brief, but it is followed by the significant statement that “our offering last Sunday was \$3,604.25 in addition to large expense in in sending out a missionary of our own. It is a large increase.”

—

REV. JOHN C. BLISS, D.D., in his stirring

sermon, referred to the experience of the lamented Dr. Arthur Mitchell as he pursued his night journey in a little boat up the Yang-tse River, with only the oarsman for his companion, passing great cities one after another with hundreds of thousands of people, all without the gospel of Christ, or one missionary to point them in the way of life. In the silent moonlight the walls of these cities rose up in weird and ghostly outline before him, as if, by their sombre and silent aspect, to impress upon him more strongly, the awful condition of desolate and godless heathenism. Village after village and the thousands of habitations of men between the cities, “added to the burden of the night.”

Our blessed Lord once looked upon a great city, and as he looked he wept over it and poured out his heart in pity. We need to enter into the spirit of Christ weeping over Jerusalem, and the spirit of his faithful servant, Dr. Mitchell, sighing over the dark outlines of the habitations of superstition and death, if we would rightly understand the spirit of missions. There have been in the whole history of the enterprise, many reminders of the world's burden. The inscription over Livingstone's tomb in Westminster Abbey, appealing to all men to help heal the open sore of Dark Africa is one; and there are many graves along all the headlands of all the heathen continents whose memorial stones are reminders, not so much of what has been done, as of what remains yet to be done. Dr. Bliss' sermon was full of eloquent passages, warm with the love of Christ and love for souls.

—

Similar synopsis of several other sermons, preached by New York pastors on the same day, and in the same spirit with the foregoing were sent to us from the Mission rooms. We have printed as many as our space permits, not selecting the manuscripts, but taking them in the order in which they lay in the package sent to us. The whole collection shows an admirable concensus of opinion and union of heart in the great work, to the promotion of which the New York pulpits gave that Sabbath.

COLLEGES AND ACADEMIES.

THE DAY OF PRAYER FOR COLLEGES— THE CHANGE OF DATE.

The last General Assembly changed the date of prayer for colleges to the second Sunday of January, and directed that the same be observed as Education Day. Enquiries coming to the writer indicate a wide interest in the reasons for the change of date.

EARLY HISTORY OF THE DAY.

In the early part of this century a large number of colleges were founded by Christians for the purpose of educating young men for the ministry and missionary work. Christian churches throughout the land were interested in these colleges and in the young men attending them. In many districts they offered the sole means for higher education, and many attended them who expected to become neither ministers nor missionaries, in many cases not being even Christians. It was in behalf of these non-Christian young men that prayers were offered by the churches that they might become Christians and go forth from college as ministers and missionaries of the Word. At first, prayer for this end was offered every Sabbath morning in many churches. After a time the habit of offering such prayer on one Sabbath of the month obtained considerable observance. In 1823, under the lead or approval of the American Education Society, the last Thursday of February was appointed and generally observed as an annual day of fasting and prayer for colleges. Twenty-five or thirty years later, at a date which the writer is unable to ascertain more exactly, the day was changed to the last Thursday of January. Time disclosed practical

OBJECTIONS TO THIS DAY.

A large number of colleges in the east now divide the college year into two sessions. Examinations at the close of the first term extend from the twentieth or twenty-fifth of January to the beginning of the second term,

from the first to the seventh of February. The day of prayer for colleges, being the fourth Thursday of January, came within the week of the first term's examination, and the exercises of the day and examinations and regular college work conflicted.

THE CHANGE SUGGESTED.

At a meeting of the trustees of Princeton College, held February 14, 1895, a member of the board called attention to this fact, and there was a general discussion as to what could be done in the way of changing the college exercises or the date of the Day of Prayer. Some trustees, who are pastors, desired a change for the sake of their churches, and members of the faculty of the college desired it for the reason given above. Attention was called to the close interchange of views which it had from time to time with the officers of the Young Men's Christian Association connected with the different colleges, and it was suggested that the experiences and impressions of other colleges could readily be obtained in that way. Thereupon the trustees took the following action:

"Resolved, That Mr. [John J.] McCook, of the trustees, and Mr. Swain, Secretary of the Philadelphian Society, be authorized to confer with Mr. Mott, of the intercollegiate Y. M. C. A., in reference to a change of the Day of Prayer for colleges, and to take such action in the premises as may be deemed advisable."

Upon the adjournment of the trustees, the committee met. The Philadelphian is the Princeton branch, and the first college branch, of the Y. M. C. A. Meetings of the committee were had with Mr. Mott, General Secretary of the Y. M. C. A. college work, who was about to start upon his annual tour of the western and southern colleges. In this tour Mr. Mott received

MORE LIGHT.

on the matter. The subject of a change of date was fully discussed by him throughout

the western and southern part of the country, and he reported that the opinions expressed to him were practically unanimous, that in the two term colleges, the change of date was absolutely necessary, and that in the three term colleges no objection was discovered, and many of them heartily approved of the suggested change. At some of the colleges, the fourth Thursday of February was suggested as a good date; but that would conflict with the observance, now so general, of Washington's birthday, which was thought to be undesirable. In April, at the

CONFERENCE OF PRESIDENTS

of the college associations of the Eastern and Middle States, twenty-seven leading institutions were represented. After long discussion the votes on various propositions were recorded as follows:

The date then used, the fourth	
Thursday of January.....	0
Sometime early in the Fall.....	0
At the Week of Prayer for Young	
Men in November.....	0
Some time in March.....	1
The second Thursday of January.....	6
The second Sunday of January.....	20

The facts thus far recited were submitted to the faculty of Princeton College by the committee of the trustees; and Dr. John T. Duffield wrote to the committee:

"I submitted the question to the clerical members of the faculty at the close of the faculty meeting last evening. We were unanimously in favor of the change proposed, from the last Thursday to the second Sunday of January."

Dr. John Dixon, of Trenton, a trustee of Princeton College, procured an overture on the subject to be sent up from the Presbytery of New Brunswick to

THE GENERAL ASSEMBLY

at Pittsburgh, in May, 1895. The Standing Committee on Bills and Overtures made the following report, which was adopted (Minutes, page 76):

"Upon examination of the facts, your Committee finds the following to be true:

"1. The Day of Prayer, as it is now, the third Thursday of January, falls in the midst of the mid-year examinations of many colleges.

"2. Churches have their mid-week meetings on different evenings, and, therefore, it is impossible to have a uniform observance of the day.

"3. At the Eastern Presidential Congress of the Y. M. C. A. College Department, there were representatives of Yale, Harvard, Princeton, Amherst, Wesleyan, Brown, Dartmouth, Columbia, Cornell, Hamilton, Colgate, Rochester, Syracuse, Union and others present. It was unanimously voted that the present day was inopportune and inadvisable. A vote taken on which was the best day, resulted as follows: (This is given above.)

"4. Dr. Ray, Secretary of the Board of Aid for Colleges, approves of a change.

"5. Only one of the faculties of these colleges have had an opportunity to endorse the change, namely Princeton. The vote upon the question by the clerical members of the faculty, was unanimous for the second Sunday in January.

"We recommend that the Overture be answered by the Assembly changing the Day of Prayer for Colleges to the second Sunday in January."

At a later session the Assembly adopted the following:

"That the Day of Prayer for Colleges, namely, the second Sabbath of January, be observed as

EDUCATION DAY,

when the subject of Christian Education and the Bible in Education shall be considered."

The wisdom of the change of date, and the need and appropriateness of making the day an Education Day for the discussion of such themes of paramount importance to our Church and the country, seem to meet general approval. To aid in the proper observance of the day in churches, Sabbath-schools and young people's societies, the College Board has published two little books by Mr. Williams and the late Dr. Happer, to furnish suggestive facts and points to ministers, and has prepared little souvenirs with a programme for the day. These may be had as desired, free, on application to the Secretary, E. C. Ray, D.D., 30 Montauk Block, Chicago, Ill.

MINISTERIAL RELIEF.

THE TREASURY.

The following presentation of "Ministerial Relief" by the President of the Board, evidently prompted by strong personal feeling, is "a word in season." In the last number of *THE CHURCH AT HOME AND ABROAD*, a circular letter originally addressed to the Presbyterian Relief Committees, was reprinted for the information of the churches themselves. It contained this sentence:

We are now (November) in the eighth month of the current year. The Treasurer's report at our last meeting shows a *decrease* in the total sum of contributions to our treasury, and a very large *increase* in the demands made upon it by the Presbyteries, as compared with last year at this date.

And now, a month later, the condition is no better, but worse; while there are but three months of our fiscal year left us, in which to retrieve it. Must there be a debt, which, as Mr. Junkin truly says, the Church abhors, or must there be a cutting down of appropriations, which the Church has more than once made necessary in time past, by insufficient contributions? Of these alternatives, surely the second is no less abhorrent than the first.

There need be neither debt nor cutting down, if congregations and individual donors will only realize the situation and send in their gifts at once.

One point in Mr. Junkin's paper, should be especially noted.

Last year there was a very encouraging turn in the tide of contributions, which had been steadily ebbing year after year; an increase of over \$12,000 in the gifts from churches and individuals was a cheering indication that our people were taking this sacred cause closer to their hearts.

But the Presbyteries, meantime, were sending us so large an increase in the number of cases urgently needing relief, that the \$12,000 were entirely absorbed, and the

Board was actually left in debt, for the first time in many years. The Presbyteries were perfectly right in presenting those cases, and at once. But the churches should know of this condition, and without delay.

We commend to all our readers, and not least, to those who are themselves elders, this touching appeal from an elder whose living voice has so often been heard on behalf of our sacred cause. He knows that of which he speaks, for he has given to it freely of his time and thought for the space of a generation, even through all the urgent pressure of his daily work. He needs no further introduction here.

W. C. C.

THE DUTY OF THE CHURCH TO ITS WORN-OUT SERVANTS.

BY ELDER GEORGE JUNKIN.

The membership of the Presbyterian Church is intelligent and educated. This is true, not only of its ministers, but of its private members, men and women. As a rule, they are able to give a reason for the faith that is in them. When any cause deserving their support is properly presented to them, it receives their generous aid. And this is given, not from mere transient impulse, but because the reason has been reached as well as the heart. When both have been captured, their energetic action is the result, always and continuously.

All the Boards of the Presbyterian Church are worthy of cordial support from each and all of its members. They are the organs through which that Church carries on its general operations in sustaining and developing the divine life which God has bestowed upon the Bride of His dear Son. In presenting the cause of any one of these agencies to the reason and heart of the members who compose His Church, there ought to be, and there is, no disparagement of any of the others. As the great Apostle wrote

for us in "God-breathed" words, no member can say to any other, "I have no need of thee." All are necessary for the body of a complete Church.

For more than thirty years it has been my privilege to be associated, as a trustee and director, with the administration of the Ministerial Relief Fund. At the meetings of the Board, all these years, we have sat around the table where the scanty supply given by the Church for the partial support of her disabled and worn-out ministers, and their widows and orphans, has been frugally divided. Our reason and our heart have been profoundly impressed with the belief that this is one of the most sacred of all the trusts committed to His Church by the Divine Master. Are we correct in this? Does the great body of our professing members know and believe it? Surely this much at least is true, that if they can have the case really set before them, they will believe and will act.

Ministers of the Gospel and missionaries are specially called of God to their distinct life work. They have heard the divine call. They have obeyed it. In doing so, each of them has deliberately renounced all expectation of acquiring wealth by his calling. He knows that his office will only yield him a bare, living support. The church does not give him more than a plain sustenance. At the end of each year the united tug of husband and wife has scarcely more than made both ends meet. There is no *surplus*. The church has no use for, and does not want ministers who are distinctively *money-makers*. She thinks they cannot serve two masters. If such a minister becomes temporarily disabled, he and his family have no means upon which to live. How can they accumulate any capital or bank account? If he becomes permanently unable to discharge the duties of his high office, by reason of the weakness and infirmities of age, then his case is still worse. He and his are reduced to actual want, unless they have some resource beyond that which the church has given them.

The Lord has ordained "that they which preach the Gospel should live of the gospel," 1 Cor., 9, 14. Our Church recognizes this as a distinct revelation of her own duty. And

if this is her duty whilst they are able to "preach the Gospel," much more is it her duty to care for them and their families when, in God's Providence, the minister becomes unable to render such service, the scanty wages thus far given having sufficed only to support the hard laborer in the Lord's vineyard. He has not gathered grapes for himself. And when the minister is called to his reward above in the Father's home, the claim of his widow and orphan appeals to the Church in most pathetic and tender tones. The Holy Spirit says, "God relieveth the fatherless and the widow:" Ps. 146, 9. "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me:" Jer. 49, 11. Such utterances as these are numerous in the Divine Word. The Church is God's representative on earth. These wonderful assurances He fulfils, He must fulfil, through his blood-bought Church.

The claim of these disabled ministers, and of their widows and orphans, might well and powerfully be put upon the ground of sympathy alone. But it rests upon a deeper and stronger foundation—it is their *God-given right*. It is not a case for mere pity or alms. No! They troop before us as a corps of veterans whom we have sent to war for us, and they come back crippled and maimed and needy; but they are *our* soldiers, and we are bound by every conceivable obligation to keep them in comfort, until they are called higher, where they shall hunger and thirst no more.

How I should like to enforce these vested rights orally, in the very face of the membership of our beloved Church!

Does not this right capture our *reason*? Does it not, clothed as well with the appealing looks of want and suffering, clutch and hold all of your *hearts*?

Ordinarily, ministers do not seek aid from the Board, until they are well on toward their seventieth year, or beyond it. In one class alone of those upon our roll—the class known as the "Honorably Retired"—there are eighty-five men, of whom it is said in our report to the last Assembly, that the oldest is 94 years of age; 81 are over 80; and their

average of service is nearly 48 years. There are enrolled under the care of the Board, 785 persons, most of whom have families dependent on them; and the maximum appropriation is but \$300, from which amount the sums granted run all the way down to \$50 a year. What a great household of needy ones; needy, because they never were paid the just reward for their labor, and because, even now, the Church fails to realize the tender, pleading cry of their actual want. I never knew an instance where this cause was presented properly, and so as to be understood, in which the audience did not do its duty.

In the last few years, our Church has been falling behind in its contributions to this Board, and, in spite of the gratifying improvement in 1894-'95, the still greater increase in the steadily rising demands have left us in worse position than before.

Many are misled by the fact that there is an invested Fund. But we can use only the income, not the capital itself, and rates of interest have been sinking year by year. Only a fraction of the supply we need is from this Fund: and for myself, I am glad to have it so. I would rather rest the claims of this Board upon the *reason* and *heart* of the *living* members, if they are indeed *living*, and not mere appendages to the Church.

It looks now as if our year, next April, will close with a debt of not less than \$12,000 or \$15,000. "Nature abhors a vacuum." Church members abhor *Board Debts*. They do not like to pay them. "It is like paying for a dead horse." But, how is this Board to avoid a debt? Can we turn these servants of the Church away (Christ called Himself a servant) and not give them their just pay? Shall we cut down \$300 to \$200, and the \$200 to \$100, and the \$100 to \$50?

Ah! could you sit with us, and hear the letters read, which tell of the years of service rendered by these brethren, of their age now and of their actual want, your hearts would break before you would tell us to cut down those slender and hardly sufficing sums. There are 3,498 churches which did not give *one dollar* to this cause last year. Why? Do they know the rights and needs of these

brethren and sisters and orphans? Should each of those churches give \$10, we would have no debt next April; we would not be compelled to hack down these small amounts eked out to our suffering brethren.

To meet the emergency, we must depend upon the Pastors and the Stated Supplies. The Board has plenty of literature to send forth. It has sent it forth. It is doing so continually. But, alas, so much of it finds its way to the waste basket. It is never read. And, after all, there is nothing like the living face of the minister all aglow with the love and enthusiasm kindled in his heart from a knowledge of these sacred rights and these pressing wants, and his words charged with unshed tears, to present and press this cause.

Let every minister send to the Board for a few brief printed pages, giving in concise terms, the claim and the need. Let these be distributed to the people on the Sabbath preceding that on which the cause is to be presented, and then, before the plate passes around, let the minister *speak* from his head and from his heart, and the *people will respond*. If the Board has to close the year with a debt, or cut down the appropriations, it will be because the ministers have not given the people a knowledge of the cause and its great needs.

I write with vehemence, for my heart and head are saturated with this subject:—the rights and wants of our disabled ministers, their widows and orphans. I have seen a whole generation of them pass by. And multitudes of them now stand before the Throne on High. They get their rights there, even though the Church may fail to recognize them here. "As ye have done it unto one of the least of these, my brethren, ye have done it unto me!" Ye hear the Master's voice! If ye are His, act!

I have seen an old manuscript, dated 1728, which I found to be the charge to two deacons at their ordination in Munson, Mass. It charged them to take faithful care of three tables—the table of the Lord, the table of the Poor and the table of the Minister. Is there any more sacred *deaconship* than our *Ministerial Relief*?—ED.

EDUCATION.

WIDE SCOPE OF THE WORK.

The history of the Board of Education will show that it understands that it is the agency of the Church for raising up an adequate ministry for the world-wide commission to preach the Gospel to every creature, and for the hastening of the coming of our Lord Jesus Christ. The animus of Dr. John Breckenridge's vigorous and successful administration was an ardent missionary spirit. The following from his report in 1834, makes this very plain: "When the disciples asked our Lord 'what shall be the sign of thy coming and the end of the world,'" He replied, "the Gospel of the Kingdom shall be preached in all the world for a witness unto all nations; then cometh the end:" thus suspending the close of the present dispensation on the universal publication of the Gospel. Until this is done the end for which the world was created and for which the Savior died, cannot be accomplished; the elect cannot be saved, nor the world judged, nor the Redeemer receive the purchase of His death. In accordance with this truth, His last command was given, "Go ye into all the world and preach the Gospel to every creature."

In this command, inclosing a commission, wide as the world and lasting as the race, He selects and enjoins preaching as the divine method of making known His salvation to men. Never was a command given under such sanctions; never was an enterprise sustained by such resources; never were creatures honored to participate in such a service, or made instrumental of such results. Never was an end of such infinite magnitude so sure of its accomplishment; and yet never were the means appointed to an end used with so little fidelity and effect, or a command given under such circumstances so grossly disobeyed. This brief, but comprehensive directory of Christ shuts up the Church of God in general, and every member of it in particular, to the alternative of *preach-*

ing the Gospel or of *causing* it to be preached to every creature. All may not preach, but all may aid in training preachers and in sending them forth after they are trained and in sustaining them in the field. We may dispute about the method of training, the form of sending them forth, or the means and measure of support. But the obligation and the importance of each link in that chain which connects the Gospel of Christ with the souls of His creatures, no consistent man of God can for a moment deny. The first of these duties in order, not only of time, but of importance, is the training of the ministers of Christ. If men of God be prepared to preach the Gospel, we may expect a method of sending them forth to be provided; and in the act which furnishes the men for the field, we create a new motive to send them forth. And if they go forth in the spirit of their office, the promise of their Master, the nature of man, and the constitution of society are pledged for their support. It is the peculiar province of the Board of Education to superintend this preliminary department to the work of the ministry."

THE PRESENT OUTLOOK.

There have been periods in the history of the Church in which the conscience of the people of God seemed dormant with regard to active exertions to evangelize the nations. These were periods in which, perhaps, other great preliminary questions were pressing for solution and absorbing attention. They were periods in which the necessary conditions for a forward movement were absent. The great awakening to renewed missionary effort, however, which began with the opening of the present century, has resulted in achievements which have stimulated the highest hopes for the future. Among the interesting facts connected with this movement has been the volunteering of a large number of young people who stand ready to go abroad with the message of the gospel when their course of

preparation shall have been completed and God shall have opened the way. In close connection with this fact is another with which the whole world stands confronted to-day. Recent events in China, Korea, and Japan, and still more recent events in the Turkish Empire, have brought the operations of the Church in heathen lands to the attention of the governments and peoples of Europe and America in a most marked manner; and, although this has been the occasion of reviving every old slander and accusation against the missionary enterprise, nevertheless it has also made apparent to unprejudiced observers that a great movement has been inaugurated which corresponds in our age to the movement set on foot by the small and despised band of Christ's disciples immediately after His ascension to heaven; a movement which challenges the attention and compels the respect of the governments of Europe and America as well as of the nations for the benefit of which it was undertaken. Widely different views of the meaning of the present condition of affairs are entertained by students of the situation. There are not wanting those who conclude that the troubled state of affairs in China and in the Turkish Empire indicate that the path of duty is in the direction of the withdrawal of the whole missionary force from these fields, so that all cause of irritation may be removed, and these foreign lands be left to their own devices and to the chosen religions of their fathers. In the case of China that would mean the removal of a total force of 2,300 missionaries, the abandonment of hundreds of mission-stations scattered over an extent of at least 2,000 miles of territory, the abandonment of thousands of native Christians to whatever fate the cruelty of the heathen could suggest, the closing of nine great hospitals and many dispensaries, which have been the means of relief to both body and soul for tens of thousands of sufferers; in one word the forsaking of the careful investment of half a century of toil and treasure and precious blood, all made at the command of Him who is Lord over all the nations, because of a temporary outcry from the conservative party in China who are raising the voice of

fanaticism: "Into the sea with foreigners!" A strange conclusion to reach when it is remembered that when the question was, not of the introduction by divine command of the life-giving Word of God, and of the institutions of Christian philanthropy, but of the introduction, at the behest of grasping human greed, of the destructive opium traffic, the fleets and armies of Christian England compelled compliance on the part of the reluctant heathen nation at the mouth of the cannon.

On the other hand the missionaries, and with them tens of thousands of loyal Christian people in Europe and America, with one voice express the sentiment that the blood shed in recent massacres must be regarded as but a memorial before God, a prayer constantly in His ears for His early intervention, a pledge that China shall become a Christian nation, and that her hundreds of millions shall join hands with the hundreds of millions of redeemed India to make all Asia, the great mother-continent of our earth, a glorious centre of light and blessing to all the world.

The experience of the ages has taught the Church that times of trouble and of martyrdom have ever been the times when the people of God are to be on the watch for new and wonderful manifestations of the power and grace of Almighty God. This is the emphatic teaching of the Lord Himself. When the seas and the waves roar, when men's hearts are failing them for fear, when nation rises against nation, and wars and famine and confusion are on every hand, precisely these things are the tokens of salvation, the harbingers of redemption near at hand. The Church is undoubtedly startled and awe-struck; but she is interpreting aright the meaning of the recent distress among the nations when she is seen girding her loins for new exertions, and unfurling her banner in full confidence of new and grander victories.

ARE WE READY FOR THE CRISIS?

Careful and thoughtful citizens are studying the present status of the army and navy of the United States, the armament of the fortifications and war vessels, the kind of arms in the hands of the soldiers, and find that, in spite of what has been done to bring

all to a state of efficiency, much is so utterly out of date as to be practically worthless. The Church has made great strides, and has been greatly blessed in her work; but when modern conditions are considered, when the prospect of a world-wide movement is considered, all that she is doing is so utterly out of proportion to what the state of the case imperatively demands that thoughtful men cannot but feel a good measure of anxiety, if not alarm. Both the men and the means are far below the actual needs, both in the home and the foreign field. Vacant churches to the number of more than a thousand; no small amount of inefficiency, it must be confessed, in the ministry itself; a want of system in the employment of the force at our disposal, so that there is superfluity in some parts and next to absolute want in others; an inadequate recruiting of the ministerial ranks from year to year, not at all commensurate with the demands of our rapidly growing country; an unwise supplementing of our numbers from outside of our own body; a halting and hesitation as to the encouragement and assistance of the candidates who are ambitious to get the sort of training which the circumstances of the times require; an inability for lack of funds to undertake new work, either at home or abroad; all this is a very unsatisfactory state of things in the full view of what seems to be a wonderful opening which God has set before the Church in the age in which we live.

And yet there is no reason for fear or discouragement. God reigns and rules. A new era will dawn. He will find some way by which to arouse the Church. He will give to her in larger measure the spirit of prayer and supplication. He will lead her to bring at last the tithes of the great wealth with which He has endowed her, and to lay all, with loving devotion, at His feet. He will dispose her to consecrate her sons and her daughters to His service. He will prompt them with increasing zeal to offer themselves. And the Church will surely be both ashamed and afraid to send them forth without the best preparation which her abundant means will enable her to bestow. It will no longer be the sorrowful yearly report that a Church with nearly a

million of communicants felt unwilling to contribute more than fifty thousand dollars, at such a crisis as this, for her own appointed agency for the recruiting and training of an adequate force of ministers. Better days are surely before us. The Church must make ready with eager zeal to enter the open door.

COLLEGE AND SEMINARY NOTES.

UNIVERSITY OF PENNSYLVANIA.—It is always a pleasure to record such words as the following from the lips of a college president: "I would not like to be here to-day, and I would not be here to day, could I not make still another announcement, that concerning the chapel and chapel services of the University; for unless there were religious principle as the foundation-stone and the corner-stone of this University, I should not care to serve as one of its officers. My old friend and classmate, the Rev. J. Sparhawk Jones, will come, I trust, into our service as a chaplain of the University. Our four chaplains will be the Rev. Dr. Brown, the Rev. Dr. Elliot, the Rev. Dr. Tidball, and, I hope, the Rev. Dr. Jones; and I look forward myself during the coming year to renewed and hearty interest in our chapel service."

OHIO UNIVERSITY.—That state institutions may be under excellent religious influences, is plain from the state of things now existing in this college. "Nearly every member of the faculty is a prominent worker in one of the churches of the town." "We, as a faculty, not only from personal conviction, but also as a matter of policy for the institution, are zealous for the religious nurture of those who propose to finish their academic course here."

GERMAN THEOLOGICAL SCHOOL, OF NEWARK, N. J.—It is a pleasing feature of the German work that a German constituency is being established. German churches, ministered to by graduates of our German theological schools, are becoming strong enough to make substantial contributions to the good work done for the education of a ministry for German Americans yet in the transition state. A few German friends, in answer to the appeal of one of the German directors, have given about \$600 for the renovation of the House Father's apartments, introducing the city water, etc. German churches and German individuals contributed for the support of German students last year, \$1,429.06.

A new building is now become a matter of pressing necessity, and also immediate additions to the endowment funds.

PUBLICATION AND SABBATH-SCHOOL WORK.

SHALL WE ADVANCE OR RETREAT?

This is a question upon which we wish to be heard by the entire membership of our Church. We have been heard by the courts of the Church and judgment has been given in our favor. The General Assembly, year after year, has asked the Church to give us an income of \$200,000. We have not yet reached the \$100,000 mark. The Synods and Presbyteries of our Church have heard us and have voted "yes" to our plea for more generous offerings. What we now propose to do is to carry our cause to the pastors and the people.

A GLANCE AT THE FINANCIAL SITUATION.

A view of our income for the past six years shows that the contributions from CHURCHES AND CONGREGATIONS in 1894-5 were, in the aggregate, less by \$294.53 than those received *from the same sources* in 1889-90, and less by about \$446 than the yearly average for the six years. These contributions amounted, in 1889-90, to \$36,756.08, and the yearly average, for the six years, was \$37,909, the highest point reached being in 1893-4—\$41,802.78. In 1894-95 they amounted to only \$36,463.55. The contributions from Sabbath-schools show up much better. They amounted, in 1889-90, to \$31,264.56, and in 1894-5 to \$53,551—the highest point reached in the six years, being a gain of no less than \$9,133.74 over the year preceding. In the same year (1894-5) the offerings from churches fell off \$5,339.23. Contributions from individuals rose from \$3,511.63, in 1889-90, to \$7,503.63, in 1894-5, when the increase over the preceding year was \$161.82.

It will thus be seen that the Sabbath-schools of our Church, during the year 1894-5, gave more than one-half of the entire contributions coming from benevolent sources, the figures being, churches and individuals, \$43,967.18; Sabbath-schools, \$53,551.23. They gave nearly 47 per cent. more than the churches,

and nearly 22 per cent. more than churches and individuals combined.

Comparing these figures with the census of our Church, we find that while the offerings from Sabbath-schools to our Board increased from about $3\frac{1}{2}$ cents per member, in 1890, to nearly $5\frac{1}{2}$ cents per member, in 1895, the offerings from churches and individuals decreased from nearly $5\frac{1}{2}$ cents to about $4\frac{3}{4}$ cents per member for the same year. As the gain in the membership of the churches was close upon 19 per cent., one should naturally have looked for a proportionate gain in the offerings, whereas there has actually been a decrease. If the average per member in the churches had increased in like ratio with the Sabbath-schools, instead of a decrease, we should have had, from churches and individuals, an increase of \$24,032.

WHAT MIGHT HAVE BEEN.

With this sum we could have placed last year at least twenty-five additional missionaries on fields "white already to harvest," and where, indeed, "the laborers are few." We could have supplied the hundreds of Sabbath-schools which these brethren would have organized with all the lesson helps and literature necessary for twelve months, besides paying all the expenses incidental to the new work. What a splendid reinforcement this would have been to the cause of Christian evangelization and the growth of our Church!

WHAT SHOULD BE.

But we will not dwell unduly upon what might have been. Our duty to-day is clear. We who are charged with the interests of this work must let nothing stand in the way of such a presentment of our cause as shall result, by God's blessing, in arousing public sentiment to a due conception of its importance, whether we view it in relation to the prosperity and extension of our Church, or, better still, to its Christianizing influence upon our country, and, through our country, upon the world.

WHAT MAY AND CAN BE.

When our churches and congregations thoroughly understand our work our income will be raised to a point more in keeping with the demand. It ought promptly to be doubled, and this may and can be done without injury to any other cause. To carry on this work on borrowed money is not to be thought of for an instant. We must pay as we go. There are urgent appeals from many parts of our country, for the work commends itself to the sober judgment of the Church. For rapidity of movement, for adaptability as to methods, for facility of gathering in results, for the power of winning the people through the children, it is a chosen and approved instrumentality of the Holy Spirit. There are large and wealthy churches and rich and generous givers who liberally support other objects, but either pass us by entirely or send us very small contributions. We appeal to such, and we also appeal to the brotherhood at large. Look at the question at the head of this article, and answer as your heart shall dictate.

WHAT IS!

The following letter from Mr. John H. Leas, one of the missionary brethren in Minnesota, aptly tells the story of Sabbath-school and missionary work in some of its most interesting features:

Dear Dr. Worden: I know you will be glad to hear what God has done for the people of — through my service. I tried to get the use of a blacksmith's shop for a school, but the owner refused. I went to the grain elevator, but was again refused. I tried for a store-room, but failed. I went to a field where four men were stacking grain, and as they could not leave work to talk I got possession of a fork, pitched bundles, and talked Sabbath school. I learned that one of these men had six children who had never gone to the day-school. I asked him why? He said they had three miles to walk and he was afraid of cyclones. The men had a keg of beer and some whiskey, and seemed disappointed because I would not drink with them. I worked hard all the afternoon and was invited to take supper with them, which I did. After eating I asked them if they could wait long enough that we might have a word of prayer. This they did, each looking at the other in amazement. I again asked them if they would help me to find

a place in which we could hold a Sabbath-school. One of them in a bold, cowboy-like way, spoke out (at the same time winking at his companions,) "you can have the dancing bowery over there in the grove." No sooner said than accepted. I visited all the families and promised to be with them on Sunday at 10 A. M. On reaching there I found twenty parents and children waiting. Our school was organized and called the — Bible School. Since then I have spent much of my time with these people. I tried to preach to them. I had them read the Bible with me in turn. I husked corn, dug potatoes, helped in the houses sweeping and washing dishes, so that I could learn what was best to do. Then they wanted me to hold evening meetings, which I did. On the second evening when the invitation was given four of these people gave themselves to Christ. One of these was the cowboy who gave me permission to use the dancing bowery. His testimony as near as I can repeat it was as follows: "Friends, I've lived the life of a cowboy ten years. I've faced the pistol and the carbine without shuddering, but I never realized as I do to-night the need of a Savior. His wife, child, and sister also came to Christ. He went with me three days after to raise money for a chapel.

We secured \$400, and now the building is under headway. November 26th is set as the day to have Dr. Adams with us to organize a Presbyterian Church, and twelve of these dear people are pledged to unite with us. The cowboy is their choice for elder and I believe he will serve them well. The dancing bowery has been torn up and the lumber used for the under floor in our new chapel.

I am expecting Brother Sulzer to meet me to morrow. I have been troubled with a severe cold. This is the first day I have been indoors for two months, and as it is raining I am improving my time by writing this letter to you.

GENERAL ASSEMBLY'S ACTION, 1895.

In view of the urgent calls for Sabbath-school missionaries from many Presbyteries where the necessity of this work is being realized, and of the pressing need of fields as yet untouched, and which cannot be entered until the resources of the Board are increased, the Assembly recommends our churches and schools to contribute at least \$200,000 to this work for the ensuing year.

We do not disparage what has been done by other agencies in the field. God bless them and prosper their work. But we submit that it is better to work through the agency of the

Church, which can take care of the results of the work, gather them into permanent organizations, and exercise over them continued and loving care—impossible to the undenominational or union work. There is no force in the plea for non-denominational work as better adapted to reach the masses. People will love the agency that cares for them; they will love the Presbyte-

rian Church and come into it gladly if the Presbyterian Church proves that she loves them and seeks their good. So, we urge our people to stand loyally by their own Church agency for this work, assuring them that this is not only right and wise, but that it is also the most fruitful use they can make of their means.—*Minutes, pages 87, 88, 90.*

CHURCH ERECTION.

HONORING IMPLIED OBLIGATION.

At the time of this writing two-thirds of the current ecclesiastical year have elapsed and it is possible to make an approximate estimate of the outcome of the year's work.

As need hardly be said, there has been no falling off in the demands upon the Board. The number of new church buildings projected and commenced has been fully up to the average, and apparently larger than for the two or three preceding years of commercial depression. We had naturally hoped that as reviving business prosperity would certainly increase the demands upon the treasury, so also it would insure increased contributions that would enable the Board to respond favorably to these new applications.

Such, however, has not proved to be the case. Up to the present date the contributions have not even reached the reduced amount of last year, and as a consequence the Board faces the probability of serious embarrassment in its work and of bitter disappointment to the young churches.

If our readers will consider for a minute what would be the necessary result should the funds of the Board prove entirely inadequate, a new light will be probably thrown upon the matter. Let it be remembered then that new congregations are constantly being organized, and these young churches in almost every instance immediately prepare to build for themselves a church home. How do they plan to do this? If wise, you will naturally respond, they will first take account of their ability, making a thorough canvass of the congregation and then, having measured their resources, plan their work accordingly. In other words they "will cut

their coat according to their cloth." True! But here comes in another consideration. In every such business-like pre-arrangement of plans and estimate of resources, there are taken into account supplies that are outside of one's own personal provision, but which long experience has shown to be perennial and constant. The husbandman in forecasting his crops always assumes that a due amount of sunshine and rain will not be denied him.

So it is in the case of every newly organized church upon missionary ground which is planning to build a house of worship. It knows that for fifty years there has been a "*Board of Church Erection.*" It is assured that for almost as many years, no young church has asked of that Board assistance in vain. Upon further inquiry it has learned that in the case of nine out of ten of the churches upon western fields, the subscription towards the church building gathered in the congregation itself, has been augmented by a gift of from one third to one half as much more from this central Board.

Is it strange then, or even improvident, that the congregation in planning its outlay should take this expected grant into account as an assured asset? Whether strictly wise to do so, or not, that is the almost invariable course. Nay more, so sure are they that this source of supply will not fail them, that they not only lay their plans accordingly, but they go right on and make contracts and incur debts upon the assumption that a grant from the Board is as certain as the rising of to-morrow's sun or the coming of the spring showers. Then, when they are irretrievably committed and the building is well under

way, they send the application to the Board.

Now, this may be all wrong, but it is hard to change the traditions and usages of a generation, and such is the fixed habit of our young congregations.

It is, after all, a wonderful proof of how constantly and abundantly the Church, as represented by the Board, has fostered these young enterprises in the past, and how quietly and trustingly they repose implicit confidence in her ability and willingness to aid.

It is easy then to see what will be the result if the Board be obliged to answer:—"There are no funds. The help you ask cannot be given." It does not mean simply that the congregation remains homeless. It means that it is left with an unfinished building on its hands—useless for church services, yet representing in its roofless walls and crumbling foundations, sacrifices that could be ill afforded, and which, if the building remains unfinished, were made in vain. Or perhaps it means a finished building weighted down with mechanics' liens, and a congregation brought into disrepute by debts they are utterly unable to pay. Not infrequently it would mean a building sold under foreclosure, and a church homeless, discouraged and broken up.

There are some courses which, if deliberately entered upon, cannot be departed from without disaster and even dishonor, and the Presbyterian church, by its long-continued, wise and liberal policy, having encouraged its young congregations thus implicitly to trust it, cannot now, with honor withhold its contributions, and leave them to suffer.

Yet we feel obliged to say that there seems to be danger of just this thing. Under the pressure of many other demands, and not yet fully recovered from the effects of a year of business depression, the churches are allowing their contributions to become smaller, until, if the downward tendency is not soon checked, the Board will have no alternative but to cease making grants and continue only such aid as is provided for by its Loan Funds.

The simple fact is, that while there may be no debt, it is only avoided by cutting down

grants to a hazardous degree, and if the future is to continue to show no debt upon the Board while contributions dwindle, then scores of congregations will remain homeless, or will stagger under their crushing debts. If these things were only appreciated by our contributing churches, we would have no fear of the result.

SHALL OUR PASTORS BE CELIBATES?

This question is raised in the following extract from a letter from the wife of one of our most faithful and successful missionaries in the Indian Territory:

Dear Dr. White :—I have great pleasure in forwarding to you a draft for \$40, being the first installment on the money so kindly loaned by the Board of Church Erection for the purchase of our Manse last year. And in sending this, as the President of the Ladies' Missionary Society, which raised the money, let me thank you sincerely for your very timely aid, without which it would not have been possible for us to have continued in this field. Rents are *so high*, money *so scarce*, that unless a missionary in this country is provided with a Manse, he ought to *forever vow himself to celibacy*.

To this the Secretary, after acknowledging the receipt of the draft, replied as follows:

Permit me to congratulate you and the Ladies' Missionary Society upon your successful work. As the ladies in our churches have, in a great majority of cases, taken upon themselves the work of providing the manse for the minister's family, and as they have been almost invariably successful, it seems to me that there is room for argument upon the "*celibacy*" question. You say: "*No manse, no wife*." At first blush, your position that the manse should precede the pastor's wife upon the field, seems incontrovertible. But on the other hand, without a Ladies' Society there will probably be no manse. Without a capable and skillful president, there will be no effective Society, and without a pastor's wife, where is such a president to be found? In other words: "*No wife, no manse*." So I am a little confused as to which should come first."

It seems to me that the question thus raised is an interesting one and worthy of further discussion. It certainly should suggest the value of the work accomplished by the Manse Fund, and the necessity of seeing that it become in no way cramped or diminished.

FREEDMEN.

THE NEGRO EXHIBIT AT THE ATLANTA EXPOSITION.

REV. H. N. PAYNE, D D.

At least nine tenths of the intelligent and thoughtful visitors at the exposition visit the Negro Building. This they do, not only because this exhibit is distinctively southern, but because of their profound interest in the race that has made it. This interest is not confined to Northerners. Southern white men and women, in large numbers, examine this display. Nothing could be more frank and hearty than their expressions of approval, admiration and even wonder at what they see. It is a revelation to some of them of what has been going on in their midst, all unobserved, during the past thirty years. They have a higher respect and hopefulness for this long despised race when they see what they have accomplished. They realize that they may yet be a rich blessing to their country. In addition to this the stimulating and strengthening effect upon the Negroes themselves of this first effort will be incalculable.

THE EXHIBITS.

They crowd the 25,000 square feet of floor space in the building. Only the more notable ones will be mentioned. Nearly all belong to one or the other of two groups.

I. STATE EXHIBITS.

The Exposition Company appointed Negro Commissioners in each southern state. The duty of these men was to gather, those things that best illustrated the industry, skill and advancement of their people and to install them effectively in the appointed space in the Negro Building. Accordingly we find there exhibits from the District of Columbia, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Texas, Arkansas, Tennessee.

Entering the building we are confronted with the exhibit of the District of Columbia.

The art displayed here is fine. Some of the

oil paintings are well worthy of a place in the Fine Arts Building. There is also a fine display of photographs, and several inventions of interest are seen. Here are also several figures in plaster, including busts of Charles Sumner and Frederick Douglass. The thing that will attract most attention is the cast of a Negro of heroic size, by Mr. W. C. Hill, the colored sculptor of Washington. The man had been manacled. The chain binding his hands together has been broken, but though he stands erect, the bands are still around his wrists. The work is entitled "Chains broken, but not off." It represents powerfully the present hampered condition of the Negro.

In the Virginia section we find the exhibit of the first Negro bank in America. It is located at Richmond, and is quite a large and prosperous institution. On a card hanging there are the significant words: "In 1860—slaves: in 1890—bankers."

Florida exhibits a carved cabinet, canned goods, sugar cane, grains, and photographs of homes and business houses owned by colored men.

Arkansas makes a fine exhibit. Oats are shown over six feet high, millet, grasses, corn, wheat, rye, and rice. A patent gate is shown, also a patent cotton chopper. A steam engine is there made without machinery by a blacksmith. He also built two cars and a track on which this little engine drew them loaded. A large painting by a dentist in Little Rock portrays a scene familiar to everyone who has traveled extensively in the South. It is "A deadening." It represents the way common in some parts of the South of getting wood land into a condition to plant. The trees are girdled instead of being cut down. The land between these dead trees has been planted to cotton and an old Negro is there picking the ripened staple. The field is surrounded by a high rail fence. The effort is worthy of a pre-Raphaelite.

Several other states have very worthy exhibits. In that of North Carolina is shown a burial casket made by a colored boy. The women of Georgia have a fine display of canned goods and needle work. A Virginia boy exhibits a model of the United States Battleship Raleigh, ready for action. A colored drug firm in Atlanta has a fine display, as has a colored plumber of that city, whose work as shown is equal to that of white plumbers in any other building. In several places fine brick and tile work proves that colored mechanics can do as fine work as men of any other race.

II. EXHIBITS OF THE CHARACTER AND GROWTH OF THEIR WORK BY SCHOOLS AND CHURCHES.

This is by far the largest and most impressive part of the display made in this building. The reasons are obvious. Students and teachers in these institutions have more time and means to prepare suitable exhibits than the farmer or mechanic. Moreover, the institutions are anxious, as the individual is not, to draw public attention to their work.

THE EXHIBIT OF THE FREEDMEN'S BOARD.

This consists entirely of photographs of the more prominent churches and schools sustained by the Presbyterian Church. There are more than 80 of these views. Several of them exhibit the students actually engaged in the various industries they are taught, such as carpentry, printing, sewing, cooking, &c. A colored woman, for sometime one of our parochial school teachers, is the attentive and polite attendant. She has been supplied with literature descriptive of our work and with this and her own personal knowledge and experience, she interests those who stop at her booth. It has been very gratifying to see how many of our Church from the North find their way to this place which illustrates so well our extended and growing work.

OTHER CHURCHES.

The work of the Congregational Church is chiefly seen in the fine display of Atlanta University, that of the M. E. Church in that of Clark University and Gammon Theological Seminary, that of the A. M. E. Z. Church in

that of Morris Brown College, and that of the Baptist Church in that of Spelman Female Seminary. All of these, as well as several others, are well worthy of study.

INDUSTRIAL EDUCATION.

This is illustrated in student work from the institutions already named, and in various other institutions of normal and collegiate grade that are sustained by state and private munificence.

The most extensive displays in this line are made by Hampton Institute and her daughter, Tuskegee Institute. The work of both of these institutions has been especially along industrial lines. Through the generosity of their friends they have been enabled to expend large sums of money in the development of this idea. The results show that there is no department of skilled labor in which the Negro may not excel when properly instructed. Fine furniture, wagons heavy and light, tinware, iron work in almost every form, agricultural implements, brickmaking, plastering, plain and fancy needlework, carpentry, draughting and building, are all largely and richly illustrated in the work of these and other schools. Along with these things is displayed such literary work as proves that it pays to train the Negro's head as well as his hand.

In one of the alcoves of the building are shown two shelves of published works by Negro authors.

The first book having a Negro author was published by Miss Phylis Wheatley, the poet, in 1773, and was commended by Gen. George Washington.

Benjamin Bannaker, the Negro astronomer, published an almanac, in 1796, that was highly commended by Thomas Jefferson.

There were 30 works of Negro authorship published before emancipation.

A Negro, Professor W. S. Scarborough, LL. D., is the author of a Greek text book.

There are five prominent works of Negro authorship read by white and black, the color of the authors not being known. The books are on their merits.

Negro authorship is to be found in history, biography, science, fiction, and in general literature.

A Negro has written a theological work that is used by theologians irrespective of race.

Negroes are the preservers of their own race history. To know them one must know their books.

There are 150 cloth-bound books of Negro authorship issued in the last 30 years, and ten times as many pamphlets.

The first conference of colored authors was held in Washington, D. C., December 28, 1892.

The honorable part which the Negroes have taken in the Atlanta Exposition marks an era in the development of the race. They have spoken to mixed audiences of whites and blacks from platforms occupied by the most distinguished white men of the State, and have been rewarded with evidences of the warmest pleasure and approval. They have made an exhibition illustrative of their actual progress and achievements during the thirty

years they have been free, which has not only delighted their friends, but has astonished themselves. An editorial in the Atlanta Constitution of October 20, 1895, says: "The Exposition grounds, large as they are, do not contain anything more significant or more hopeful than the Negro Building and its contents."

This is the first exhibition of its kind, but it will not be the last. Exposition managers have discovered that it adds an interesting and valuable feature to their fairs. Already there is a movement to make such an exhibit a part of the Tennessee Centennial in 1896, and of the Toronto, Canada, fair the same year. Such displays accomplish two invaluable results: They give their white friends a new idea of the abilities and possibilities of the Negroes, and they awaken in the Negroes themselves new courage, hope, ambition and self-reliance, the essentials of success.

—I have sometimes in missionary meetings heard speakers talk about the needs of the Boards. That is a sadly illogical way of putting things. A man whose grocery bill is unpaid may just as well talk about the needs of his butler.—*Ex-President Harrison.*

—Says Dr. Storrs:—The Turkish Empire seems to me like a vast, magnificent, Oriental rug, stamped with splendid and stately figures, emblazoned on every side with heroic combat, and with threads of gold and silver interwoven with the wool. Magnificent in its extent, in the wonderful history which has been wrought upon it, it has been dipped and soaked in blood. But, as certainly as God liveth, as certainly as the human soul remains sensitive to divine inspiration, it is to bear by and by the monogram of Christ on all its glittering expanse.

—Mr. Wm. R. Thayer writes in the December *Forum* of Carlyle that his mission was not merely to destroy; he shattered error in order that the clogged fountain of truth might once more gush forth. Men talked as if God, after having imparted his behests to a few Hebrews ages ago, had retired into some remote empyrean, and busied himself no more with the affairs of men. But to Carlyle the immanence of God was an ever present reality, manifesting itself throughout all history and in every individual conscience, but nowise more clearly than in the careers of great men.

—One cannot have right ideas of God or commune much with him, and be narrow in his views and aims. With a knowledge of the God whose kingdom is universal and whose providence is over all people and events, one cannot limit his life and its purpose to his own place, or horizon, or state, or nation, or to his own family and people and race; but his desire and prayer and labor must be co-extensive with the divine plan. He has not yet entered into sympathy with Christ, whose sympathies and prayers go not out beyond his own church or denomination. The missionary idea must possess one who is full of the Spirit.—Rev. S. W. Pratt in *The Evangelist*.

—The so-called Aryas must have come across the Hindu Kush to India. They were, not very long before that, one with the ancestors of the Parsees, and previously formed part of that section of the human family from which Celt, Teuton, Roman and Scandinavian have descended. These, so far as our knowledge can go, have occupied from prehistoric times the same portions of Europe that they do at the present moment. The elevated plateau of the Pamirs, the "roof of the world," used to be regarded as the cradle of the Aryan race. That is now given up as utterly untenable. The weight of testimony and opinion looks to Europe rather than to Asia for the cradle of the Aryan race.—*Indian Evangelical Review.*

Children's Christian Endeavor.

THE MINISTRY OF CHILDREN.

The youngest and most dependent member of a family is not always the least useful. The infant in the cradle or in its mother's arms, requiring constant care and watching, incapable of any effort or any thought for the welfare of others, and receiving service from every member of the family, nevertheless makes its unconscious contribution to the general stock of enjoyment. Its sweet smiles and winning ways promote the cheerfulness of the home like no other influence. They can best appreciate this in whose homes such a light has been extinguished, such a well-spring of pleasure suddenly dried. Nor is it only enjoyment which such a little one imparts to the older inmates of the home. It greatly helps their improvement. A baby brother or sister wins older children to gentleness, considerateness and self-denial for itself, and then toward each other. "The well-spring of pleasure" cools the hot temper and softens the hard self-will, and induces cheerfulness and amiability. And, ye sturdy, busy men have not the moments, even if they must be few in each day, which you can spare from care and business, to spend with your children, watching and sharing and helping their play, giving them bits of useful information, settling their little disputes, soothing their little irritations, teaching them and exemplifying to them lessons of patience, of forbearance, of kindness and of equity—have not those moments been spent as profitably to you as to them? Do you not go from such sweet pastimes back to your work and into your cares, vexations and temptations, with some access of strength and preparation to meet them? In trying with parental love and faithfulness to correct your children's faults, do you not see, as in a mirror, your own faults? While you rightly require unquestioning obedience from them, and while they show unquestioning confidence in you, are you not in the most persuasive manner admonished of the trust and obedience due from you—how much more!—to your heaven-

ly Father? We could not do without the lessons which the little children teach us. "Take heed that ye despise not these little ones."

Not less precious, in a happy family, is the influence of the youthful members of it upon the parents in their full maturity and growing old. Have you in your home a generous boy or a gentle girl, or a group of both? Has God answered your prayer and blessed your training? Are they dutiful, considerate, trustworthy, amiable, intelligent? How much of your happiness do you owe to their affectionate attentions and dutiful assistance, and their cheerful, genial company? Would you exchange any part or element of that felicity for all that wealth or fame could give? With that at home, what toils or storms can you not brave outside? Parents of such youth live over their own youth with them—a second youth, almost as fresh as the first, and more serene and full of rich, deep joy. Such youth, by their considerate and affectionate attentions, smooth and soften the roughest and hardest and sweeten the most bitter of their parents' experiences. They thus honor their parents most, and the peaceful serenity thus assured gives them the best opportunity for the reflection and the continued self-discipline which they still need for the ripening and perfecting of their character. Thus, perhaps more than young people think, they can help their parents and their older kindred and friends to prepare for heaven. Will not our young readers give heed to this in behalf of their parents? You will be glad to have done so when you shall be planting flowers on their graves.

DR. NEVIUS IN HIS WHEELBARROW.

Did you ever hear of such a thing as a man—a full grown man—a minister—a missionary—riding in a wheelbarrow? Sometimes, no doubt, you have seen a little boy trundled in a wheelbarrow by a big one, and, after a while, tipped out, all in a heap, as if he were a bushel of potatoes—all just for fun. But that was not the same kind of a wheelbarrow as this in the picture, which Dr. Nevius invented to ride about in on his missionary journeys.

Just look at it in the picture. It has only one wheel because they do not have roads in China

like ours — smooth and wide enough for four-wheeled wagons or two-wheeled gigs.

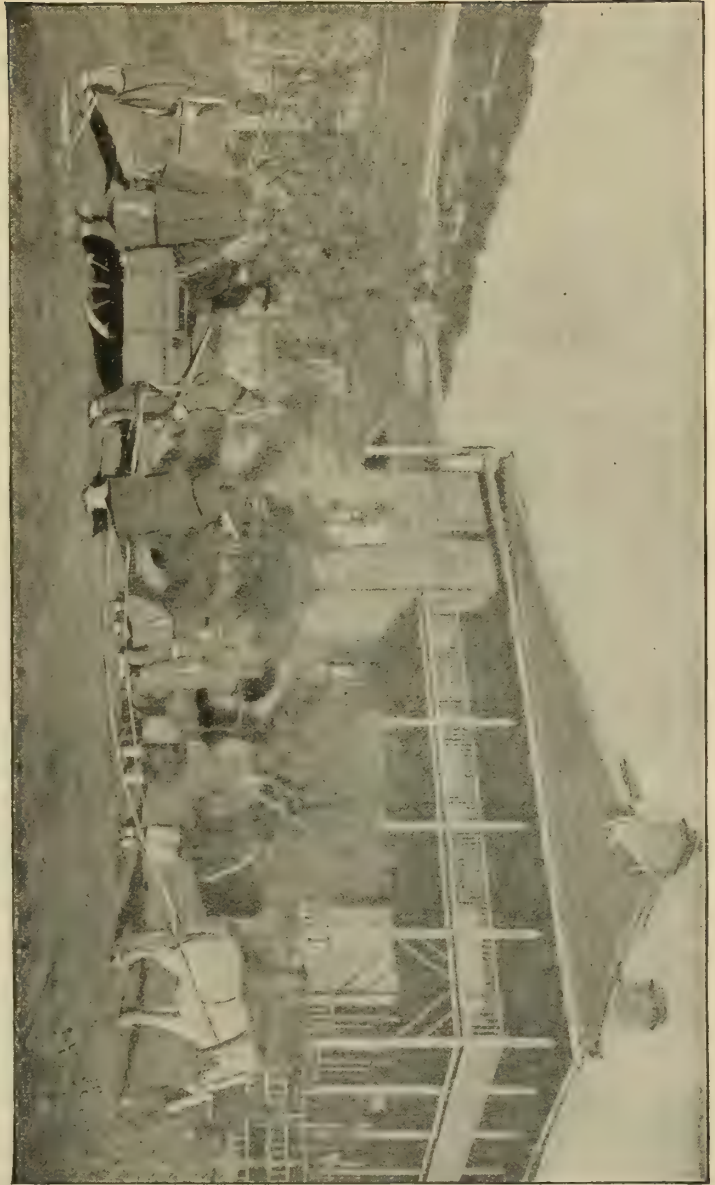
Dr. Nevius described his wheelbarrow as "a platform about six feet long and four feet wide, with a wheel in the middle and handles at both ends." It seems to have been so made that it could be pulled and pushed by men, or drawn by a mule, with men to guide and steady it. Sometimes he rode in it and carried with him what he wished to take along. Once he wrote:—"I have in it now four large bundles of books for distribution, a few foreign stoves, and my little portable kitchen, which weighs, with its kettles, dishes, etc., about fifty-five pounds. Altogether, myself, my clothes, bedding, etc., weigh about five hundred pounds." So, you see, it would need a couple of men to keep it right side up, and steer it safely through rough and narrow and crooked places.

Sometimes Dr. Nevius would use the wheelbarrow to carry his things, and he would ride on a horse. He traveled a discomfort and fatigue with perfect goodhumor. great deal and bore all the inconvenience and Sometimes, as you see in the picture, he would ride in the wheelbarrow with a missionary. Then they could enjoy each other's company, and help each other in preaching to the people, and in all their missionary work.

The barrow-men who went with him and

managed his wheelbarrow became very fond of him, and they seem to have been true Christians. After his death, one of them, seeing Mrs. Nevius weeping, said:—"Mrs Nevius, you think too little of your husband's happiness. Our Savior said:—'Come unto me, ye weary and heavy-laden, and I will give you rest.' Dr. Nevius had worked very, very hard, harder than most men, and he was weary; and now the Lord Jesus has given him rest. The pastor used to say to us Christians in the country:—'This is a beauti-

From "John Livingston Nevius."
DR. NEVIUS IN HIS WHEELBARROW, READY FOR A COUNTRY TOUR.
Copyright 1895, by Fleming H. Revell Company.



ful world, very beautiful, indeed; but heaven is more beautiful still;’ and that is where Dr. Nevius has gone. You ought not to be so sad.”

Mrs. Nevius says she cannot forget the beautiful way in which that good servant and friend of her husband spoke to her of him.

She did not long give way to her grief. She has bravely taken up the work in which she was such an excellent helper to him while he lived. She came to America and wrote the precious book that tells the story of his life, and now she has gone back to China to write the same story in the Chinese language for the thousands of people there who revered him as a father and love her as a mother.

I must give you one more story—rather an amusing one—that was told to Mrs. Nevius by that same barrowman.

He said:—“On one of our tours we were going over a long, raised causeway as high as this ceiling, when, from striking against a stone, the barrow, with Dr. Nevius in it, the mule which was dragging it, and we men who were steadying it, all rolled over and over to the very bottom of the embankment. We supposed some one must certainly be hurt, and the contents of the barrow ruined; but, to our delight, a broken plate or two was all the damage done. It was a lonely place away off among the hills, and no one was in sight. When we had got things all to rights, Dr. Nevius said:—‘Now let us thank God for our preservation;’ and we knelt down and prayed.” These stories and the picture are all taken from the book entitled, “John Livingston Nevius,” published by Fleming H. Revell Company, New York, who also lent us the plate from which our picture is printed.

A DEAD INDIAN.

In the *Children's Record* of the Free Church of Scotland we find this: “In America they speak of anything that is worthless as no better than a dead Indian. Lone Wolf, an Indian chief said: ‘I am a dead Indian, because the fire of the Gospel of our Lord Jesus Christ has killed the Indian that was in me.’”

We suspect that a mistake was made by our Scotch friends in quoting that American saying, for we never heard it in America, we have heard of a saying by *some* American, that is much worse than that: “The only good Indian is a dead Indian,” but it could not fairly be quoted as if it were a common saying in America. It is only mentioned by good Americans to be denied and denounced. No doubt there are some Americans

and some Britons who have shown by their behavior that they consider savage men in any land, like savage beasts, only fit to be killed—killed to get them out of the way, or even killed for sport. But many good people in both these countries think it mean and wicked to kill even animals for sport, and no good man or woman speaks or thinks lightly of killing any human being.

But there is a meaning of the word *dead* and of the word *kill*, which makes both of them very nice words—very precious words. The Indian chief used them in that meaning, and so also did the Apostle Paul in some of the most precious sayings in his Epistles in the New Testament. In just the same way that Lone Wolf called himself a *dead Indian*, Paul reckoned himself a *dead Jew*. Do you think that either Lone Wolf or Paul was sorry to be dead that way? Or did they have to die that way, in order to be alive in a better way, and to live a better life than ever before?

How many of our young readers will find the places where Paul uses those words in that way? You may get your mother or sister or anybody to help you, and if you send me as many of those verses as you can, and a postage stamp, we will send you one of our pictures which have been mentioned in this way—whatever one you ask for.

STRONG DRINK.

WHAT AN AFRICAN CHIEF SAID OF IT.

[From the *Children's Record*.]

Khama, the Christian chief of the Bechuanas, wrote the British authorities:

“It is not the same thing to offer my country to Her Majesty to be occupied by the English settlers, as it is to allow worthless and unscrupulous men to come outside of all governments and flood my country with their drink, after all the long struggle I made against it, withstanding my people at the risk of my life, and just as they have themselves come to see how great a salvation my drink laws have proved to be. It were better for me that I should lose my country than it should be flooded with drink. To fight against drink is to fight against demons, and not against men. I dread the white man's drink more than the assegais of the Matabele, which kills men's bodies; but drink puts devils into men, and destroys both their souls and bodies for ever. Its wounds never heal. I pray you never to ask me to open even a little door to drink.”

Christian Endeavor For Christ and the Church.

"NOT SO AMONG YOU."

It is as if the Master, being here now and using our way of speaking, had said to James and John and their mother: "Ah! No; that is the way of the world—striving every one for the foremost place. But it is not to be that way with you. My disciples, following me, will like best the lowest places and the hardest work, if so, they can do me or mine the most service."

Something is expected of them whom Jesus calls to be *his own*, quite different from what is allowed and practiced and expected among the world's people.

1. In regard to seeking the foremost place, General Grant said:

"I never dared ask for promotion. I am afraid that in a high position obtained by solicitation I might not do well. I prefer to take that as Providence may order it." Is not that the highest wisdom? The faithful, patient, brave doing of his duty in his present actual position—if this does not bring promotion, he does not want it. If, while he is doing his best, some comrade can do better, and so show himself the better man for a higher place, all right. He will not grudge it. If more men are fit for the high places than there are high places to fill, and if he is not one of those called to fill them, it only remains for him still to give his very best powers and efforts to the work which is assigned to him. If this spirit animated and ruled every officer in the army, and every citizen employed in the civil service, and every one called by the people to any position of political responsibility, would not our political salvation be accomplished?

Is that too much to expect of human nature? Yes, no doubt; but is it too much to expect of divine grace? Is it not just what Christ does expect of sincere Christian Endeavorers? What less can you make of what he said to James and John when they and their mother had asked for them the foremost places in his kingdom?

"It shall not be so among you," my followers. What less or what else did he mean when he called a little child and set him in the midst of them as a model of unambitious behavior, and later, when girded with a towel and carrying a basin, he went along behind them as they reclined at supper, and washed their feet? The Son of Man came not to be ministered unto, but to minister—not to be served, but to serve.

2. In regard to bearing slights and injuries. Those same sons of Zebedee were the men who once proposed to the Lord to "call down fire from heaven" to consume the inhospitable Samaritans. Luke 9 : 54 What fiery, tempestuous spirits James and John had by nature! "Sons of thunder,"—sure enough! And how those spirits were elevated and disciplined by their association with Jesus! They never lost their energy, but it was wonderfully tempered and sweetened. Observe how the Master replied to that fierce proposal to burn up the Samaritans: "Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them." Resentment for personal wrongs or affronts has no place in his breast. He allows it no indulgence in his disciples. If they will be like their Lord, if they will be of the same "manner of spirit" with him, they must repress every uprising of resentment in their own breasts. If it flames up sometimes in spite of them, they are to treat it as any other dangerous flame—not put on fuel, or fan it into hotter glow, but quench it. This is not the way of the world, but it is Christ's way.

3. In regard to helping others. It is pretty fair worldly morality if you do not encroach upon your neighbor's rights—that is, if you do all that he has a right to demand of you, and do nothing of which he may fairly complain. What if the Lord Jesus had done only thus? Would he have "borne our griefs and carried our sorrows?" Would he have come down into this world at all? Shall a disciple of Jesus be satisfied with saying, "I owe no man a dollar; I have never wronged a man out of a shilling." The Christian's question is not what can my neighbor demand of me in law or equity? but, what can I do for my neighbor, for his good? Neither is the Christian's idea of a neighbor limited to those who live near him, nor to those who have been kind and friendly. Any man to whom he can do good is the Christian's neighbor, no matter where he lives, no matter what is his condition or color or character.

4. In regard to self-denial. There is a self-denial which worldly men practice, and it is often quite as severe as any to which Christ calls His disciples. The two are not distinguishable by degrees of severity, but by spirit and purpose. The pugilist, training for his prize fight, is "temperate in all things," denying his appetites, and subjecting himself to the most careful and rigid discipline, that he may

have strength for the brutal contest. The miser is content with mean apparel and coarse food, that he may increase his pile of gold. There is no end to the forms of privation to which men will submit for the attainment of selfish ends. To deny self for the sake of others, who simply are needy and can be benefited by your self-denial—this is Christ like.

MOUNT ARARAT.

REV. S. G. WILSON.*

Journeying southward from Tiflis to Julfa on the river Aras, (the ancient Araxes) now the boundary line between Transcaucasian Russia and Persia, we had Ararat, for three days almost constantly in view. It was the last sight at night and the first in the morning. There it stood, silent, solitary, awe-inspiring, grand. The clouds had rolled away and left it distinct in all its majestic outline and massiveness. The ages, like the clouds, have come and gone, but it remains immovable. Since the ark rested on the mountains of Ararat, there have been movements in the heaven above and on the earth beneath—earthquake, storm and flood—but it remains presumably, substantially the same. Like the old ocean, a thousand years sweep over it in vain. It reminds one of Napoleon's address under the shadows of the pyramids. In forty centuries what has it not seen of the rise and fall of empires and the wonderful movements of the race of Noah? Ararat sits a king, wrapped in his snowy robes, and with a perennial crown upon his brow. Though the puppet kings of men may include him in their dominion, he scorns subjection to their sway, and even bids defiance to the king of day. However near and furiously Apollo may drive his chariot and let his horses blow their warm breath upon him, neither the fire from his eye, the heat from the wheels, nor the warm breath of the horses can cause the whiteness of his countenance to color, or tan his fair complexion. His foot may become scorched and burned, his twin brother, Little Ararat, may lay aside his crown, but Great Ararat, unsubdued, lifts his proud head nearer to the throne in the sky and acknowledges no allegiance. Little Ararat is like an earthly monarch who for a season wears the insignia of supremacy and then must surrender them; but the Great Ararat is like God himself whose dominion is throughout the ages.

* From Persian Life and Customs, for notice of which see November Number, page 432.

TO SUNDAY-SCHOOL SUPERINTENDENTS AND TEACHERS.

Dr. Schauffler, in his recent volume for Sunday school teachers, "Ways of Working," says a question may be used to test knowledge, to fix knowledge, to clarify knowledge, to arouse interest, to develop thought.

A question which demands effort on the part of the pupil is stimulating. There is joy in successful search. Facts secured by personal effort fix themselves in the memory. The question is thought-provoking; it suggests further questions.

Every Presbyterian superintendent and teacher desires to have the great inspiring facts concerning the Presbyterian Church and her world-wide work attractively presented.

The Question Page, which is one of the features of THE CHURCH AT HOME AND ABROAD, is intended to arouse interest in the work of our own church through each of the agencies employed, as well as that of the church universal. Examine this page in any issue of the magazine, and see if it does not indicate a rich feast of good things each month. When interest is aroused there will come a desire for more knowledge, and thought will be developed regarding responsibility and duty.

Can you not make greater use than you have heretofore done of this repository of thought and information, THE CHURCH AT HOME AND ABROAD, in your efforts to train your pupils for future usefulness? Shall we send you a sample copy?

NOTES.

John B. Finch was accustomed to say: "Of two evils choose neither; do right."

* * *

A letter writing committee, to correspond with all absent members, is a good idea.

* * *

"Missionary Memorials," which was commended last month, is furnished by the Presbyterian Board of Publication at \$1.00.

* * *

The reason why there are so few prayers in many meetings, is because there are so few prayers before the meetings.—*Golden Rule*.

* * *

The *Presbyterian Endeavorer* calls upon Presbyterians in Kansas to unite in a league of prayer for missions, and especially for the missionaries from Kansas, during the month of January, 1896. The name and address of each of these missionaries is given.

Life is too short to nurse one's misery. Hurry across the lowlands, that you may spend more time on the mountain tops.—*Phillips Brooks.*

* * *

"Concentrate your work; consecrate your lives," was the keynote of the recent convention in Toronto of the Brotherhood of St. Andrew.

* * *

If I can put one touch of a rosy sunset into the life of any man or woman, wrote George McDonald, I shall feel that I have worked with God.

* * *

The Christian Training Course this month furnishes an excellent suggestion for a Song Service, which may include instruction in early church history.

* * *

The motto of the New Jersey Sunday-school Association, "Every child a scholar and every scholar a Christian," should be the ideal of the Sunday school Committee.

* * *

Never believe anything bad about anyone unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary, and that God is listening while you tell it.—*Henry Van Dyke.*

* * *

Opportunity, said Dr. A. J. Gordon, also means *importunity*, as though God were beseeching us by every open door to open our hearts, our hands and our purses, that we may worthily meet the crisis of missions which is upon us.

* * *

If I were to offer one word for your future guidance, the one word would be, *fidelity*. It has a face toward God and toward man: and without a conscientious sense of responsibility, no great life is possible.—*Ex-President Harrison.*

* * *

We are not going to bring men to Christ by conventions or chapter meetings, but by personal man to man contact, said a speaker at the Brotherhood of St. Andrew Convention. We waste too much time on elaborate schemes and give too little to straight common sense work. Concentrate your efforts upon one man.

* * *

Secretary Baer says unhesitatingly, as the result of experience and observation, that the prayer-meeting pledge honestly interpreted, and the consecration meeting properly observed, combined with the practical work for which the various committees provide, are *essential* to the successful working of a young people's society.

The Endeavor Society in the Central Church, Rochester, prints this invitation on its topic cards: *Come* thou with us and we will do thee good. *Come* prepared by study, thought and prayer to give a brief, ringing personal testimony. *Come* with a clear-cut purpose to make your presence tell for the glory of God, for the salvation of souls.

* * *

"Guidance in Prayer," prepared by M. E. H., and published by the Presbyterian Board of Publication at 50 cents, contains suggestive forms of prayer for young people's societies, and is intended to aid those not accustomed to pray in public. Several pages are devoted to carefully worded sentence prayers. This helpful book contains a topical index, and an introduction by Rev. J. R. Miller, D.D.

* * *

The Young People of the Presbytery of St. Paul held a Presbyterial Conference on church music in December. The purpose was: To secure a better mutual knowledge of the state of music in the churches; to quicken, by intelligent and systematic discussion, a more general interest and a higher appreciation of music as a working force; to call out new ideas with a view to the larger efficiency of this department of church work.

* * *

The Brotherhood of St. Andrew started, writes James L. Houghtaling in *St. Andrew's Cross*, on the basis of the responsibility of a man to God, not only for his own soul, but for his brother's soul; the expectation that God would bless him when he undertook to work in God's world as God wanted him to work, and the belief that God wanted him to do the work he could best do; that the work he could best do was to get hold of the next man; and the determination that, please God, he would get hold of the next man and bring him to God, in order that ever enlarging and expanding from man to man, the Kingdom of Christ might spread.

* * *

In the November *North American Review*, may be found the touching tribute of the late H. H. Boyesen to his mother, whose beautiful personality spread a quiet radiance about her simple life. She possessed a calm and quiet dignity, and preserved amid innumerable harrassments a benign, unruffled amiability and an unfailing helpfulness which ever gave without thought of demanding anything in return. From morn to eve in ceaseless activity, she was never breathless

and hurried, but always ministering to the wants of the many whose welfare was in a hundred ways dependent upon her foresight, sagacity and tender solicitude. There was balm in her words, healing in her touch, solace in the very cadence of her voice. She left her record in the hearts of her sons and daughters.

* * *

Current events as they relate to the Church and the Kingdom, is a new and helpful study suggested by the CHURCH AT HOME AND ABROAD. It is a step in advance that cannot fail to be of great benefit wherever adopted. Attention is called to the many articles found in our daily newspapers and in the magazines, which bear directly or indirectly upon the interests of the Church; and the suggestion is made that we read them with missionary spectacles on, in order that we may be able to trace the relation they bear to the progress of the great work of the Church throughout the world. E. D. H., writing thus in *The Presbyterian Endeavor*, urges those who prepare for the monthly missionary meeting to give a short time on each programme for a consideration of current events. Such a study will broaden our horizon, and give us a more comprehensive view of the work.

SUGGESTIONS FOR STUDY.

[Foreign Mission topic for February.]

MAGIC LANTERN LECTURE.

If possible, secure from The Library, 156 Fifth Avenue, New York, the slides on China, with printed description, mentioned on another page.

* * *

RECENT ARTICLES.

Scenes in Canton, by Florence O'Driscoll, *The Century*, January, 1895. House-Boating in China, by Julian Ralph, *Harper's Magazine*, June, 1895. Chinese Letter Shops, by Samuel L. Gracey, *The Chautauquan*, June, 1895. In the Garden of China, by Julian Ralph, *Harper's Magazine*, July, 1895. Every Day Scenes in China, by Julian Ralph, *Harper's Magazine*, August, 1895. A Ride in Hakkaland, from Blackwood's Magazine, *Littell's Living Age*, December 22, 1894.

Pilgrimage to the Great Buddhist Sanctuary of Northern China, by William W. Rockhill, *Atlantic Monthly*, June, 1895. Monasteries on the Lo Tau San, *Littell's Living Age*, April 6, 1895. Confucian Philosophy, by Rev. W. A. Cornaby, *Work and Workers*, October, 1895. The Chinese Philosopher, Lao-tse, *Missionary Review*, February, 1895.

The Written Language of China, by James C. Moffett, *Education*, September, 1895. Religious History of China, by Dr. W. P. Means, *Church Missionary Intelligencer*, May, 1895. The Gibraltar of Missions, by C. C. Cregan, D.D., *The Treasury*, August, 1895. William C. Burns, *Missionary Review*, February, 1895. Elijah Coleman Bridgeman, by C. C. Cregan, D.D., *The Congregationalist*, April 25, 1895. Andrew P. Happer, M. D., D.D., by Rev. S. F. Scovel, *Missionary Review*, April, 1895.

The following articles are in THE CHURCH AT HOME AND ABROAD, for 1895: Rev. Andrew P. Happer, D.D., M. D., by William Rankin, Esq., January, page 41. Suggestions for Study, February, page 158. Hainan Heathenism, by Rev. Frank P. Gilman, February, page 121. Storms of Wrath in China, by Rev. Henry V. Noyes, February, page 127. The Waking up of an Empire, by Rev. Charles Leaman, February, page 130. A Pen Picture of Chefoo, by Rev. F. W. Jackson, Jr., February, page 132. An Outside Survey of the Shantung Mission, by Rev. Wm. P. Chalfant, February, page 134. Red Cross Society in Tientsin, by Boudinot C. Atterbury, M. D., March, page 190; November, page 371. Educational Work in Shantung, by Rev. W. M. Hayes, March, page 218. Hainan Mission, by Rev. Frank P. Gilman, July, page 37. A Ministerial Trio, by Rev. I. M. Condit, July, page 45. Chinese View of Opium Traffic, by Rev. Frank P. Gilman, October, page 279. Breaking Down Strongholds in Central China, by Rev. J. C. Garritt, October, page 298. Medical Mission Work in Southern Shantung, by Rev. W. O. Elterich, November, page 367. Dr. and Mrs. Nevius in China, November, page 366. Some Honorable Women of Santung, by Rev. F. H. Chalfant, December, page 476.

* * *

THE PRESENT OUTLOOK.

Rev. Henry Blodgett, D.D., mentions in the *Missionary Herald* these results of the war: 1. An imperial rescript sanctioning the construction of a trunk line railway from Ching Kiang, near Nanking, along the Grand Canal to Peking. This will connect with other lines to Kerin in Manchuria, and ultimately with the Russian transcontinental railway; while an extension to Canton and lines to the western provinces are things sure to come in the not distant future. 2. A university and preparatory school in Tientsin, under the control of Chinese officials, with a competent staff of foreign professors. 3. The summoning of Li Hung Chang to Peking as a member of the Privy Council of the Emperor.

4. The appointment of Colonel Von Hanneken, who was in command of the Chinese troops on board the Kao-shing to re-organize the Chinese army on European models.

Li Hung Chang believes that in the arts and sciences the western world is in advance of China, and that the Chinese were defeated because they disregarded the progress made in warfare. He is in favor of sending young men abroad for education..

A reform journal, called the *Wan Kwoh Kung Pao* (World's Magazine), is issued every other day from the office of the *Peking Gazette*, and has a circulation of two thousand copies. The editors, seeking light and guidance, copy articles from a paper published by American missionaries, and acknowledge that reliable information comes from that source.

* * *

LANGUAGE.

Dr. Atterbury once spoke of the Chinese as a most fascinating tongue. "Blind and stupid as it is at first, it grows easier after a while, and causes one to wonder how such a nation as the Chinese are considered to be—rude and only half civilized—could ever have formed it. One can express almost any thought or shade of meaning, excepting, of course, scientific ideas and those belonging to religion.

* * *

FACTS AND INCIDENTS

"All the books in the world are not worth one sentence of the Bible," said Ah-yuing, an accomplished Christian woman at Ningpo.

Dr. James Legge, after long experience with the Chinese, said he found those who had any position in society, for the most part faithful to their engagements and true to their word.

A Chinese magistrate, to whom was submitted the proposal to establish a Christian newspaper in Hong Kong, not only approved the project, but expressed his high sense of the worth of Christian faith and morals, and his opinion that the future of the Empire depends on the acceptance by the people of the religion of Christ.

Dr. Griffith John writes of the fidelity of the native Christians in Sz'chuen. Almost to a man they behaved splendidly in the midst of all their trials. As the missionaries were leaving, the converts assured them that they would cling to Christ and their profession of His name. "We will meet as before," they said, "and read our Bibles and pray. We do not promise to sing, for that might involve us in trouble; but we will not forget the assembling of ourselves together."

A Chinese lady read of the faith and and patience of missionaries slain by a mob at Sung-pu, and was so impressed by what she was told of their lives and their deaths, that she travelled to another city in order to ask the missionaries about the religion which could produce such fruits. "What is it," she asked, "that makes you Jesus people so different from us? We call you 'foreign devils'; our people have martyred two of your teachers, who only did good to our people; and you show no revenge and receive me as a friend." She was told that this was the teaching of Jesus, who died for us when we were enemies. This lady, who was termed the Chinese Queen of Sheba," continued for two week with the missionaries to learn of their faith and doctrine, and then returned to her own city to tell her neighbors: "These Jesus people know how to love their enemies."—*Missionary Herald*.

Two Chinamen, recently converted, entering into a business partnership, mutually agreed to the following rules: "We will not buy or sell anything injurious to our fellowmen; we will do no business on the Sabbath; of all we make, one-tenth shall be given to the Lord's work.

* * *

BRIEF READINGS.

The following paragraphs in the two volumes, 17 and 18 of *THE CHURCH AT HOME AND ABROAD* for 1895, may be useful in preparing the programme for February:

The people of China, 18 : 337; Effect of opium, 18 : 119; Chinese in the United States compared with those in North China, 17 : 130; City out of the United States where a letter may be posted with an American stamp, 17 : 256; Not students of geography, 17 : 73; Paragraphs, 17 : 256-7.

The Temple of Heaven, 17 : 158; Buddhism, how introduced, 17 : 122; Bones of the dead sometimes exhumed, 17 : 123; Distribution of Christian books to students, 17 : 117; Gift to the Empress Dowager and its acknowledgment, 17 : 126, 485; The Scriptures in the Palace, 17 : 185, 485; Minister Denby on missionaries in China, 18 : 248; Massacres in China and in the United States, 18 : 270.

Not ordained, but foreordained, 17 : 158; Boy in Peking who helped build a church in Burlington, Iowa, 17 : 432; A stalwart Chinese Christian, 17 : 130, 131; Elder Wang Pao-Kwei, 17 : 212; A sacrifice for Christ, 18 : 299; Three children received to the Church, 18 : 300; Idol-burning in Formosa, 18 : 295, 296; Touching expression of sympathy, 18 : 296.

CHRISTIAN TRAINING COURSE.

[Prepared for the readers of THE CHURCH AT HOME AND ABROAD by the Rev. Hugh B. MacCauley. See October, 1895, page 340, for full explanation, etc.]

HELPFUL HINTS.

BIBLICAL.—Let the leader conduct a Bible reading on the topic, using the Scripture texts given. These references should be written on slips of paper, numbered, distributed and called for, with a brief sentence, by the leader.

HISTORICAL.—Use Judge Hitchcock's Church History (a booklet) for brief work or for Juniors, but Dr. Cowan's Landmarks of Church History, for thorough study. By all means have each member own the latter book. Let the leader call on the class to read in turn the designated paragraphs, or special ones, or else have certain persons to read out. Starred topics are for three-minute essays.

MISSIONARY.—The readings given will fill the time. Watchman Voices are brief statements of striking facts. If more thorough treatment is desired, then use also the abundant material given in the magazine. Each programme, from beginning to end, occupies less than seventy-five minutes.

MODEL PROGRAMME NO. 1, FOR JANUARY.

Using Biblical, Study VII; Historical, Study VII; Missionary, Study VII.

1. HYMN.

2. PRAYER.

3. BIBLICAL, 15 minutes.

The Fall of Mankind (Ques. 16); Gen. 1: 28, Acts 17: 26. 1 Cor. 15: 21, 22. Consequences (Ques. 17); Rom. 5: 12, 13. Sinfulness (Ques. 18); Rom. 5: 18, 19, Eph. 2: 1, Rom. 8: 7, 8. Misery (Ques. 19); Gen. 3: 8, 24, Eph. 2: 3, Rom. 6: 23, Mark 9: 47, 48, Gen. 6: 5, Jere. 17: 9, Eph. 4: 18.

Come back to God! Ezek. 33: 11, Lu. 18: 13, Matt. 25: 34.

4. HYMN (On God's Mercy.)

5. HISTORICAL, 25 minutes.

The Mediaeval Period (Part 1), A. D., 730 to 1054. Read H. 19-20 and L. 69-85. Charlemagne; * Image-worship Conflict; The Year 1000 A. D.; * "Darkness;" * The Great Schism (1054); The "Filioque" Clause. Divide this section in two and have a hymn. See hymns below.

6. HYMN.

7. PRAYER.

8. MISSIONARY, 25 minutes.

Christian Missions as a Factor in the World; Progress, Dr. Dennis; A Strange but True Story, Mrs. Guinness; Heathen Claims and Christian Duty, Mrs. Bishop. Divide these among several readers, at least some of each. Have several prayers and hymns in this section. Watchman Voices, at least a few.

9. PRAYER, ending with Lord's Prayer.

10. BENEDICTION.

This period is very rich in hymns. A few are given to serve for both programmes. See Robinson's Annotations for brief history of each. The

numbers are those of Laudes Domini. They are: "The Day is Past and Over," 189; "Christ Is Born, Tell Forth," 333; "All Glory, Laud and Honor," 374; "Come, O Creator, Spirit," 539; "Come, Holy Spirit from Above," 547; "Jesus, Thou Joy," 806; "Jerusalem, the Golden," 1138; "Jesus, the Very Thought," 773; "O Jesus, King Most Wonderful," 781. Also 545, 543, 748, 790, 804, 1134, 144.

MODEL PROGRAMME, No. 2.

Using Biblical, Study VIII; Historical, Study VIII; Missionary, Study VIII. See Helpful Hints above.

1. HYMNS. (See above.)

2. PRAYER.

3. BIBLICAL, 15 minutes.

The Plan of Redemption (Ques. 20); Eph. 1: 4, Titus 1: 2, Tit. 3: 7, John 17: 6.

The Redeemer (Ques. 21); Person, Natures, Deity. Humanity; 1 Tim. 2: 5, John 1: 14, Rom. 9: 5, Col. 2: 9, Heb. 13: 8.

The Incarnation (Ques. 22); Heb. 2: 14, Matt. 26: 38, Luke 2: 52, Luke 1: 31, 35, Heb. 4: 15.

This topic should call forth hymns on Christ's birth and person. See above and others. Very important.

4. HYMN.

5. HISTORICAL, 30 minutes.

The Mediaeval Period (Part 2), A. D., 1100 to 1200. Read H., 21-22; L. 86-103. Hildebrand (Greg VII). St. Bernard; * The Seven Crusades; * The Children's Crusade; * Albigenses and Waldenses; * Inquisition. * (Have readers on the starred topics.) This is a wonderful period. Keep the two Bernards separate. Sing their beautiful hymns, 806, 804, 773, 781 by St. Bernard; 1134, 1138, by Bernard of Cluny. Do this section well. Take more time off the Missionary or omit it, if necessary.

6. PRAYER.

7. HYMNS.

8. MISSIONARY, 20 minutes.

Bible Responses to Missionary Questions (good); Present Day Message, Dennis, page 18-25. Is it nothing to you? Watchman Voices.

If preferred, have Home Mission readings, for which see this magazine, November programme, etc.

9. PRAYER.

10. BENEDICTION.

The Short Course (January to June) includes the Biblical and Historical of the Full Course condensed into twelve studies, and the Missionary, from January to June. Send to 156 Fifth Avenue, New York, for the Short Course Outline.

An important book of the past year of permanent value, is "Modern Missions in the East," by Edward A. Lawrence, D. D. One of its interesting chapters is on the principles of missions—the aim, scope, motive, call, fitness and fitting. Another treats of the problems of missions. The Presbyterian Board of Publication will send this book to any address for \$1.75.

Gleanings

At Home and Abroad.

—No one is more quick to recognize a real gentleman than the African savage, says Captain Lugard.

—Of the 100,000 Chinese now in the United States, it is believed that 90,000 are not reached by Christian influences.

—Faith is not a blind, irrational assent, but an intelligent reception of the truth on adequate grounds.—*Dr. Charles Hodge.*

—Wherever David Livingstone's footsteps are crossed in Africa, the fragrance of his memory seems to remain.—*Drummond.*

—The remedy for social discontent and dynamite bombs is Christianity as taught in the New Testament.—*Richard T. Ely, Ph. D.*

—The need of this world is a revival of Puritanism, of Plymouth Rock backbone, that believes something and stands for it.—*Dr. Dixon.*

—Instead of seeking a reason for going abroad, I prefer to say that I have failed to discover any reason why I should stay at home.—*James Gilmour.*

—Bishop Thoburn expresses the opinion that the home church needs, not more information about missions, but deeper conviction of responsibility.

—The churches in Uganda hold a missionary meeting on the first Friday of each month, when teachers who have been out into the country report what they have done.

—Human society is based upon mutual giving, or upon the sacrifice of man for man, or of each man for all other men; and sacrifice is the very essence of all true society.

—Bishop Whipple of Minnesota says that the first gift he received for Indian missions was \$75 from a Negro school at Cavalla in Africa with the message, "Give it to carry the gospel to the heathen in America."

—To men who have studied the books of Confucius there is no need of a God, and especially a God who desires his followers to come to him as little children seeking him in prayer.—*Mrs. F. H. Chalfant.*

—Japan must give additional honor to women if the nation is to have full honor among the great nations of the earth. No people can be great except they have great and good mothers. Japan, at this time of her marvelous history, cannot afford to dwarf her people, to dishonor her women, and, so, her men.—*Dr. R. S. MacArthur in The Examiner.*

—There is another king, one Jesus: the safety of the state can be secured only in the way of humble and whole-souled loyalty to his person and obedience to his law.—*A. A. Hodge, D. D.*

—A young missionary on the Congo, as he lay dying, prayed: "Father, I came to Africa to consecrate myself to thee. If, instead of receiving my consecration thou dost see fit to receive me, thy will be done."

—Let parents and pastors and missionaries consider, says Dr. O. E. Brown, that every time they give currency to missionary facts, they may be serving as God's chosen index to point some anxious soul to the path of duty and of life.

—In the adoption of the philosophy of the religion of Jesus Christ, a practical creed for the conduct of business, lies the surest and speediest solution of those industrial difficulties which are exciting the minds of men to-day, and leading many to think that the crisis of government is at hand.—*Hon. Carroll D. Wright.*

—Dr. J. A. Worden, who writes in the *Homiletic Review* of the minister in the Sabbath-school, says the great and crowning labor of the pastor is to impart and maintain the right moral and spiritual tone. He is set constantly to keep before the minds of all the real object of Sabbath-school work—the salvation of the scholars.

—The Icelanders are of the Lutheran faith, writes Ruth Shaffner in the *Chautauquan*, and though still retaining a few vestiges of the old Roman religion, such as the surplice, altars, candles, pictures and crucifixes, they are stanch Protestants, and the most loyal, innocent, pure-minded people in the world. Crime, theft, debauchery and cruelty are almost unknown among them.

—Teach the Indian women that their highest, holiest duty is the intelligent management of the home, and the children God has given them. Not until they become good nurses, good cooks, good housekeepers, in a word, intelligent, Christian women, will the Indian problem be solved. When they do, succeeding generations of Indians will take care of themselves.—*American Missionary.*

—Thomas Carlyle taught that the authority of conscience is a present fact, not a mere mechanism which God wound up and gave to the Hebrews, and has been transmitted by them to us. As an antidote to sterilizing doubt, he prescribed the simple remedy which sums up the wisdom of all the sages:—"Do the duty which lies nearest thee, which thou knowest to be a duty. Thy second duty will already have become clearer."—*W. R. Thayer in The Forum.*

—The several English speaking South African Presbyterian churches are about to unite and take the name "Presbyterian Church of South Africa." The *Quarterly Register* regrets the localizing of the Church by making it the Church of South Africa, in place of regarding our Church as of world wide existence, and as represented by branches existing in the several countries.

—Charles George Gordon, while in the Soudan, wrote thus to his sister: "Praying for the people ahead of me, whom I am about to visit, gives me much strength; and it is wonderful how something seems already to have passed between us when I meet a chief for whom I have prayed. I have really no troops with me, but I have the Shekinah, and I do like trusting to the Lord and not to men."

—The missionaries in Japan, says the *Japan Mail*, lead the most exemplary lives, devote themselves to deeds of charity, place their educational and medical skill at the free disposal of the people, and exhibit, in the midst of sharp suffering and adversity, a spirit of patience and benevolence such as ought to enlist universal sympathy and respect. They are entitled to as much freedom of residence and travel as the merchant, the tourist or the scientific explorer.

—The work of home missions is surpassed in importance and responsibility by no other to which good men can be called, says the *Home Missionary*. It has its own unique difficulties, hindrances, perils, motives, encouragements, its ever-opening and swiftly-fleeting opportunities for making or marring the present welfare and future destiny of individuals and communities, soon to be in the foremost of forces for forwarding or hindering the world's evangelization. Among the requisites for this noble work are sterling piety, youth, vigorous health, cheerful temperament, tireless activity and self reliance.

—The observance of the Lord's Supper in India has had a direct tendency to elevate and emancipate women. Indian women eat after the men have eaten. The full significance of this fact is disclosed by the native idea concerning food that has been touched by another. Jutha khana—that is, food left after eating, is only fit for inferior persons and menial servants; and there is no more emphatic assertion of woman's inferiority than the fact that she always gets jutha khana, that which is left after the men have eaten. As men and women partake together of the Lord's Supper, this service most significantly affirms the Christian idea of the equality of man and woman.

—"Spiritual agents for spiritual work" is the first qualification to be laid down by every missionary society.—*E. A. Lawrence, D. D.*

—Of "The Teaching of the Vedas," by Rev. Maurice Phillips, the *Indian Evangelical Review* says: It is a clear and well classified summary of the teaching of the ancient sacred writings of the Hindus. Much of what is given in such succinct and readable form may be found in the standard works of Max Müller and others, but it is hidden in those books amidst a multitude of other subjects, and must be sought out in laborious fashion, as the bee extracts its honey from a hundred different flowers dispersed in many gardens.

—It took three hundred years to transform old Rome so that Christianity became recognized as the nation's faith; and it may take a century to transform South America. The plans of the Church should include the time element in transforming opinions; and, while there is and should be preaching for immediate conversion, there must also be the application of such methods as will more and more prepare the way for the gospel in the broader sense of national readiness to receive the truth.—*Dr. J. M. Allis, of Santiago, in the Presbyterian Banner.*

—Dr. George P. Fisher writes in the *Outlook*: The ethnic religions are not to be denounced as if they were a product of Satan. St. Paul found ethical and religious truth in heathen poets and moralists. Yet Christianity, as it came in the fullness of time, is itself the fulness of Divine revelation. It is the complement of the other religions. It supplies what they lack. It realizes what they vaguely aspire after. It takes up and assimilates whatever is good in them. Christ is the unconscious desire of all nations. He reveals the God whom they are feeling after. In a word, Christianity is the absolute religion.

—The purpose of the training given at the Carlisle Industrial School is thus set forth in a recently issued pamphlet from that institution: "The kind of education that will end the Indian problem, by saving the Indian to material usefulness and good citizenship, is made up of four separate and distinct parts, in their order of value as follows:—First, Usable knowledge of the language of the country. Second, Skill in some industry that will enable successful competition. Third, Courage of civilization which will enable abandonment of the tribe, and successful living among civilized people. Fourth, Knowledge of books, or education, so-called."

—A recent writer speaks of the marked change in the tone of periodical literature, which now, almost without exception, shows an appreciation of what foreign missions mean as the most powerful, enlightening and ameliorating movement of this century; as connected with the advancement of our foreign commerce and the promotion of international relations; as immediately fruitful in enlarging and perfecting our knowledge of the world's geography, philology, natural history, ethnology and comparative religions.

—There are not many subjects which, after the continued discussion of eighty-five years, do not become so hackneyed and worn as to fail to excite interest and stir animated feeling. We know little and care less concerning the political, financial or literary questions which were prominent in men's minds during the administrations of Jefferson or Madison. But the theme of foreign missions has a perennial freshness. It is so vital and vast a theme that it never loses its hold on the intelligent mind and the reverent heart.—*Dr. R. S. Storrs.*

—The Presbyterian system may be defined as that body of religious truths and laws of which the sovereignty of God is the germ and nexus, the life and soul. The famous five points of Calvinism are simply the affirmation of the sovereignty of God in its relation to the salvation of the individual. Arranged in an order determined by man's lost estate in sin, the five points of Calvinism start with man's inability, owing to sin, to save himself, and then describe the four steps in salvation, predestination, redemption, conversion, and sanctification, culminating in glorification.—*Dr. W. H. Roberts.*

—The mission fields of the world afford the best opportunities for young men and women to be found anywhere, says Bishop Thoburn in his book, "The Christless Nations." The teacher who searches for months to find employment, here can find a thousand children waiting for him on the other side of the globe. The preacher who struggles to hold together a congregation of a few hundred here can find a hundred thousand neglected souls in the mission field. The young writer who strives in vain to gain recognition in the periodical literature of America may go abroad and join an effort to provide a literature for unborn nations. The hundreds of young people who stand idle in the world's market place might find employment for heart and hand if they could only learn the secret of becoming helpers to universal humanity.

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor and place the results of a few at the service of the many.—*President Noah Porter.*

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Samuel Johnson.*

Formosa, from the Church in Japan. *The Japan Evangelist*, October, 1895.

Madagascar and the French, by Rev W. G. Brockway. *Indian Evangelical Review*, October, 1895.

James C. Hepburn, M. D., LL.D., by Rev. Prof. H. M. Landis. *The Japan Evangelist*, October, 1895.

The Brahmanas of the Vedas, by Rev. K. T. MacDonald, D.D., *Indian Evangelical Review*, July and October, 1895.

The Sultan and His Harem, by Richard Davey. *Littell's Living Age*, November 30, 1895.

Industrial Training in Indian Schools, by R. H. Pratt. *Educational Review*, November, 1895.

The Persecution of Christians in Russia, by Count Leo Folstoy. *Contemporary Review*, November, 1895.

Wanderings in Persian Kurdistan, by Walter B. Harris, in Blackwoods. *Littell's Living Age*, November 11, 1895.

The Children of Corea, by A. B. de Guerville. *Frank Leslie's Pleasant Hours*, December, 1895.

The Pilgrim Principle and the Pilgrim Heritage, by Wm. De W. Hyde, President of Bowdoin. *The Forum*, December, 1895.

Sir John Lubbock and the Religion of Savages, by Rev. James Carmichael. *Appleton's Popular Science Monthly*, December, 1895.

A compendium of what is noteworthy in foreign periodical literature, the choicest current productions of brilliant writers and profound thinkers, may be found in that well-known weekly eclectic, *Littell's Living Age*. It furnishes sixty pages each week, and the price has been reduced from eight to six dollars a year.

Book Notices.

RAMBLES IN JAPAN, by Canon Tristram, of Durham Cathedral, with about fifty illustrations by E. Whymper and others. The author is an experienced traveler and an entertaining and instructive writer. In these rambles he was accompanied by his daughter, a resident missionary of some years standing, whose familiarity with the language and customs of the country enabled him to see and to understand many things which escape the notice, or are beyond the comprehension of most travelers in the marvellous Land of the Rising Sun. An enthusiastic naturalist, he discourses luminously upon the flora and fauna, while both his own and his daughter's interest in missions, insure an adequate account of what has been accomplished in the work of civilizing and Christianizing the Japanese. The book contains a carefully prepared index, and an excellent map. Fleming H. Revell Company.


A HUNDRED YEARS OF MISSIONS, or the Story of Progress Since Carey's Beginning, by Rev. Delavan L. Leonard, associate editor of the *Missionary Review of the World*. Introduction by Rev. Arthur T. Pierson, D.D.—New York, Funk & Wagnall's Company, London and Toronto.

Dr. Pierson says: "There will be found here a review of the century's work in this and other lands, which will both instruct and invigorate the reader."

The volume contains 21 chapters, and 418 pages octavo. The first eight chapters (68 pages) treat of missions in the 18 centuries before Carey, the title of Chapter IX being *The Carey Epoch*.

METHODS OF MISSION WORK Rev. John L. Nevius, D.D. The little volume bearing this title consists of a series of letters addressed to his brother missionaries, and first printed in the *Chinese Recorder* by the American Presbyterian Mission Press, Shanghai, 1886. *The Foreign Mission Library*, 156 Fifth Avenue, New York, has done well to issue this new edition. It presents the ripe results of the author's long experience, in a form which illustrates his admirable Christian spirit, his manly consideration, and his "sanctified common sense." No missionary to China or to any other field can fail to find help from studying it, whether he finds all its suggestions available for his particular place and form of work or not. Nor is the reading of it less helpful to any Christians at home, who desire intelligently to promote the work of foreign missions, and to be in helpful sympathy with missionaries in the foreign fields.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

CAMPBELL, JAMES W.—Born at Hampton, N. B., April 14, 1863; graduated from Frederickton Normal College, 1885, and McCormick Theological Seminary, 1891; ordained by the Presbytery of Dubuque, Iowa, 1891; engaged in mission work in New Brunswick, 1887-88; preached as a student in Iowa, 1888-89; in Wisconsin, 1 year, 1889-90; pastor of Presbyterian church, Herscher, Ill., 1891-94; pastor of Presbyterian church, Wenona, Ill., 1894-95. Died at Wenona, Ill., October 8, 1895.

Married January 1, 1889, Isabelle Peacock, who with two children, survives him.

CRAIGHEAD, JAMES GEDDES, D.D.—Born at Carlisle, Pa., March 5, 1823; educated in his native town and graduated at Delaware College, Newark, Del.; graduated from Union Theological Seminary, New York City, 1847; licensed to preach by New York Presbytery; Home Missionary and stated supply at Watertown, Wis., for two or three years; pastor four years at

Northumberland, Pa.; co-editor and proprietor with Dr. Henry M. Field, of the *New York Evangelist* for fourteen years, 1856-70. While connected with the *Evangelist*, lived most of the time at Jersey City Heights, where he was largely instrumental in founding The First Presbyterian Church there. After traveling in Europe, Egypt, the East and this country, was Secretary of the Presbyterian Historical Society, Philadelphia, for several years; afterwards Dean of the Theological Department of Howard University, Washington, D. C., for twelve years; author of several valuable historical books. Died in New York City, April 28, 1895.

Married Harriet M. Van Auken, who, with three children, survives him.

IRWIN, D. HANSON.—Born at Banden, County Cork, Ireland, 1866; graduated from Magee College, 1886, and Belfast Theological Seminary, 1889; ordained by the Presbytery of San Francisco, 1891; pastor Howard Presbyterian Church, San Francisco, 1891-1892; First Presbyterian Church, San Antonio, Texas, 1893 (January-October); St. John's Presbyterian Church, San Francisco, 1893-1895. Died October 26, 1895, in San Francisco.

Married April 5, 1892, Miss Anna Albrecht, who, with two children, survives him.

LUM, SAMUEL, Y.—Born at New Providence, N. J., May 6, 1821; graduated from Oberlin College, 1844, and Union Theological Seminary, 1848; licensed by Presbytery of Newark, 1847; ordained by the Brooklyn Association, November 19, 1851; pastor Middletown, N. Y., November 19, 1851-1854; S. S. at Lawrence, Kansas, 1854-1857; agent Home Mission Society, Kansas, 1857-1860; S. S. Rehoboth, Mass., 1861-1864; Groton, N. Y., 1864-1867; S. S. Lodi, N. J., 1867-1869; agent A. B. S. Lawrence, Kansas, 1869-74; S. S. Mannsville, N. Y., 1875-1877; pastor New Fairfield, Conn., 1877-1883; Point Pleasant, 1883-1886; pastor Long Ridge, Conn., 1887-1889; May's Landing, N. J., 1889-1894. Died at Rutherford, N. J., October 1, 1895.

Married April 21, 1852, Miss Caroline C. Keep who survives him. There were four children, two of whom survive him.

WILSON, HUGH P.—Born at Canfield, O., August 26, 1839; graduated from Princeton College, 1871, and Allegheny Theological Seminary, 1874; ordained by the Presbytery of Mahoning, April, 1874; pastor Homeworth, Ohio, 1874; Mt. Ayr, 1876-82; Axtell, Kas., 1882-8; Clifton, Kas., 1888-90; Effingham, Kas., 1890-93. In 1893 he went to Oklahoma at the opening of the Cherokee strip, and organized the Enid church; in 1894, moved to Pond Creek, Okla. Died at Pond Creek, Okla., October 13, 1895.

Married September 10, 1873, Miss Thalia Hyde, who survives him, with six children.

RECEIPTS.

Synods in SMALL CAPITALS; Presbyteries in *italic*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, *e. g.*, *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, OCTOBER, 1895.

ATLANTIC.—Fairfield—Mt. Tabor, 2	2
BALTIMORE.—Baltimore—Baltimore, Light street, 4 50;	
Highland, 3. <i>New Castle</i> —Elkton, 10; Lower Brandy-	
wine, 4. <i>Washington City</i> —Warner Memorial, 25; Wash-	
ington City, Gunton Temple Memorial, 5 78.	52 28
CALIFORNIA.—Benicia—Ukiah, 4. <i>Los Angeles</i> —San	
Fernando, 4.	8
CATAWBA.—Southern Virginia—Alexander, 1; *Danville,	
Holbrook street, 60.	61
COLORADO.—Boulder—Valmont, 21 cts. <i>Gunnison</i> —	
Lake City, 5. <i>Pueblo</i> —Canon City (including sab-sch, 4),	
47.	52 21
ILLINOIS.—Bloomington—Danville 1st, 26 19; El Paso,	
9 74. <i>Chicago</i> —Chicago, Emerald avenue, 5; — Wood-	
lawn Park, 19 10. <i>Freeport</i> —Cedarville, 5; Freeport 3d,	
3. <i>Peoria</i> —Knoxville, 19 20. <i>Rock River</i> —Aledo sab-sch,	
1 50; Princeton, 9 29. <i>Schuyler</i> —Plymouth, 1 50. Salem	
German, 2. <i>Springfield</i> —Pisgah, 1 27.	102 79
INDIANA.—Crawfordsville—Lafayette 2d, 18 70; Rock-	
ville Memorial, 1 08. <i>Fort Wayne</i> —Elkhart, 12. <i>Muncie</i>	
—Anderson, 7 94. <i>New Albany</i> —Orleans, 1 50; Paoli,	
1 50.	42 72
INDIAN TERRITORY.—Seguoyah—Achena, 1; Wewoka,	
5.	6 00
IOWA.—Cedar Rapids—Clarence, 3. <i>Des Moines</i> —Pan-	
ora, 1. <i>Fort Dodge</i> —Emmanuel German, 3; Wheatland	
German, 10. <i>Iowa</i> —Mount Pleasant 1st, 21 95. <i>Sioux</i>	
<i>City</i> —Alta, 29 cts; Hope, German, 8; Zoar, 3 50. <i>Water-</i>	
<i>loo</i> —West Friesland German, 4; Williams, 2.	56 74
KANSAS.—Highland—Holtan, 14. <i>Solomon</i> —Burr Oak,	
1; Delphos, 5; Lincoln, 4; Providence, 2 36. <i>Topeka</i> —	
Clinton, 11 75.	34 11
MICHIGAN.—Detroit—Detroit 1st, 79 35; — Westminster,	
35 13. <i>Grand Rapids</i> —Big Rapids Westminster, 8; Grand	
Rapids Immanuel, 1 50; — Westminster, 2. <i>Lansing</i> —	
Marshall 1st, 11; Oneida, 1 37. <i>Saginaw</i> —Hilman, 1.	139 35
MINNESOTA.—Minneapolis—Minneapolis Oliver, 4. <i>St.</i>	
<i>Paul</i> —Macalester, 1 50; St. Paul House of Hope (includ-	
ing sab-sch, 7 50), 57 50. <i>Winona</i> —Utica, 1 70.	64 70
MISSOURI.—Kansas City—Creighton (including Bee	
Branch, 2), 6. <i>Platte</i> —Cameron, 7 07.	13 07
MONTANA.—Great Falls—Havre, 3 25. <i>Helena</i> —Helena	
1st (including sab-sch, 3 80), 14 50.	17 75
NEBRASKA.—Hastings—Campbell German, 1; Stock-	
ham 50 cts.; Verona 50 cts. <i>Kearney</i> —Central City, 3.	
<i>Nebraska City</i> —Alexandria, 3; *Lincoln 3d, 40. <i>Niobrara</i> —	
Wakefield 5 60. <i>Omaha</i> —Bethlehem, 18 cts; Omaha 1st,	
13 85; — Blackbird Hills, 45 cts.	68 08
NEW JERSEY.—Elizabeth—Perth Amboy, 19 25; Roselle,	
4 41. <i>Monmouth</i> —Atlantic Highlands, 88 cts.; Lake-	
wood, 50 50; Moorestown, 15; Plumstead, 2. <i>Morris</i> and	
<i>Orange</i> —Flanders, 5; Madison, 96 41; Orange Central, 50;	
South Orange Trinity, 26. <i>Newark</i> —Newark 2d, 9 16;	
—Fewsmith Memorial, 4 52; — High street, 17 10; — Park,	
13 60. <i>New Brunswick</i> —Amwell 1st 5; Dayton, 2 23;	
Dutch Neck, 25; Flemington, 30 93; Titusville, 12 11.	395 51
<i>Newton</i> —Phillipsburg 1st, 6 41.	
NEW MEXICO.—Rio Grande—Albuquerque Spanish,	
2. <i>Santa Fé</i> —El Rito, 3 14; Las Vegas Spanish, 3; Ocate,	
71 cts.	8 85
NEW YORK.—Albany—Albany, State street, 24 49;	
West End, 15; Menands Bethany, 16 20; Schenectady,	
East avenue, 7; West Troy, 2 63. <i>Binghamton</i> —Bing-	
hamton 1st, 84 44; Coventry 2d Congregational, 6 04;	
McGrawville, 1 20; Nineveh, 13 87. <i>Brooklyn</i> —West New	
Brighton Calvary, 6. <i>Buffalo</i> —Buffalo Westminster, 24;	
Portville, 60. <i>Cayuga</i> —Meridian 6 75. <i>Genesee</i> —Batavia,	
27 95; Leroy, 11 50. <i>Geneva</i> —Gorham, 8; Manchester, 9.	
<i>Hudson</i> —Clarkstown German, 5; Cohecton, 5; Haver-	
straw Central, 25; West Town, 5. <i>Long Island</i> —West	
Hampton, 4 53. <i>Lyons</i> —Palmyra, 1 10. <i>Nassau</i> —Glen	
Cove, 2; Whitestone, 3. <i>New York</i> —New York 1st Union,	
10; — West End, 14 75. <i>Niagara</i> —Lockport 1st, 27 74.	
<i>North River</i> —Marlborough, 22 74. <i>Otsego</i> —Stamford, 15.	
<i>St. Lawrence</i> —Hammond, 9; Watertown, Stone street,	
13. <i>Troy</i> —Hoosick Falls sab sch, 7 77; Warrensburg, 3 26;	
Waterford 1st, 5 62. <i>Utica</i> —Rome 1st, 13 32.	516 94
NORTH DAKOTA.—Pembina—Milton, 2.	2 00
OHIO.—Athens—Bashan, 1. <i>Bellevue</i> —Upper	
Sandusky, 2 70. <i>Cincinnati</i> —Glendale 1st, 12. <i>Colum-</i>	
<i>bus</i> —Columbus, Broad street, 50 cts. <i>Dayton</i> —Blue Ball,	
3; Monroe, 2 75; Osborn, 1 76; Springfield 1st, 57; Xenia,	
9. <i>Lima</i> —Bluffton, 1; Ottawa, 1 08. <i>Mahoning</i> —Kins-	
man, 12; Petersburg, 1. <i>Marion</i> —Ashley, 2. <i>Port-</i>	
<i>smouth</i> —West Union, 8; Winchester, 5. <i>St. Clairsville</i> —	
Beallsville, 3; Buffalo, 14 25; Sharon, 3 16; Wheel-	
ing Valley, 2. <i>Steubenville</i> —East Liverpool 2d, 2; Madison,	
8. Oak Ridge, 3; Potter Chapel, 3 53; Scio, 6; Steuben-	
ville 1st, 7 19. <i>Wooster</i> —Apple Creek, 3 21.	175 11
OREGON.—East Oregon—Union, 1 44. <i>Portland</i> —Port-	
land Calvary, 24 27. <i>Willamette</i> —Salem, 10 70.	36 41
PENNSYLVANIA.—Allegheny—Avalon, 9; Emsworth, 18;	
Hoboken, 1. <i>Blairsville</i> —Beulah, 10; Harrison City,	
3 50; Plum Creek, 5. <i>Butler</i> —Harrisville, 1 04; Muddy	
Creek, 1 10; North Washington, 3. <i>Carlisle</i> —Monaghan,	
13 75; Robert Kennedy Memorial, 2 11; Shippensburg,	
22; Upper Path Valley, 3. <i>Chester</i> —Fairview, 4 92; Not-	
tingham, 2 86. <i>Clarion</i> —Concord, 2; Penfield, 5. <i>Erie</i> —	
Erie Park, 16 64; Greenville, 14 50; Northeast, 24 42;	
North Warren, 3; Salem, 2. <i>Huntingdon</i> —Williams-	
burgh, 12 38. <i>Kittanning</i> —Cherry Tree, 3 15; Salts-	
burgh, 28 28; Srader's Grove, 3 32. <i>Lackawanna</i> —Scrant-	
on 1st, 114; — 2d, 104 57; Wilkes Barre Grant Street,	
6 55. <i>Lehigh</i> —Middle Smithfield, 5 39; Port Carbon,	
10 75. <i>Northumberland</i> —Berwick, 8; Hartleton, 2;	
Mahoning (sab-sch, 6 68), 49 29; Montoursville, 2; Muncy,	
5; Washington, 9 63; Williamsport 1st, 15; — Bethany,	
2. <i>Parkersburg</i> —Buckhannon, 8. <i>Philadelphia</i> —Phila-	
delphia Central, 50 30; — Green Hill, 10; — North Broad	
Street, 76 72; — Scots, 6 05; — Trinity, 7; — Wylie Memo-	
rial, 7. <i>Philadelphia North</i> —Ashbourne, 8; Frankford,	
10; Germantown 1st, 138 32; Langhorne, 12; Neshauney	
of Warminster, 3; Overbrook, 114 34. <i>Pittsburgh</i> —Centre,	
12; Forest Grove (including sab-sch, 3, and L. A. Society,	
5 75), 19 75; Miller's Run, 2; Montours, 5; Pittsburgh 4th,	
32 63; — East End, 2; — East Liberty (including sab-sch,	
17 24), 49 58; — Homewood Avenue, 5 95; — Park	
Avenue, 22 50; — Shady Side (sab-sch, 10), 73; Swissvale,	
30 40. <i>Redstone</i> —Belle Vernon, 5 11; Scottsdale, 6. <i>Wash-</i>	
<i>ington</i> —Lower Ten Mile, 2. <i>Westminster</i> —Chestnut	
Level, 3 28; Mount Joy (sab-sch, 1 23), 20.	1,297 08
TENNESSEE.—Holston—Jonesboro, 6 43. <i>Union</i> —Hope-	
we'l, 3 20.	9 63
TEXAS.—Austin—Austin 1st, 22 90. <i>Trinity</i> —Terrell,	
2 05.	24 95
UTAH.—Utah—Milleville, 2; Pleasant Grove, 80 cts.;	
Salt Lake City 3d, 3 20.	6 00
WASHINGTON.—Olympia—Enumclaw, 5; Tacoma—Im-	
manuel sab-sch, 1 20. <i>Walla Walla</i> —Kamiah 2d, 5. 11 20	
WISCONSIN.—Chippewa—Phillips, 16 73. <i>La Crosse</i> —	
Hixton, 4. <i>Milwaukee</i> —Beaver Dam 1st, 7 50; Cedar	
Grove, 20; Milwaukee Immanuel, 26 74; Stone Bank 2 73.	77 70
Contributions from Churches and Sabbath-	
schools.....	\$3,826 18
OTHER CONTRIBUTIONS	
Rev. A. T. Allen and wife, 4; Rev. E. E. Barber,	
10; "Church Erection Fund," 20; M. E.	
Drake, Brockport, N. Y., 3; Minister's tithe,	
Athens Presbytery, 1 51; Minister's tithe,	
Fargo Presbytery, 1 51; Minister's tithe, Par-	

kersburg Presbytery, 1 52; C. Penna., 4; Rev. Jos. Platt, Davenport, Ia., 12 50; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Rev. W. L. Tarbet and wife, 1 20..... 60 24

\$3,346 42

MISCELLANEOUS.

Fort Worth, Texas, on account Stuart Fund Advance, 17 90; Interest on Investments, 1,625; Premiums of Insurance, 386 25; Sales of Book of Designs No. 5, 1 52; Sales of Church Property, 555..... 2,585 67

PAYMENTS ON CHURCH MORTGAGES.

PENNSYLVANIA.—*Lackawanna*—Elmhurst 1st.. 16 63

SPECIAL DONATIONS.

NEW YORK.—*Boston*—South Boston 4th, 8 33.
New York—New York 4th Avenue, 20. *Utica*—Ilion, 15.
 OHIO.—*Cincinnati*—Cincinnati Mt. Auburn, 14 75; —Glendale 1st, 25..... 83 08
 \$6,031 80

Church collections and other contributions, April—October, 1895..... 20,434 14

RECEIPTS FOR COLLEGES AND ACADEMIES, OCTOBER, 1895.

ATLANTIC.—*South Florida*—Tarpon Springs, 2. 2 00
 BALTIMORE.—*Baltimore*—Baltimore Light Street, 4 50; Park, 5 19; Mount Paran, 2. *New Castle*—Elkton, 10.
Washington City—Washington City 1st, 4 80; Gunton Temple Memorial, 3 85. 30 34
 CATAWBA.—*Yadkin*—Faith, 1. 1 00
 COLORADO.—*Boulder*—Valmont, 21 cts. .21
 ILLINOIS.—*Chicago*—Chicago 1st, 13 60. *Peoria*—Knoxville, 26 51. *Rock River*—Aledo and sab-sch, 1 50.
Springfield—Pisgah, 1 26. 42 87
 INDIANA.—*Crawfordsville*—Delphi, 6 96; *Lafayette* 2d, 14 03; *Rockville Memorial*, 1 07. *Logansport*—Union, 1 35. *Muncie*—Anderson, 5 30. *New Albany*—New Albany, 2d, 18 25. 46 96
 IOWA.—*Cedar Rapids*—Clarence, 1. *Dubuque*—Manchester, 3. 4 00
 MINNESOTA.—*Mankato*—Lakefield, 2. 2 00
 MISSOURI.—*St Louis*—St. Charles, 1; St. Louis Clifton Heights, 2. 3 00
 NEBRASKA.—*Kearney*—Wood River, 3 55. *Omaha*—Omaha Blackbird Hills, 30 cts.; *Omaha Agency* Bethlehem, 20 cts. 4 05
 NEW JERSEY.—*Elizabeth*—Elizabeth 2d, 51; 3d, 18 33; Westminster, 52 25; Roselle, 4 41. *Jersey City*—Jersey City 2d, 10 55. *Monmouth*—Atlantic Highlands, 88 cts. *Morris and Orange*—Orange Central, 200; Hillside, 10 46; *South Orange* Trinity, 24; *Summit* Central, 47 35. *Newark*—Newark 2d, 2 47; Park, 19 15. *New Brunswick*—Dayton, 2 24; *Frenchtown*, 2; *Kirkpatrick Memorial*, 2 10. *Newton*—Wantage 1st, 5. 452 19
 NEW MEXICO.—*Rio Grande*—Socorro Spanish, 2. *Santa Fe*—Las Vegas 1st, 4 82. 6 82
 NEW YORK.—*Albany*—Albany State St., 24 49; West Troy, 2 96. *Binghamton*—Binghamton 1st, 84 48; McGrawville, 1 07. *Brooklyn*—Ebenezer German, 2; *Lafayette* Avenue, 99 64. *Buffalo*—Buffalo North, 36 88; Westminster, 11 45. *Cayuga*—Meridian, 9. *Geneva*—Geneva 1st, 18 78; Gorham, 3 73; Seneca Falls, 16 50. *Hudson*—West Town, 2. *Lyons*—Palmyra, 1 29. *New York*—University Place, 66 37. *North River*—Amenia South, 16 86. *Steuben*—Addison, 6 95. *Troy*—Hoosick Falls sab-sch, 6 87; Salem, 6; Troy Second Street, 53 01; Waterford, 5 62. *Utica*—Ilion and sab-sch, 4 37; Waterville, 2 12. *Westchester*—Peekskill 1st, 45 76. 528 00
 OHIO.—*Cincinnati*—Cincinnati 1st, 9 50; Mount Auburn, 20 40; Lebanon, 6. *Columbus*—Columbus Broad Street, 50 cts. *Huron*—Sandusky, 6 80. *Lima*—Ottawa, 1 06. *Steubenville*—Bacon Ridge, 1 38. 45 69

RECEIPTS FOR EDUCATION, OCTOBER, 1895.

ATLANTIC.—*Fairfield*—Mt. Tabor, 1; New Olivet, 1. 2 00
 BALTIMORE.—*Baltimore*—Baltimore Light street, 3 75; —Park, 5 19; —Ridgely street sab sch, 2; Emmitsburg, 17 99. *Hagerstown*, 17 60; *Lonaconing*, 6. *New Castle*—Elkton, 45; Lower Brandywine, 7; *Makemie Memorial*, 1; *New Castle* (sab-sch, 4), 127 83; *Wilmington*, Rodney street, 12 98. *Washington City*—Falls Church, 14 85; *Washington City* 1st, 5 76; —Gunton Temple Memorial,

Church collections and other contributions, April—October, 1894..... 22,051 49

LOAN FUND.

Interest, 1,251 34; Payments on Mortgages, 790..... 2,041 34

MANSE FUND.

NEW JERSEY.—*Monmouth*—Moorestown..... 3 00

MISCELLANEOUS.

Installments on Loans, 1,035; 77; Interest, 271; Premiums of Insurance, 36 50..... 1,343 27
 \$1,346 27

If acknowledgement of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board giving the number of the receipt held, or in the absence of a receipt, the date, amount and form of remittance.
 ADAM CAMPBELL, Treasurer,
 156 Fifth Avenue, New York City.

*In accordance with terms of mortgage.

OREGON.—*East Oregon*—Union, 1 44. *Willamette*—Spring Valley, 2 26. 3 70
 PENNSYLVANIA.—*Allegheny*—Allegheny Central, 16 67; McClure Avenue, 12 09; Bellevue, 6 29; Glenfield, 5 62; *Butler*—North Washington, 3. *Carlisle*—Harrisburg Pine Street, 66 45. *Chester*—Lansdowne 1st, 21 32. *Erie*—Girard, 5 80; Miles Grove Branch, 2 50. *Huntingdon*—Lower Spruce Creek, 6; McVeytown, 3 50. *Kittanning*—Cherry Tree, 3 15; Indiana sab-sch, 15. *Lackawanna*—Liberty, 2; Mehoopany, 1; Meshoppen, 3; Moosic, 9 20; Scranton 2d, 93 41; Silver Lake, 2; Tunkhannock, 10; Wilkes Barre 1st, 115 60. *Parkersburgh*—Buckhannon, 3. *Philadelphia*—Bethlehem, 6 80; Emmanuel, 7; Green Hill, 5; Hebron Memorial, 18 20; Tabernacle, 44 98, sab-sch, 21 11; Wylie Memorial, 7. *Philadelphia North*—Ashbourne, 6; Morrisville, 11 18; Neshaminy of Warminster, 11 05; Overbrook, 74 55. *Pittsburgh*—Finleyville, 2; Oakmont 1st, 6; Pittsburgh East End, 2; East Liberty, 32 35. sab-sch, 17 23; Lawrenceville, 5 82; Park Avenue, 15; Shady Side, 31 50, sab-sch, 5. *Shenango*—Sharpville, 2 15. *Washington*—Lower Ten Mile, 2. *Westminster*—Mount Joy, 2, sab-sch, 1. 744 32
 TENNESSEE.—*Kingston*—Piney Falls, 2. 2 00
 UTAH.—*Utah*—Pleasant Grove, 60 cts. .60
 WISCONSIN.—*Milwaukee*—Immanuel, 14 56. *Winnebago*—Marinette Pioneer, 19 56. 34 12

Receipts from churches and Sabbath-schools.. \$1,953 87

PERSONAL.

Rev. Joseph Platt, Davenport, Ia., 12 50; Mrs. Abigail Williamson, Sing Sing, N. Y., 500; Frank Fred. Claribal and John Bickford, 1; From a member of the Third Presbyterian Church, Pittsburgh, Pa.; for Hasting's College 500; Do. for Emporia College, 500; W. H. Robinson, Capiapo, Chili, 10; C. Penna., 3; Rev. W. L. Tarbet and wife, 1 60..... 1,528 10

INTEREST.

Martha Adams Fund..... 195 00
 Total receipts for October..... \$3,676 97
 Previously reported..... 22,496 55

Total receipts from April 1 to November 1..... \$26,173 62

C. M. CHARNLEY, Treasurer,
 P. O. Box 294, Chicago, Ills.

3 21; —Metropolitan, 50. 320 16
 CALIFORNIA.—*Benicia*—Blue Lake, 2 80. 2 80
 CATAWBA.—*Cape Fear*—Mt. Pleasant sab-sch, 2 10.
Yadkin—Chapel Hill, 1; Faith sab-sch, 2; Silver Hill sab-sch, 1. 6 10
 COLORADO.—*Boulder*—Valmont, 21 cts. *Pueblo*—Canon City, 29; Huerfano Canon, 80 cts.; Pueblo 1st, 19 13. 49 14

ILLINOIS.—*Alton*—Chester, 3; Ebenezer, 2; Greenville, 5; Hillboro, 5. *Bloomington*—Normal, 6; Wellington, 3 40. *Cairo*—Shawneetown, 21 45. *Chicago*—Chicago 1st, 9 07; Peotone, 23 70; River Forest, 4 31. *Freeport*—Belvidere, 15; Foreston Grove, 24; Rockford Westminster, 11 43. *Mattson*—Arcola, 6 80; Bethel, 1 96; Neoga, 7. *Ottawa*—Mendota, 16. *Peoria*—Farmington, 8. *Rock River*—Aledo (sab-sch, 1 50) 29 75; Keithsburg, 2; Morrison, 63. *Schuyler*—Ebenezer, 6 30; Elvaston, 11 50; Liberty sab-sch, 94 cts.; Salem German, 10. *Springfield*—Pisgah, 95. 297 50

INDIANA.—*Crawfordsville*—Alamo, 3 32; Darlington, 6; Delphi, 5 80; Judson, 1 06; Ladoga, 5; Lebanon, 13; Newtown, 10; Rockville Memorial, 1 08; Russellville, 2 55; Union, 1 50. *Fort Wayne*—Fort Wayne 1st, 48 93. *Indianapolis*—Hopewell, 21 91; Indianapolis 12th, 4; Southport, 3 84. *Logansport*—Michigan City, 8 05. *Muncie*—Anderson, 6 62. *New Albany*—Hanover, 17 40; Orleans, 1 50; Paoli, 1 50; Sharon Hill, 2 50. 165 56

IOWA.—*Cedar Rapids*—Clarence, 1; Springfield, 3 25. *Corning*—Clarinda, 13 90. *Des Moines*—Allerton, 2; Leon, 5; Newton, 4 40; Winterset, 13. *Dubuque*—Manchester, 2 65. *Fort Dodge*—Emmanuel German, 3; Estherville, 14; Rolfe 2d, (sab-sch, 5), 10; Wheatland German, 10. *Iowa City*—Marango, 10 66; Sigourney, 2 80; Union, 3 25. *Sioux City*—Sanborn sab-sch, 1 92. *Waterloo*—Ackley, 19; Clarksville, 8; Jeaneville, 3; West Friesland German, 8. 139 83

KANSAS.—*Emporia*—Arkansas City, 5. *Highland*—Highland, 5 80. *Neosho*—Osage 1st, 7. *Solomon*—Abilene, 5; Delphos, 3; Lincoln, 4 25. *Topeka*—Oskaloosa, 3. 33 05

KENTUCKY.—*Louisville*—Pewee Valley, 5 75. 5 75

MICHIGAN.—*Detroit*—Detroit Westminster, 31 53. *Flint*—Croswell, 2 12. *Lansing*—Lansing, Franklin street, 8; Oneida, 1 37. *Monroe*—Monro, 5 71; Palmyra, 4 35. *Petoskey*—Elk Rapids, 2 17. 53 25

MINNESOTA.—*Mankato*—St. Peter's Union, 16. *Minneapolis*—Minneapolis, Highland Park 3 57. *St. Paul*—Macalester, 3 13; St. Paul 9th, 5 50; —House of Hope, 7 50. 35 70

MISSOURI.—*Kansas City*—Sedalia Central, (sab-sch, 5 35), 15 85. *Ozark*—Springfield Calvary, 18 92. *Platte*—Hodge, 1 50; Marysville 1st sab-sch, 2; Rosendale, 2 13; Savannah, 8 65; Tarkio (sab-sch, 3 30), 16. *St. Louis*—St. Louis, Clifton Heights, 2. 67 05

MONTANA.—*Helena*—Helena Central, 2 50. 2 50

NEBRASKA.—*Hastings*—Holdredge sab-sch, 8 75. *Kearney*—Central City, 3. *Nebraska City*—Seward, 3 37. *Omaha*—Bellevue, 5; Fremont, 17 08; Omaha 1st, 13 85; —Blackbird Hills, 35 cts.; —Lowe Avenue, 5 52; —Westminster, 7 79; Tekamah—5 39. 70 10

NEW JERSEY.—*Elizabeth*—Cranford, 12 40; Plainfield Crescent Avenue, 125; Roselle, 4 41. *Jersey City*—Jersey City 2d, 10 50; Paterson Westminster, 3. *Monmouth*—Calvary sab-sch, 3; Cream Ridge, 4 81; Mount Holly, 17 81; Oceanic sab-sch, 20; Plumstead, 3; Tom's River, 3. *Morris* and *Orange*—Mt. Olive, 10 85; Orange Hillside, 16 73; South Orange Trinity, 20; Summit Central, 56 86. *Newark*—Newark 2d, 4 97; —2d German sab-sch, 5; —High Street, 31; —Park, 14 50; —Roseville sab-sch, 50. *New Brunswick*—Dayton, 2 23; Dutch Neck, 25; Holland, 7 60; Lambertville, 31; Milford, 16 04. *Newton*—Oxford 1st, 6 40. *West Jersey*—Bridgeton 2d, 14 32; Vineland, 12. 531 43

NEW MEXICO.—*Santa Fe*—Las Vegas 1st, 3 15; —Spanish, 2. 5 15

NEW YORK.—*Albany*—Albany State Street, 24 49; —West End, 15; Gloversville Kingsboro, Avenue 10 36; Jefferson, 6; West Troy, 3 77. *Binghamton*—Binghamton 1st, 84 43; —West, 18; Marathon, 7 25; Nichols, 5 25. *Boston*—Boston 4th, 5 15; Newburyport 1st, 8 63; Westham 3 32. *Brooklyn*—Brooklyn Cumberland Street, 11; —Ebenezer, 2; —Mount Olivet, 3; —South Third Street, 35. *Buffalo*—Buffalo Westminster, 16 03. *Cayuga*—Genoa 1st, 5. *Champlain*—Plattsburgh 1st, 25 63. *Cheung*—Sugar Hill sab-sch, 2. *Columbia*—Ancram Lead Mines, 3; Durham 1st (sab-sch, 128) 3. *Genesee*—Castile, 21 71. *Geneva*—Geneva North, 57 61; Seneca Castle (sab-sch, 1 36), 4 40; Seneca Falls, 20. *Hudson*—Chester, 13; Hamptonburgh, 5 90; Hopewell, 6; West Town, 3. *Lens*—Rose, 6 52. *Nassau*—Whitestone, 2. *New York*—New York Rutgers Riverside, 103 42; —West Farms, 5. *Niagara*—Lewiston, 5; Lockport 1st, 14 29; Niagara Falls, Pierce Avenue, 2 20. *North River*—Marlborough, 23 51. *Rochester*—Brochport, 6 70; Livonia, 3; Mount Morris additional, 1; Pittsford, 10; Rochester Brick, 15. *St. Lawrence*—Heuvelton, 1. *Steuben*—Addison, 6 95. *Syracuse*—Marcellus, 8. *Troy*—Mechanicville, 5 69; Troy Second Street, 61 98; —Woodside, 29 71; Watford, 35 31. *Utica*—Ilion, 5; Rome, 12; Turin, 2 52; Walcott Memorial, 28; Waterville, 2 11. *Westchester*—Bridgeport 1st, 38 59; Gilead, 10; Peekskill 1st, 45 19; South East Centre, 11; Yonkers Westminster, 9 98. 941 65

OHIO.—*Athens*—Logan sab-sch, 2. *Bellefontaine*—Bucyrus, 10; De Graff, 5 66; Forest, 2; Spring Hills, 3 18. *Chillicothe*—Hamden, 4. *Cincinnati*—Lebanon, 5. *Cleveland*—Cleveland Calvary, 8; East Cleveland Glenville, 5 50. *Columbus*—Columbus Broad Street, 17 15. *Dayton*—Dayton Memorial, 9; New Carlisle, 2 50; South Charleston, 10; Springfield 1st, 37; Xenia, 7. *Huron*—Green Springs, 1 85. *Lima*—Blanchard, 13; McComb, 4; Ottawa, 1 06; Rockford, 9 50. *Marion*—Iberia, 4 65; Liberty, 1; Richwood, 3; Trenton, 4; York, 2. *Maumee*—West Bethesda, 6. *Portsmouth*—Manchester, 5; Portsmouth 1st, 39 50; Red Oak, 4. *St. Clairsville*—Belleaire 1st, 11 85; Buffalo, 12 22; Farmington, 1 07; Pleasant Valley, 1 60; Rock Hill, 3. *Steubenville*—Pleasant Hill, 1 30; Steubenville 1st, 22 86. *Wooster*—Ashland, 7 25; Lexington, 4 75; Loudonville, 3 60; Perryville, 1 12; Plymouth, 3; Savannah, 10 30. *Zanesville*—Norwich, 5; Zanesville 1st, 30 25; —2d, 35. 380 72

OREGON.—*East Oregon*—Union, 1 44. *Portland*—Portland 3d, 2 50; —Mizpah, 2 10; Smith Memorial, 2. *Willamette*—Independence Calvary, 8 21. 16 25

PENNSYLVANIA.—*Allegheny*—Aspinwall, 1 50; Bakertown, 10 25; Industry, 3. *Blairsville*—Unity, 14 25. *Butler*—New Hope, 3; North Washington, 3; West Sunbury, 13. *Carlisle*—Green Hill, 65 cts.; Landisburg sab-sch, 75 cts.; Mechanicsburgh, 4; Mercersburg Y. F. S. C. E., 2 52, 16 10. Silver Spring, 2 50; Upper Path Valley, 5. *Chester*—Avondale, 6 49; Darby Borough, 6 81; Glen Riddle, 2 80; Marple, 5 58; Oxford 2d, 74 cts.; Wayne, 40. *Clarion*—Academia, 3; Concord, 3 20; Rathmel, 2; Reynoldsville, 15. *Erie*—Erie Chestnut Street, 6 80; Franklin, 33 50; New Lebanon, 1; Oil City 1st, 23 69; Salem, 2; Springfield East 1 85; Wattsburg, 2 10. *Huntingdon*—Bedford, 10; McVeytown, 12; Petersburg, 3 19. *Kittanning*—Cherry Tree, 3 15; Indiana, 38 15; Leechburg, 15 15; Saltsburgh, 38 24. *Lackawanna*—Carbondale, 46 26; Forest City, 1; Langcliffe, 19 96; Sayre, 3; Scranton 2d, 107 06. *Lehigh*—White Haven, 13. *Northumberland*—Milton, 65; Muncy, 5; Watsonstown, 8; Williamsport 1st, 15; —Bethany, 2. *Parkersburg*—Bethel, 1 80; Buckhannon, 2; Clarksburgh, 4 50; French Creek, 12. *Philadelphia*—Philadelphia Immanuel, 8; —Evangeli, 21; —Green Hill, 10; —Memorial, 76 09; —Northern Liberties 1st, 6 77; —Wylie Memorial, 7. *Philadelphia North*—Bristol, 3; Conshohocken, 7; Doylestown, 42 05; Frankford, 14; Germantown 1st sab-sch, 67 13; —Market Square, 65 99; Mount Airy, 11; Wissinoming, 4. *Pittsburgh*—Cannonsburg 1st, 14 66; —Central, 4 75; Crafton, 4; Finleyville, 2; McDonald 1st, 25 45; New Hope, 2 75; Pittsburgh 4th, 34 53; —East End, 2; —East Liberty (sab-sch, 17 23), 49 58; —Lawrenceville, 10; —Park Avenue, 22 50; —Shady Side (sab-sch, 12 50), 91 25. *Redstone*—Dunbar (sab-sch, 4), 24 50; New Geneva, 1. *Shenando*—Elwood, 3; Little Beaver, 2 22; New Castle 1st, 17 07; Sharon, 6 15; Westfield, 21. *Washington*—Unity, 3; West Union, 2; Wheeling 2nd, 19 32. *Westminster*—Middle Octorara, 5 30; Mount Joy sab-sch, 18 75; Union, 35. 1,423 73

SOUTH DAKOTA.—*Central Dakota*—Madison, 6 15. 6 15

TENNESSEE.—*Holston*—Jonesville sab-sch, 1. *Union*—Erin, 5; Hebron, 3; Knoxville, Belle avenue, 1; New Providence, 17 48. *Shannondale*, 10 23. 37 71

UTAH.—*Utah*—Pleasant Grove, 50 cts.; Richfield, 3. 3 50

WASHINGTON.—*Olympia*—Centralia, 1 10. 1 10

WISCONSIN.—*Madison*—Baraboo, 6; Highland German, 2 75; Jeaneville, 11 60; Pulaski German, 6. *Milwaukee*—Milwaukee Immanuel, 10 46. 36 81

Receipts from Churches in October..... \$ 4,389 06
Receipts from Sabbath-schools and Christian Endeavor Societies..... 245 63

LEGACIES.

Estate of John M. Butler, Indianapolis, Ind., 500; Estate John S. Craig, D. D., 100; Estate of Rufus Tallmadge, N. Y., 300; Estate of Elizabeth Pleasanton, 3,000..... \$ 3,900 00

REFUNDED.

F. C. Engart, 845; Mrs. Anize Wilson, 5; Rev. J. E. Mallman, 50..... \$ 63 45

MISCELLANEOUS.

Rev. Joseph Platte, 12 50; Mrs. A. Williamson, Sing Sing, N. Y., 500; Jane Harlan, 5; Special, for Student, 25; Rev. Joseph Stevens D. D., 2 50; "C." Penna., 2; Rev. W. L. Tarbet and wife, 1 60; W. H. Robinson, 15; Rev. B. F. Russell, 2..... \$ 565 60

INCOME ACCOUNT.

78; 90; 7.85; 600..... 775 85

Total Receipts in October..... \$9,939 59
Total Receipts from April 16th..... 31,035 00

JACOB WILSON, Treasurer,
133 1/2 Chestnut Street, Phila

RECEIPTS FOR FOREIGN MISSIONS, OCTOBER, 1895.

- ATLANTIC.—Fairfield—Mt. Olivet, 2. 2 00
BALTIMORE.—Baltimore—Baltimore Covenant Y. P. S. C. E., 10; — Light Street, 24 75. *New Castle*—Bridgeville, 7; Buckingham, 29 13. *Washington City*—Warren Memorial, 15; Washington City 1st, 24 42, Y. P. S. C. E., support Mr. Eckels, 5; — Covenant Y. P. S. C. E., support Mr. Eckels, 37 83; — Gunton Temple Memorial, 20 55; — Metropolitan, 58; — New York Avenue Y. P. S. C. E., 5, debt, 7; — Westminster sab-sch Missionary Society, 22 50. 266 18
CALIFORNIA.—Los Angeles—Los Angeles Immanuel Y. P. S. C. E., 9th Street sab-sch, Christmas 3 35; Ojai Y. P. S. C. E., support Mr. Waddell, 4; Pomona Y. P. S. C. E., support R. Irwin, 10; — Y. P. S. C. E., support Mr. Fulton's helper, 25; San Geronia, 2. *Oakland*—Oakland 1st, 215 25. *San Jose*—Highlands Y. P. S. C. E., 5. 264 60
CATAWBA.—Southern Virginia—Ridgeway, 1. 1 00
COLORADO.—Boulder—Valmont, 1 15. *Pueblo*—Canon City, 13, sab-sch, 4; Cucharas, 20 cts.; Pueblo 5th, 1 50. 138 85
ILLINOIS.—Alton—Greenville sab-sch, 4 50. *Bloomington*—Chenoo, 41; Piper City, debt, 12 75; Waynesville Y. P. S. C. E., support Mr. McGaw, 1 50. *Cairo*—Golconda, 3. *Chicago*—Chicago 3d, 163 55, for debt, 5; — 6th, 411 82; — Jefferson Park, 4 31; Maywood sab-sch, 5 09; Oak Park sab-sch, 40. *Freeport*—Rockford 1st Y. P. S. C. E., support Mr. Freeman, 15. *Mattoon*—Paris Y. P. S. C. E., support J. N. B. Smith, 15. *Rock River*—Aledo sab-sch, 8 25, Y. P. S. C., support native helpers, 25; Alexis Y. P. S. C. E., support Graham Lee, 5; Centre, for debt, 57 60; Hamlet Y. P. S. C. E., support Graham Lee, 7 50; Milan, support Graham Lee, 8 75; Morrison, support Graham Lee, 18 75; Peniel, support Graham Lee, 11; Rock Island Central, support Graham Lee, 7 50; Seaton, support Graham Lee, 3 75; Sterling, support Graham Lee, 18 75. *Schuyler*—Appanoose, work of Mr. Jackson, 8; — sab-sch, for debt, 4; Brooklyn Y. P. S. C. E., support Mr. Hyde, 2 25; Kirkwood sab-sch, 3; Y. P. S. C. E., support Mr. Hyde, 10; Salem, German, 10. *Springfield*—Pisgah, 4 43. 936 05
INDIANA.—Crawfordsville—Colfax, 8; Delphi, 38 28; Lafayette 2d, 77 17, sab-sch, 40; Rockville, 5 90. *Fort Wayne*—Troy, Miss Johnston, 75 cts. *Muncie*—Anderson, 28 48; Union Y. P. S. C. E., support Mr. Garvin, 5. *New Albany*—Orleans, 4 62. *Vincennes*—Vincennes Y. P. S. C. E., support Mr. Miles, 7. *White Water*—Rising Sun Y. P. S. C. E., support A. R. Miles, 3 76. 216 96
INDIAN TERRITORY.—Choctaw—Oka Achukma, 50 cts.; Philadelphia, 75 cts. *Sequoyah*—North Fork, 2 50. 3 75
IOWA.—Cedar Rapids—Cedar Rapids 3d, Y. P. S. C. E., support Mr. McClure, 5. *Corning*—Villisca Y. P. S. C. E., support R. Irwin, 25. *Council Bluffs*—Adair, for debt, 6. *Des Moines*—Chariton, English, 2 80. *Dubuque*—Lansing, German, for debt, 15, sab sch, for debt, 5; McGregor, for debt, 10. *Fort Dodge*—Emanuel, German, 10; Rockwell City Y. P. S. C. E., 2; Wheatland, German, 35. *Iowa*—Burlington 1st Y. P. S., 15; Grandview W. M. S., 2 70; Mount Pleasant 1st, 50 80. *Sioux City*—Alta, for Eckel's fund, 5; Hope, German, 8; Zoar, 24 51. *Waterloo*—Janessville Y. P. S. C. E., 1 50; Morrison sab-sch, 9 50; West Friesland, German, 16. 248 81
KANSAS.—Larned—Larned Y. P. S. C. E., 5 25, Band of Workers, 4 50. *Neosho*—Osawatimie, 3; Yates Centre, 6. *Topeka*—Kansas City Central sab sch, 6; Stanley, 3 05. 27 80
KENTUCKY.—Louisville—Louisville 2d, 3 60; Penn's Run, 3. 6 60
MICHIGAN.—Detroit—Ann Arbor, for Syrian Industrial Work, 41 80; Detroit 1st, 17 14; — Jefferson Avenue Y. P. S. C. E., 20; Ypsilanti sab-sch, for debt, 5 65. *Grand Rapids*—Grand Haven, 22 70. *Kalamazoo*—Edwardsburgh Y. P. S. C. E., support Mr. Williams, 7 57. *Lake Superior*—Crystal Falls, 3 50. *Lansing*—Onedia, 7 51; Tekonsha, 7 33. *Petoskey*—Petoskey, A. Porter and wife, for debt, 5. *Saginaw*—Mungers Y. P. S. C. E., support Mr. Williams, 5. 101 40
MINNESOTA.—Duluth—Lakeside Y. P. S. C. E., 3 52. *Mankato*—Slayton Y. P. S. C. E., 5. *St. Paul*—St. Paul Dayton Avenue Y. S. C. E., support Mr. Boomer, 6 25; — House of Hope, 91, sab-sch, 33. *Winona*—Utica, 2, W. C. T. U., 5. 145 77
MISSOURI.—Platte—Akron, 1; Parkville, 3 29. 4 29
NEBRASKA.—Hastings—Axtel, 5; Ruskin sab-sch, 1 50. *Kearney*—Buffalo Grove, German, 3. *Nebraska City*—Lincoln 2d, support H. Campbell 120, Y. P. S. C. E., support Dr. McKean, 12 50; Nebraska City, 11 64. *Niobrara*—Winnebago Indian, 7. *Omaha*—Omaha Blackbird Hills, 2 90; — Lowe Avenue, 7 55. 171 09
NEW JERSEY.—Elizabeth—Basking Ridge Y. P. S. C. E., support Mr. Pierson, 15; Elizabeth 1st Murray Mission Society, 26 55; — Madison Avenue sab-sch, 10; Lamington, 100; Plainfield Crescent Avenue, work in Mexico and South America, 279 29; Pluckamun, 23 10, Y. P. S. C. E., 4 74; Roselle, 24 25. *Jersey City*—Englewood, 1,037 33; Garfield sab-sch, for Mainpurie Boys' Schools, 10; Newfoundland, 8; Rutherford, 66 11. *Monmouth*—Columbus, 2 50, Y. P. S. C. E., support Mr. Bandy, 5; Tennent Y. P. S. C. E., 5; Tom's River, 11. *Morris and Orange*—Boonton, 57 49, sab-sch, 30 63; Chatham, 136 94; Madison Missionary Society, support native helper, 50; Morristown 1st, 104 28; New Vernon sab sch, 14 64; Orange Central, 300; Succasunna, 11 64. *Newark*—Bloomfield, German, support Mr. Schnatz, 30; Caldwell, 62; Montclair 1st sab-sch, for Kanazawa Girls' School, 27 93, do, do, for Tabriz Boys' School, 27 93; Newark 2d, 52 80; — Park, 51; — Roseville, 275 10; — Woodside, 25. *New Brunswick*—Dayton, 12 29; Flemington, for debt, 61 13; Trenton Prospect Street 103, support Mr. Janvier, 13 50. *West Jersey*—Bridgeton Irving Avenue, 6; — West, 100. 3,181 17
NEW MEXICO.—Santa Fe—Santa Fe 2d Spanish, 1 50. 1 50
NEW YORK.—Albany—Albany 1st, for debt, 90; — 4th Y. P. S. C. E., support Mr. Rodgers, 31 25; — 6th, 25; — State Street, 134 71; Amsterdam 2d Y. P. S. C. E., support Mr. Rodgers, 10; Princetown, 9 13; Schenectady 1st sab-sch, for debt, 9, Y. P. S. C. E., support Mr. Rodgers, 14; West Troy, 8. *Binghamton*—Binghamton 1st, 301 72; — Willing Workers, for Syrian Industrial Work, 10; Conklin Y. P. S. C. E., support Leverett, 5; McGrawville, 8 68; Nineveh, 50. *Boston*—Boston 1st sab-sch, 18 78; Roxbury Y. P. S. C. E., support native helper, 25. *Brooklyn*—Brooklyn Arlington Ave. sab-sch Missionary League, 2; — Ebenezer German, 3, sab-sch, for debt, 7; — South 3d St., 29 55. *Buffalo*—Buffalo Westminster, 100 84; Fredonia sab-sch, 25; Olean Y. P. S. C. E., 9. *Cheung*—Tyrone, 3 58; Watkins, 41 71. *Columbia*—Canaan Centre, 2 88. *Genesee*—Attica Y. P. S. C. E., support Mr. Drummond, 10. *Geneva*—Penn Yan Y. P. S. C. E., support Mr. Graham, 25; Seneca Falls Y. P. S. C. E., support Mr. Graham, 10. *Hudson*—Haverstraw Central, 25, sab sch, 25; Hopewell Y. P. S. C. E., support Mr. Clark, 20; Nyack, 20, Y. P. S. C. E., support Mr. Clark, 5; West Town, 20, Y. P. S. C. E., 5. *Long Island*—Bridgehampton, 18 78; Mattituck, 8 19; Middletown Ridge Y. P. S. C. E., support Mr. Campbell 11 11; Southampton Shionecock sab-sch, 4; West Hampton, 26 47, for debt, 66 67. *Lyons*—Palmyra, 5 14. *Nassau*—Glen Cove, 4; Hempstead Christ Church Y. P. S. C. E., support Mr. Campbell, 4 68; Huntington 1st Y. M. M. S. of C. E., support Mr. Campbell, 10; Islip Y. P. S. C. E., 11 96; A pastor, 11. *New York*—New York Brick sab-sch, support Armadas, 136; — Central Y. P. S. C. E., 30 75, support Mr. Snyder, 30 75; — De Witt Memorial Y. P. S. C. E., for Dr. Vinton's work, 15; — Harlem Y. P. S. C. E., support native helper, 5; — Puritans sab-sch, Santiago Boys' School, 50; — Rutgers Riverside, 35; — Washington Heights, 1 60. *Niagara*—Lockport 1st, support Mr. Winn, 68 94; North Tonawanda North, 32 52; Youngstown, 2 60. *North River*—Highland Falls, 7; Poughkeepsie sab-sch, support Dr. Vanneman, 175; Rondout, 42 37, sab-sch, 11. *Osage*—Cooperstown, 128 22; Oneonta, Dr. Milne's class, support Mr. Phillips, 20. *Rochester*—Mendon, for debt, 8 07. *St. Lawrence*—Waddington Scotch, 10; Watertown 1st, 2 38; — Hope, 4 15. *Steuben*—Campbell, 1. *Syracuse*—Syracuse 1st Y. P. S. S. E., support Mr. Cooper, 20; — 1st Ward Y. P. S. C. E., 10. *Troy*—Cambridge, 5 52; Lansingburgh Olivet Y. P. S. C. E., 11 63; Troy 9th, for Syrian Industrial Work, 28; Waterford, 22 46. *Utica*—Ilion, 10, sab-sch, 10; New Hartford Y. P. S. C. E., support Mr. Gilman, 10; Rome, 58 92; Walcott Memorial, 58 60; Waterville, 23 26. *Westchester*—Croton Falls, 15; New Rochelle 3d, support F. J. Newton, 120; Peekskill 1st, 35 45; South Salem, 8 05, for debt, 18 26; Yonkers 1st Immanuel Chapel Y. P. S. C. E., support Dr. Vanderburgh, 5. 2,874 93
NORTH DAKOTA.— Fargo—A minister's tithe, 1 63. *Pembina*—Milton, 2. 3 52
OHIO.—Athens—Bashan, 1 26; Syracuse, 2; Warren, 4 50; a minister's tithe, 1 52. *Bellefontaine*—Kenton, 42. *Chillicothe*—French, 4. *Cincinnati*—Cincinnati 1st, South Side Mission, support of Bible Woman, 19 54. *Cleveland*—Cleveland 1st, for debt, 889 95; — Bolton avenue, for debt, 25; — Calvary, 60; for debt, 61 30. *Columbus*—Columbus Broad street, 11 93. *Dayton*—Dayton 4th, 20; — Dayton Memorial, Y. P. S. C. E., 10; Franklin Y. P. S. C. E., support Mr. Ainslie, 2 50; New Carlisle, for Syrian Industrial work, 10; Troy Y. P. S. C. E., 25. *Huron*—Ploomville, 5. *Lima*—Ottawa, 5 91. *Mahoning*—North Jackson, 7; Youngstown 1st, 33 08. *Marion*—Delaware, for Syrian Industrial work, 55. *Portsmouth*—Buena Vista, 2 82; Decatur, 7; Portsmouth,

1st German, 5 49; Y. P. S. C. E., 6; Red Oak Y. P. S. C. E., support Mr. Clark, 10; Russellville, 6 65. *St. Clairsville*—Cambridge sab-sch Missionary society, 11. *Steuensville*—Bacon Ridge, 1 38; Island Creek, 17 02, sab-sch, 1 50; Madison, 9; Minerva Y. P. S. C. E., 5; Unionport, 2. *Wooster*—Hopewell sab-sch, 10 25; Orville, 4 23; Wooster Westminster, 5. *Zanesville*—High Hill, 13 25; Mt. Zion, 8 45.

OREGON.—*East Oregon*—Union, 7 92. *Portland*—Oregon City Y. P. S. C. E., 3 67; Portland Calvary, 29 30; —Chinese, 5 25. *Southern Oregon*—Klamath Falls, 3.

PENNSYLVANIA.—*Allegheny*—Aspinwall Y. P. S. C. E., 5; Pleasant Hill, 3 31. *Blairsville*—Congruity Y. P. S. C. E., support Mr. Dunlap, 10; Jeannette Y. P. S. C. E., support Mr. Dunlap, 20; Latrobe Y. P. S. C. E., support Mr. Dunlap, 20; Paranasus Y. P. S. C. E., 6 50; Poke Run, 100; Turtle Creek Y. P. S. C. E., support Mr. Dunlap, 16; Unity Y. P. S. C. E., support Mr. Dunlap, 16 12; —sab-sch, 9 86, for debt, 6 75. *Butler*—Martinsburgh, 29; Muddy Creek, 6 16, for debt, 2 65; Petrolia, 25 86; Plain Grove, 20. *Carlisle*—Harrisburgh Covenant, 15 55; Lebanon Christ, 84 40. *Chester*—West Grove, 5 75. *Clarion*—Greenville, 10 69. *Erie*—Salem, for debt, 14. *Huntingdon*—Altoona 1st sab-sch, 50; Irvona, 4; Lewistown, 127; Newton Hamilton, Y. P. S. C. E., 4; West Kishacoullas, Allensville Y. P. S. C. E., support Mr. Orblson, 10; —Belleville Y. P. S. C. E., support Mr. Orblson, 6. *Kitanning*—Cherry Tree, 17 35; Currie's Run Y. P. S. C. E., support Mr. Ewing, 13 50. *Lackawanna*—Athens Y. L. M. S., 3 50; Canton Jr. Y. P. S. C. E., support Dr. Jessup, 10; Carbondale 1st, support J. A. Fitch, 45; Scranton, Cedar avenue sab-sch, 50; Wilkes-Barre, Grand street Y. P. S. C. E., support Dr. Jessup, 5, Jr. Y. P. S. C. E., support Dr. Jessup, 5. *Lehigh*—Allentown sab-sch, support Mr. Shoemaker, 9; Allen Township sab-sch, support Mr. Shoemaker, 7; Easton 1st Home sab-sch, support Mr. Shoemaker, 50; Pottsville 1st, sab-sch, support Mr. Shoemaker, 19 93; Stroudsburg sab-sch, support Mr. Shoemaker, 21 14; Upper Mount Bethel sab-sch, support Mr. Shoemaker, 5. *Northumberland*—Elysburg, 2; Rush, 5; Williamsport 1st, 150. —2d, Y. P. S. C. E., 21 50. *Parkersburgh*—A minister's tithe, 1 52. *Philadelphia*—Philadelphia 10th, support Hunter Corbett, 150, support J. H. Laughlin, 150; —Cohocksink sab-sch, 8 75; —West Hope, 29 78. *Philadelphia*—Frankford, 34, Y. P. S. C. E., 4; Hermon, 75; Manayunk, 30; Norristown, 1st, support J. B. Ayres, 125. *Pittsburgh*—Mount Olivet, 4; Oakdale, 117 75, for debt, 5; Pittsburgh 3d, support G. A. Godduhn, 200; —East Liberty, 161 72, sab-sch, 86 17; —Knoxville Y. L. S. for Mrs. Braddock's work, 25; —Park avenue, 90, Y. P. S., for Ichowfu Hospital, 75; Shady Side, 189, sab-sch, 30; Pittsburgh Tabernacle, Y. P. S. C. E., for work of Mrs. Robinson, 10; Raccoon, 56 26; sab-sch, 4 62. *Redstone*—Dawson Y. P. S. C. E., support Mr. McDowell, 10; Laurel Hill, 45 54; McKeesport 1st, 37 55; Sutersville sab-sch, for debt, 3 46. *Shenango*—Leesburgh sab-sch, 8; Rich Hill sab-sch, 5 62. *Washington*—Pigeon Creek, 5 60; Upper Buffalo sab-sch, 9 53. *Westminster*—Lancaster Memorial Y. P. S. C. E., 5; Mt. Nebo, 2 36; Slateville Y. P. S. C. E., 5.

TENNESSEE.—*Holston*—Mount Bethel Y. P. S. C. E., 5. *Union*—Knoxville Belle Avenue, 7; Madisonville, 5 17.

TEXAS.—*Austin*—San Antonio Madison Square Y. P. S. C. E., support Mr. Dunlap, 20.

UTAH.—*Utah*—Pleasant Grove, 3 30.

WASHINGTON.—*Olympia*—Stella, 5. *Walla Walla*—Johnson, 5; Kamiah 2d, 22 40.

WISCONSIN.—*Madison*—Baraboo sab-sch, 1 27; Highland, German, 4; Platteville, 7 40; Pulaski, German, 9 05. *Milwaukee*—Milwaukee Immanuel, 11 79.

WOMEN'S BOARDS.

Women's Board of Philadelphia, \$1,634 52;
Women's Board of New York, \$3,000 00;
Women's Board of North Pacific, \$294 53;
Women's Occidental Board, \$1,352 82..... \$ 6,281 87

LEGACIES.

Estate of Walter D. Long, deceased, \$166 66;
Estate of Rufus Tallmadge, deceased, \$300 00;
Estate of John M. Butler, deceased, \$1,000 00;
Estate of Olivia P. Atterbury, deceased, 5,000 00; Estate of Nathan Grier White, deceased, 95 25; Interest on Robert Darling bequest, 23 85..... \$ 6,585 76

MISCELLANEOUS.

State of California, 3,000; Rev. D. L. Dickey, Mt. Pleasant, O. 10; Convention of German

ministers and elders of the East, support of Bible reader under G. A. Godduhn, 80; Major Charles Bird; Washington, D. C., support Mr. Chun, 6; Patos church, Mexico, for debt, 7 15; Saltillo church, debt, 15 23; Monterey church, debt, 15 17; Allende church, debt, 10 20; San Filipo church, debt, 14 51; Personal contributions, Mexico, for debt, 20; A Friend, support W. P. Chalfant, 150; Joseph Platt, Davenport, Ia., 12 50; A Friend, support V. F. Patch, 3 00; G. I. Hopson, Blue Jacket, I. T., salary Kahu Marinda, 6; G. I. Hopson, Blue Jacket, I. T., for press work in Siam, 1 50; A Baird, Minneapolis, Minn., support native teacher, 5; Mrs. Abigail Williamson, Sing Sing, N. Y., 500; Union Y. P. S. C. E. of East Putnam, Mich., work in China, 5; George T. Clarke, Brooklyn, for Orocmiah hospital, 10; G. C. Gearn, San Diego, Cal., support Babu Massey, 6 25; Friends of Rev. U. W. McCleary, for work in Africa, 20; John A. Gauldrup, Boston, Mass., 15; "Theta," Cooperstown, N. Y., 75; John S. Pierson, Orange, N. J., for debt, 5; Charles E. Pierson, Orange, N. J., for debt, 5; Dr. John M. and Miss Barnett, Marketown, Pa., 5; E. A. K. Hackett, Ft. Wayne, Ind., support Mr. Frazer and Dr. Johnson, 83 44; D. B. Gamble, Cincinnati, O., 200; Mrs. Helen D. Mills, Tunkhannock, Pa., 30; Mrs. D. Bosley, Lakeville, N. Y., 5; H. K. Bushnell, Hastings, Neb., 5; Through Mrs. Ogden, 6; E. R. Hill and George H. Switzer, Wilkensburg, Pa., support of native missionary, 15; S. B. Turner, Quincy, Ill., 100; Miss Ella Young, Knoxville, Tenn., 5; Joseph Sutherland, Brown's Valley, Minn., 2 50; Mrs. L. J. Bushnell, 10; Society of Inquiry of Union Theological Seminary, support Mr. Hoskins, 105; Friends, through Sherwood Eddy, 103; Mary E. Woodhaus Santa Clara, Cal., support student in Jumna school and African boy, 45; A Friend, for Ichowfu hospital, 25; "Cash," Chicago, 450; Mrs. Addison Moffat, Detroit, support Dr. McGilvary, 100; Alex. Mills, White Plains, N. Y., 100; Mrs. Clement C. Dickey, Colorado Springs, Col., support Alam Shah, 42 28; J. B. H., 25, support Sase Hyoma, 25; "The Lord's Tenth," 2; Self-denial, 3; Cash, 1; Mrs. Fred Osterheld, Stoughton, Wis., work in China, 3; Collections of Rev. G. H. Hill, 2 50; S. A. Rankin, N. Y., 10; Miss Woodington, support Chin Hok Cho, 52 08; Elledsee sab-sch, 1 81; John P. McEwen, LeRoy, N. Y., 96 44; Missionary Oil wells, 76 90; C. Penna, 22; Rev. W. L. Tarbet and wife, 5 60; A Friend, Rushville, Ill., 10; Churches and teachers, Tripoli, Syria, 57 75; Miss G. Y. Holliday, 50; Rev. W. H. Robinson, 100; Copiapo church, for debt, 35; Rev. G. P. Pierson, 35; Rev. J. A. Miller, 90; Rev. J. A. Dodds, 10; Rev. S. B. Groves, 5; B. B. Fowler, for Syrian industrial work, 10; D. W. Ford, for Syrian industrial work, 1; Charles H. Davis, for Syrian industrial work, 20; Mrs. William McCrum, for Syrian industrial work, 1; William H. Levering, for Syrian industrial work, 1; Mrs. Emily H. Cope, for Syrian industrial work, 1; Mrs. A. N. McLean, for Syrian industrial work, 8; A. L. Fletcher, for Syrian industrial work, 1; Mrs. C. S. Greeley, for Syrian industrial work, 5; Sue C. Imakeep, for Syrian industrial work, 1 25; Miss M. Julian, for Syrian industrial work, 1; Miss Lydia Crawford, for Syrian industrial work, 2; Mrs. Anna Galt, for Syrian industrial work, 1; Mrs. E. E. Barrett, for Syrian industrial work, 4; Miss Anne E. Bush, for Syrian industrial work, 1; J. T. McNeal, for Syrian industrial work, 1; Rev. H. D. Jordan, for Syrian industrial work, 1; Mrs. O. O. Morse, for Syrian industrial work, 1; Women's Foreign Missionary Society, Gloversville, for Syrian industrial work, 62; Michigan Synodical Society, for Syrian industrial work, 50; Collected by Rev. H. H. Jessup, D. D., for Syrian industrial work, 1,950; Rev. James S. Dennis, D. D., for Syrian industrial work, 500; Miss C. Willard, for Syrian industrial work, 1,000; Miss Mary E. Wheeler, for Syrian industrial work, 500; Miss Melissa P. Dodge, for Syrian industrial work, 160..... \$10,673 96

Total received during October, 1895..... \$36,720 48

Total received from May 1st to October 31st,
1895..... 203,950 72
Total received from May 1st to October 31st,

1894..... 209,856 96
WILLIAM DULLES, JR., Treasurer,
156 Fifth Avenue, New York City.

RECEIPTS FOR FREEDMEN, OCTOBER, 1895.

ATLANTIC.—Fairfield—Mt. Tabor, 2; Olivet, 1. 3 00
BALTIMORE.—Baltimore—Baltimore, Light street, 4 50;
Bel Air, 8 09. Washington City—Washington City 1st,
4 80; — Gunton Temple Memorial, 3 21; — Metropolitan,
12 10. 32 70
CATAWBA.—Cape Fear—Lillington, 3; Williams Chapel,
3. Yaddin—Bowers Chapel, 1; Chapel Hill (sab sch, 1;
Busy Bees, 1), 2; Jonesboro, 1 50; Lexington 2d, 2 10; San-
ford, 3. 15 60
COLORADO.—Boulder—Valmont, 21 cts. Pueblo—Canon
City (sab-sch, 4), 26. 26 21
ILLINOIS.—Bloomington—Monticello, 3. Chicago—Chi-
cago 1st, 22 67; — Emerald avenue, 5 60; Chicago Heights,
16 77; Elwood, 7; Manteno, 50; Oak Park sab-sch, 21 85.
Freeport—Foreston Grove sab-sch, 5. Rock River—Aledo
1st sab-sch, 1 50. Schuyler—Salem German, 1. Spring-
field—Pisgah, 1 90. 136 29
INDIANA.—Crawfordsville—Colfax, 1; Delphi, 11 25;
Lafayette 2d (sab-sch, 40), 51 70; Rockville Memorial,
1 07. Vincennes—Indiana L. M. soc., "Solid Workers,"
5. 70 02
IOWA.—Cedar Rapids—Cedar Rapids 3d, 8; Clarence, 1.
Des Moines—Des Moines Westminster, 4 68. Fort Dodge—
Emmanuel German, 3; Wheatland German, 10. Iowa—
Fairfield, Jr., C. E., 19 50; Mount Pleasant 1st, 11 41,
Waterloo—West Friesland, 5 55 59
KANSAS.—Neosho—Humboldt, 2 80. 2 80
MICHIGAN.—Lansing—Oneida, 1 36. Petoskey—Elk
Rapids, 2. 3 36
MINNESOTA.—Mankato—Wells, 25. Minneapolis—Min-
neapolis Stewart Memorial, 17 77. St. Cloud—Kerkhoven,
3. St. Paul—St. Paul House of Hope sab-sch, 7 50. 53 27
MISSOURI.—Palmyra—Unionville, 3. 3 00
NEBRASKA.—Nebraska City—Humboldt sab-sch, 85.
Omaha—Omaha, Ambler Place, 1 65. 36 65
NEW JERSEY.—Elizabeth—Elizabeth Westminster sab-
sch, 22 65; Roselle, 4 41. Monmouth—Plumstead, 4; Tom's
River, 2. Morris and Orange—East Orange, Arlington
avenue, 5; Orange 1st, 65; — Hillside, 20 92; Succasunna,
11 16. Newark—Newark 2d, 8 42; — High street, 40;
— Park, 8 50; — Roseville, 43 05. New Brunswick—Day-
ton, 2 23; Trenton 1st, 84 83; — 3d, 22 79; — Prospect
street, 34. Newton—Wantago 1st, 6. 384 96
NEW MEXICO.—Santa Fe—Las Vegas Spanish, 2. 2
NEW YORK.—Albany—Albany 1st, 64; — State street,
24 49; Menands Bethany, 23; Stephentown, 6 25; West
Troy, 2 85. Binghamton—McGrawville, 4 21. Boston—
Londonderry, 2 25. Brooklyn—Brooklyn Ebenezer, 2.
Buffalo—Buffalo Westminster, 16 03; Jamestown 1st,
100. Genesee—Warsaw, 29. Geneva—Romulus, 17 45.
Hudson—Stony Point, 22; West Town, 3. Long Island—
Bridgehampton, 23 39. Lyons—Palmyra, 73 cts.; Wolcott
1st, 6 92. Nassau—Freeport, 10 87. New York—New
York 4th, 101 33; — University Place, 194 27. Rochester—
Rochester Brick, 109; Sparta 1st, 21 31. Troy—Lansing-
burgh 1st, 5; Waterford 1st 5 62. Utica—Ilion sab-sch,
5; Waterville, 3 53. 803 50
OHIO.—Bellevue—Kenton, 24 68. Cleveland—
Cleveland Calvary, 7 50. Columbus—Columbus, Broad
street, 15 87. Dayton—Dayton Memorial, 9. Lima—Del-
phos, 3; Ottawa, 1 06. Marion—Iberia, 4 65. Ports-
mouth—Eckmansville, 3 75; Portsmouth 1st, 38 50.

Steubenville—Annapolis, 3; East Springfield, 3 80.
Zanesville—Mt. Zion, 253. 117 34
OREGON.—East Oregon—Union, 1 44. 1 44
PENNSYLVANIA.—Allegheny—Bull Creek, 5. Blairsville—
Conemaugh, 1. Butler—Butler, 35; North Liberty, 14 84.
Carlisle—Harrisburgh, Paxton Cheerful Givers' Band, 10.
Chester—Darby Borough, 6 81. Clarion—Brockway-
ville, 7 05; Clarion, 15; West Millville, 3. Erie—Irvin-
ton, 2; Kendall Creek, 1; Kerr's Hill, 6 38. Stoneboro, 3;
Sugar Grove, 2. Huntingdon—Alexandria, 30; McVey-
town, 13. Kittanning—Cherry Tree, 3 15; Rayne, 1 58;
Rural Valley, 3; Saltsburgh, 22 45. Lackawanna—Har-
mony, 24. Liberty, 1; Silver Lake, 2. Northumberland—
Rush, 2; Williamsport 1st, 15; — Bethany, 2. Parkers-
burgh—Buckhannon, 4. Philadelphia—Philadelphia Cen-
tral, 42 15; — North Tenth street, 14; — Wylie Memorial,
7. Philadelphia North—Neshaminy of Warminster,
8 25. Pittsburgh—Fairview, 5; Oakmont, 15; Pittsburgh
Park avenue, 30; — Shady Side (sab-sch, 12 50), 91 25;
Raccoon (sab-sch, 3 28), 37 50. Redstone—Belle Vernon,
6 82; Little Redstone, 18 67; Mount Pleasant Reunion, 8.
Shenango—West Middlesex sab-sch, 7 65. Washington—
Upper Buffalo, 31 57. Westminster—Mount Joy (sab-sch,
1), 41 13. 599 25
UTAH.—Utah—Pleasant Grove, 50 cts. 50 cts
WASHINGTON.—Walla Walla—Kendrick, 1. 1 00
WISCONSIN.—Milwaukee—Waukesha, 1st, 20 01. 20 01

Receipts from Churches during October, 1895.. \$2,368 49

MISCELLANEOUS.

Rev. Joseph Platt, Davenport, Iowa, 12 50; Es-
tate of Rufus Talmadge, Trumansburgh,
N. Y., 209; Rev. T. A. Grove, Charleston, S. C.,
15; Mrs. Caleb S. Greene, Trenton, N. J., 100;
"A Friend," Leipsic, Germany, 25; "Calif-
ornia," E. Los Angeles, Cal., 256 40; H. L.
Woods, Winona, Minn., 6; Tuition, Mary
Holmes Seminary, 6 25; Mrs. Mary J. Dunlap,
Pittsburgh, Pa., 10; Estate of Rev. John S.
Craig, D. D., Noblesville, Ind., 100; "A Friend,"
Wilkes-Barre, Pa., 24; Woman's Synodical
Society of Ohio, 15; "Jersey," 40; Woman's
Synodical Society of New York, 15; Mr. Geo.
A. Marr, Philadelphia, Pa., 1 00; Mr. W. A.
Hope, Mattoon, Ill., 8; McKee's Rocks, Pa.,
Light Bearers, 10; Mrs. G. D. Chandler, De-
troit, Mich., 120; "C. Penna," 8; Rev. W. L.
Tarbet and wife, Springfield, 4 40; Rev. W. H.
Robinson, Copiapo, Chile, 10..... \$ 984 55

Woman's Executive Committee..... \$ 4,584 17

Total receipts during October, 1895..... \$ 7,937 21
Previously Reported..... 28,734 26

Total November 1st, 1895..... \$36,671 47

JOHN J. BEACON, Treasurer,
516 Market St., Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, OCTOBER, 1895.

ATLANTIC.—East Florida—Glenwood, 3 60; Hawthorne,
22 55; Satsuma, 5 55; Starke, 5. Fairfield—Ladson Chapel,
1. McClelland—Fair Forest, 1. South Florida—Crystal
River, 13 81; Dunnellon, 4 75; Kissimmee 1st C. E., 51 cts.;
Lakeland, 5; Titusville, 8. 70 77
BALTIMORE.—Baltimore—Annapolis, 16; Baltimore Coven-
ant C. E., 10; — Light Street, 12 75. New Castle—
Bridgeville, 10; Farmington, 5; Forest, 11; Gunby, 5;
Head of Christiansa, 5; Makemie Memorial, 30 47. Wash-
ington—Washington City 1st, 30 35; — Gunton Temple
Memorial, 19 91; — Metropolitan, 42; — Western sab-sch
Missionary Society, 22 50. 219 88
CALIFORNIA.—Los Angeles—Banning, 3; Los Angeles
Bethesda, 10; — Boyle Heights C. E., 5; San Geronimo, 2;
Westminster, 15. Oakland—San Leandro Emmanuel
Portuguese, 5. Sacramento—Roseville, 4 60; Star Valley,
15 60; Wells, 5. San Francisco—San Francisco Franklin
Street, 5; — Memorial, 10; Rev. D. M. Gillies, 3. Stockton—
Clements, 5; Madera, 10. 98 20
CATAWBA.—Southern Virginia—Ridgeway, 1. 1 00

COLORADO.—Boulder—Barrett Station, 1 80; Bellevue
Station, 2 05; Brush, 5; Holyoke, 30; Lone Tree, 2 83;
Norman Percheron, 1 75; Valmont, 1 09; Rev. Jas. E.
Weir and wife, debt, 5. Denver—Akron, C. E., 5; Black
Hawk, 5; Central City, (debt, 10), 20; Valverde, 3 00;
Wray sab-sch, 1 48. Gunnison—"Herald and Presbyter,"
2. Pueblo—Antonito, 5; Canon City (sab-sch, 4), 134;
Huerfano Canon, 1; Walsenburgh, 10; Rev. F. M. Gil-
christ, debt, 15. 251 00
ILLINOIS.—Alton—Edwardsville, 5; Elm Point, 2 75;
Greenville sab-sch, 3 30. Cairo—Ava, 2; Golconda, 3.
Chicago—Chicago 1st sab-sch, 23 24; — Jefferson Park,
1 63; Lake Forest, for debt, 211 10. Freeport—Belvidere
sab-sch, 18; Freeport 3d German, 5. Mattoon—Assump-
tion, 13. Rock River—Aledo sab-sch, 7 75; Morrison sab-
sch, 2 84. Schuyler—Clayton C. E., 3; Kirkwood sab-
sch, 3. Springfield—Macon, 5 60; Pisgah, 3 89; Rev. W.
L. Tarbet and wife, 4 80. 332 31
INDIANA.—Crawfordsville—Delphi, 4 78; Rockville Me-
morial, 5 52. Logansport—La Porte sab-sch, 50; Tassi-

nong, 9 52. *White Water*—Rising Sun C. E., 3 75. 73 57
 INDIAN TERRITORY.—*Choctaw*—Oka Achukma, 1; Philadelphia, 1. *Cimarron*—Beaver, 2 90; Kingfisher 1st, 5. *Pond Creek*, 2; Rev. H. P. Wilson, 3; Mrs. H. P. Wilson, 2. *Oklahoma*—Mulhail, 5; Rev. R. C. Townsend and wife 5. *Sequoyah*—Claremount 14 50; Claremore Mound, 9 40

IOWA.—*Cedar Rapids*—Anamosa, 10; Atkins, 5 53; Central, 3 10; Linn Grove, 10; Springville, 2 61. *Des Moines*—Chariton English, 2 80; Humeston, 11; Ridgedale, 7 50. *Dubuque*—Volga, 6 80; Wilson's Grove Children's Day, 9 20. *Fort Dodge*—Emmanuel German, 3; Fonda (sab-sch, 1), 11, Wheatland German, 10. *Sioux City*—Hope German, 12 33; Sioux City 3d sab-sch, 2 78; Union Township, 14 34; Wall Lake C. E., 10; Zoar, 24. *Waterloo*—Grundy Centre, 30; Janesville C. E., 1 50; Waterloo, 21 23; West Friesland German, 10. 218 38

KANSAS.—*Emporia*—Burlingame Jr. C. E., 5; Mount Vernon, 5; Oxford, 5. *Highlands*—Clifton, 9 30. *Larned*—Galva, 3; Harper, 3 75; Kingman, 13; Larned "Band of Workers," 4 50; McPherson, 18 46; Pratt, 2 88; Sterling, 15. *Neosho*—Baxter Springs, 5 34; Central City, 2 78; Garnett, 10 91; Humbolt, 16 50; Kincaid, for debt, 5; Lone Elm, for debt, 4; Miliken Memorial for debt, 9; Osawatimie 1st, 4; Richmond, 4 52; Sugar Valley, 2 43. *Osborne*—Colby, 5; Rev. Chas. O. Robb, 2 50. *Solomon*—Concordia, 40 77; Rev. R. Arthur, "tithe," 5. *Topeka*—Clay Centre, 6 16; Edgerton, 5; Fairmount, 3; Kansas City Central, 6, Lowmont, 4; Perry, 5; Stanley, 3. 234 80

KENTUCKY.—*Louisville*—Guston, 3 50; Hodgenville, 5; Penn's Run, 6 50; Plum Creek, 5. 20 00

MICHIGAN.—*Detroit*—Brighton, 5; Detroit 1st, 25 15. *Flint*—Brookfield, 2 52; Caseville, 2; Elk, 7; Fair Grove C. E., 3; Flynn 90 cts.; Hayes, 2; La Motte, 2 75; Marlette 2d, 4 35; Mundy, 6; Pigeon, 2 47; Port Austin, 3 25; Port Huron, 12 04; Sanilac Centre, 5; Rev. A. Beamer, for debt, 4. *Grand Rapids*—Grand Rapids Westminster, 11 53. *Kalamazoo*—Decatur, 3 16. *Lake Superior*—Hay Lake, 2; Marquette 1st, 42 57. *Lansing*—Marshall, 40; Oneida, 7 06. *Monroe*—Adrian, 107; Palmyra, 19 86. *Petoskey*—Alanson, 2; Brutus, 1; Conway, 2; Elmira, 75 cts.; Parker, 75 cts. *Saginaw*—Alcona, 10; Beuna Vista Mission C. E., 4 94; Caledonia, 15; Hampton Mission sab-sch, 5 50; Mungers C. E., 4 56; Pinconning, 2. 369 11
 MINNESOTA.—*Duluth*—Beaver Bay, 2; Birch Lake, 2; Hinckley, 2; Rutledge, 1; Rev. E. N. Raymond, 5. *Mankato*—Balaton, 3 15; Easter, 2 50; Rushmore, 1 50; Clayton Christian Endeavor, 5; Summit Lake, 1; Mrs. N. H. Bell, for debt 5. *Minneapolis*—Minneapolis Elim, 2; Grace, 8 22. *St. Cloud*—Atwater, 50 cts; Diamond Lake, 2 41; Harrison, 9 67. *St. Paul*—North St. Paul, 5; South St. Paul, 1 25; St. Paul Bethlehem German sab-sch, 5; Dayton avenue Christian Endeavor, 12 50; House of Hope (sab-sch, 28), 133; Westminister, 24 80. *Winona*—Austin, 10 39; Ebenezer German (sab-sch, 82 cts.), 10 23; Fremont, 12 60; Lanesboro, 3 94; Utica, 2; Winona German, 12. 285 66

MISSOURI.—*Kansas City*—Appleton City, 12 75; Jefferson City, 5; Kansas City 3d Christian Endeavor, 5. *Osark*—Buffalo, 7 50; Irwin, 3 50; Joplin, 8 45; Madison, 1; White Oak, 10. *Palmyra*—Bethel, 3 66; Marceline, 60 cts. *Platte*—Akron, 3; Marysville 1st, 74 40. 134 86

MONTANA.—*Butte*—Missoula (sab-sch, 12 10), (Christian Endeavor, 2 50), 37 80. 37 80

NEBRASKA.—*Box Butte*—Union Star, 3 75. *Hastings*—Campbell German, 3; Lebanon, 2; Nelson, 22; Sett Station, 1; Wilson, 3. *Kearney*—Berg, 3; Central City, 4; Kearney 1st, 10. *Nebraska City*—Auburn 1st, 15 85; Blue Springs, 5; Nebraska City 1st, 11 63. *Niobrara*—Winnebago Indian, 8. *Omaha*—Blair debt 12 63, 30 63; German, 10; Ambler Place, 5; Blackbird Hills, 2 40; Columbus, debt, 4; Omaha 1st Omaha Agency Bethlehem, 10 cts. 144 36

NEW JERSEY.—*Elizabeth*—Basking Ridge, 34; Bethlehem, 18 45; Cranford, 3 72; Elizabeth 1st, 283 08; Madison avenue sab-sch, 10; Westminister sab-sch, 25 85; Plainfield 1st, 31 94; Pluckamin, 10; Roselle, 22 79. *Jersey City*—Hoboken 1st sab-sch, infant class, 1; Jersey City 2d, 33 10. *Monmouth*—Freehold 1st, 46; Hightstown, 40; Tennent Christian Endeavor, 5. *Morris and Orange*—Orange Central, 150; Succasunna, 11 63; Whippany, 12. *Newark*—Bloomfield 1st, 77 26; Lyon's Farms, 58 24; Montclair Grace, 30; Newark 2d, 61 18; Park, 65 45; Woodside, 25. *New Brunswick*—Amwell 2d, Mt. Airy sab-sch, 2 50; Dayton, 11 54; Flemington, for debt, 61 13; Trenton, Prospect street, 98. *Newton*—Franklin Furnace Christian Endeavor, 10; Newton 1st, 120; Phillipsburg 1st (sab-sch, 10 13), 17 75; Wantage 1st, 10. *West Jersey*—Bridge-ton West, 100. 1,486 61

NEW MEXICO.—*Arizona*—Flagstaff, 8; Sacaton, 20. *Rio Grande*—Laguna, 3 20; Socorro Spanish, 10; Rev. John Menaul, for debt, 25. *Santa Fe*—Folsom Station, 3 17; Las Vegas Spanish, 5; Los Tusas, 2 10; Maxwell City Sta-

tion, 1 85; Santa Fe 2d Spanish, 2. 80 32

NEW YORK.—*Albany*—Albany 6th, 11; State street, 126 54; Broadalbin, 7 10; Esperance sab-sch, 3; West Troy, 8 76. *Binghamton*—Binghamton 1st, 301 72; Windsor, 7 35. *Boston*—Antrim, 28; Newport, 30. *Brooklyn*—Brooklyn, Ainslie street, Christian Endeavor, 5; Arlington avenue sab-sch Missionary League, 2; Ebenezer German, 3; Hopkins street C. E., 10; Lafayette avenue (M. C., 32 40), 1,007 05; Throop avenue, 161; Westminster, 247 09; West New Brighton Calvary, 16 60. *Buffalo*—Buffalo North, 68 67; Westminister, 109 93; Fredonia sab-sch, 25; Hamburg, Lake street, 6 85; Silver Creek C. E., 8 50. *Cayuga*—Auburn Central, 235; Westminister, 3; Genoa 2d, 2; 3d, 2. *Champlain*—Beekmantown, 5; Chazy, 9 24; Childwold, 2 50; Lake Pacid, 80; Saranac Lake, 10. *Chemung*—Big Flats (sab-sch, 15), 35; Havana, 34; Rev. J. E. Tinker, 5. *Columbia*—Canaan Centre, 9 13. *Geneva*—Geneva 1st, 24 89; Manchester, 22. *Hudson*—Congers 1st, 22; Haverstraw Central (sab-sch, 25), 50; Jeffersonville German, 13; Rockland 2d, 4; West Town (C. E.), 23. *Long Island*—Bridgehampton, 16 70; Greenport, 50; West Hampton (C. E.), 47 01. *Lyons*—Ontario, 2 50; Palmyra, 6 98; Rose C. E., 2 50. *Nassau*—Glen Cove, 5. *New York*—New York Central, C. E., 30 75; Puritan, 75; Riverdale, 156 65; Rutgers Riverside, a member, 35; Scotch per Rev. Hugh Cheyne, 500. *Niagara*—Holley 1st, 3 10; Lockport 1st (sab-sch, 50), 111 10; North Tonawanda, North, 52 52; Youngstown (C. E., 1 25), 4 85. *North River*—Amenia 1st, 33 67; Rondout sab-sch, 11; Wappinger's Falls, 12 41. *Oscego*—Stamford, 50. *Rochester*—Genesee 1st, Mrs. G. Bosley, 10; Mount Morris, 34 78. *St. Lawrence*—Potsdam, 133. *Steuben*—Campbell, 1. *Syracuse*—Camilius, 2; Mexico (C. E., 6 40), 79 50; Pompey Central, 1 83; Syracuse 1st C. E., 15. *Troy*—Bay Road C. E., 1 32; Cohoes 1st, Hon. H. B. Silliman, 500; Lansingburgh Olivet C. E., 11 63; Waterford, 11 23. *Utica*—Glendale, 2; Iion (sab-sch, 10), (Jr. C. E., 5), 15; Martinsburgh, debt, 2 30; Utica 1st sab-sch, 10; Waterville, 21 15. *Westchester*—Croton Falls, 15; Rye, 221 70; South Salem sab-sch 35; White Plains, Alex. Milne, 100; Yonkers Dayepring W. M. S., debt, 10. 5,214 10

NORTH DAKOTA.—*Fargo*—Broad Lawn, L. H. M. S., 6; Hunter, 10; Tower City 1st sab-sch missionary society, 7 48; "A minister's tithe," 1 52. *Minnewaukon*—Minnewaukon, 16 75. *Pembina*—Conway, 4; Devil's Lake Westminster, 3 91; Forest River, 5; Medford, 8 50; Milton, 2 20; Ramsey's Grove, 5 50. 127 26

OHIO.—*Athens*—Bashan, 2; Syracuse, 81 cts.; "A minister's tithe," 1 52. *Cincinnati*—Cincinnati 6th, 38. *Cleveland*—Cleveland 2d, 35; Calvary, 50; Wiloughby, 26. *Columbus*—Amanda (sab-sch, 2 29), 6 82; Columbus, Broad street, 23; West Broad St., 10; Dayton—Dayton Park sab-sch, 8 87; Fletcher, 3 25; Gettysburgh, 6. *Lima*—Ada, 53 80; Ottawa, 5 54. *Mahoning*—North Jackson, 8; Youngstown, 33 35. *Marion*—Kingston, 4. *Maumee*—Grand Rapids, 7 80; Toledo 1st German, 4. *Portsmouth*—West Union, 8; Wheat Ridge, 4. *St. Clairsville*—Cambridge sab-sch missionary society, 17 63. *Stuebenville*—Bacon Ridge, 25 68; Irondale, 3; Unionport, 1. *Wooster*—Doylestown, 2 25; Marshallville, 1. *Zanesville*—Brownsville, 21; Roseville, 5 01; Uniontown, 2 86; Unity, 5 84. 428 01

OREGON.—*East Oregon*—Baker City, 6; Union, 7 44. *Portland*—Bethel, 1; Clackamas 1st, 3 33; Oregon City 1st C. E., 3 66; Springwater, 1. *Southern Oregon*—Ashland, 10 05; Hereford Station, 1 20; Medford, 2 50; Myrtle Point, 13; Roseburg Rye Valley Station, 2; Weatherbee Station, 1. *Willamette*—Dallas, 5. 57 18

PENNSYLVANIA.—*Allegheny*—Hiland, 9 42; Hoboken, 4; Leetsdale sab-sch, 11 31. *Blairsville*—Braddock, 58; Cone-maugh C. E., 5; Jeanette, 50 14; Latrobe, 25; Parnassus C. E., 7 58; Plum Creek, 20. *Butler*—Muddy Creek, 6 39. *Carlisle*—Lebanon Christ, 165 82; Lower Marsh Creek, 17 50. *Chester*—Darby Borough, 36; Fagg's Manor (sab-sch, 50), 81; Great Valley, 12; Lansdowne 1st C. E., 2 50. *Clarion*—Concord, 7 06; Falls Creek, 2; Maysville, 2 40; Penfield, 5. *Erie*—Franklin, Mrs. Sarah Lambertson, account Missionary Oil Wells, 76 91. *Huntingdon*—Irvona, 4; Kylertown, 4 25; Lower Tuscarora, 21; Newton Hamilton C. E., 4; Winburn, 3 50. *Kittanning*—Apollo 1st, 74; Boiling Spring, 6; Cherry Tree, 16 30; Crooked Creek, 3; Elder's Ridge, 30 34; Saltsburgh, 100 21. *Lackawanna*—Athens (Y. L. Society, 3 50), 24 50; Hawley, 13; Scranton 2d, additional, 60; Shickshiny, 5; Tunkhannock, 26 08; Wilkes Barre Grant Street (sab-sch, 25 69), 38 48. *Lehigh*—White Haven C. E., 6 63. *Northumberland*—Elys-bergh, 4; Milton, 200; Rush, 5; Williamsport 1st, 75. *Parkersburgh*—Long Reach, 3 06; Terra Alta, 23; "A minister's tithe," 1 52. *Philadelphia*—Philadelphia Cohock-sink sab-sch, 9 50; Evangel C. E., 12; Walnut Street sab-sch, 14 31; West Hope C. E., 15. *Philadelphia North*—Frankford, 28; New Hope, 5 11; Norristown 1st, 256 58; Wissinoming, 8. *Pittsburgh*—Bethany, 17 45;

Concord C. E., 5; Mingo, 6; Mount Olive, 2 70; Mount Pisgah, 12; Pittsburgh East Liberty (sab. sch. 57 45), 165 26; — Park Avenue, 60; — Shady Side (sab. sch. 20), 116 93; Raccoon, 5 20; Swissvale, 48 86. *Redstone*—Dunlap's Creek, 8 59; Long Run, 20. *Shenango*—Leesburgh (sab. sch. 8), 24 39; Little Beaver, 3 70; Neshannock sab. sch., 85; Sharpville, 3; Unity, 20. *Washington*—East Buffalo, 40 15; Mount Prospect, 22 06; West Alexander (sab. sch., 9 47) (Interest on Craig Legacy, 2), 130 22. *Wellsboro*—Wellsboro, Miss Anna R. Kelsey, 50. *Westminster*—Lancaster Memorial C. E., 5; Leacock, 35; Mount Joy (sab. sch. 2 63), 32; Wrightsville, 21 70. 2,647 61

SOUTH DAKOTA.—*Aberdeen*—Britton (sab. sch. 18), 22. *Black Hills*—Ardmore Station, 2 50. *Central Dakota*—Blunt, 2; Canning, 1 20; Hitchcock, 4 50; Volga, 6. *Dakota*—Dakota Mission, 2 26; Good Will Mission, 3; Pine Ridge, 10; Poplar Creek, 4 15. *Southern Dakota*—Bon Homme Co. Bohemian, 3; Canton, 9; Emery 1st German, 3. 74 61

TENNESSEE.—*Kingston*—Grassy Cove, 2; Kismet, 2 50; Piney Falls, 5; Thomas 1st, 2 25; Wartburg, 2 50. *Union*—Unita, 2. 15 20

TEXAS.—*Austin*—Cibola Delta, 2 30; Lampassas, 5; La Porte Sta., 4; Pearsall, 16 50; Webster, 3; Rev. W. B. Bloys, 5. 35 80

UTAH.—*Utah*—American Fork, debt, 8; Milville, 1; Pleasant Grove, 3 10; Salt Lake City, 3d, 3 10. 16 26

WASHINGTON.—*Olympia*—Castle Rock, 2 25; Olympia 1st Jr. C. E., 10; Vancouver, 8. *Puget Sound*—Fair Haven, 5; Mt. Pisgah, 2; Rev. J. A. McArthur, 5. *Spokane*—Spokane Centenary, 10. *Walla Walla*—Kamiah 2d, 5; Lapwai, for debt, 44 50; Moscow C. E., 10; North Fork Ind. 9 20; Wauitsburg, (C. E., 11.), 13 25. 124 20

WISCONSIN.—*Chippewa*—Ashland Bethel, 20; Chippewa Falls, 10 33; Ironwood, 16 67. *La Crosse*—Hixton, debt, 5; New Amsterdam, 14 42. *Madison*—Highland German, 4; Pulaski German, 7. *Milwaukee*—Beaver Dam Assembly Jr. C. E., 5; Milwaukee Holland (sab. sch. 1 55), 27 04; Immanuel, 73 57; Racine Bohemian, 1 50. *Winnebago*—Neenah, 200; Westfield, 8 50. 393 03

Woman's Executive Committee of Home Missions..... \$24,448 97

Total from Churches..... \$37,701 25

LEGACIES.

Legacy of Rev. Walter R. Long, late of New York, 166 67; Harriet E. Eaton, late of New York, 1,000; John M. Butler, late of Indianapolis, Ind., 1,000; Rufus Tallmadge, late of Tompkins County, N. Y., 300; David S. Ingalls, late of Springville, N. Y., additional, 9,239 28; Rev. Nathan Grier White, late of New Haven, Fayette County, Pa., 95 25; Rev. John S. Craig, late of Noblesville, Ind., 400. \$12,201 20

MISCELLANEOUS.

Mrs. Sarah M. Hall, Middle Granville, N. Y., 20; Mrs. Abigail Williamson, Sing Sing, N. Y., 500; Rev. Joseph Platt, Davenport, Ia., 12 50; Students of Union Theol. Seminary, N. Y., 50; O. L. Hunter, Cumberland, O., 40; Mrs. J. B. Bittinger, Sewickly, Pa., for debt, 10; Addie L. Foote, Loveland, Colo., 12; Mrs. A. Willett, West Granville Corners, N. Y., 100; "C. Penna," 14; A Friend, Rushville, Ill., 10; "The Lord's Tenth," for debt, 5; Thomas Rankin, Rankin Station, Pa., 20; "W. S. B., Jr.," 25; Rev. R. G. Keyes, 10; Mrs. J. J.

Buck, Glasco, N. Y., 10; "Tithes," 10; C. J. Shoemaker, Wilkes-Barre, Pa., 300; "Cash, Chicago," 450; "J. B. H.," 50; Joseph Stevens, Jersey Shore, Pa., 2 50; Rev. Arthur Marling, 11 37; "Metamora (Ill.) Christian Union," 7 75; Rev. C. B. Gardner, Trustee, 75; Rev. J. R. E. Craighead, Cherry Tree, Pa., for debt, 1; Missionary Society of San Francisco Theological Seminary, 24; Mrs. S. K. B., Newtown, Pa., for debt, 100; Dr. and Mrs. John M. Barnett, Markleton, Pa., 5; Joseph Sutherland, Brown Valley, Minn., 2 50; W. H. Robinson, Copiapo, Chili, 25; Through Rev. A. K. Baird, 3 25; D. G. Monfort, Antonito, Colo., 15; Interest on Permanent Fund, 300..... \$ 2,220 87

Total received for Home Missions, October,

1895..... \$ 52,123 32

Total received for Home Missions from April 1,

1895..... \$397,869 15

Amount received during same period last year, 316,670 42

O. D. EATON, Treasurer,

Box L, Station O. 156 Fifth Ave, New York.

RECEIPTS FOR NEW YORK SYNODICAL AID FUND OCTOBER, 1895.

Albany—Broadalbin, 2 95; Charlton, 25; West Troy, 5 64; Carlisle, 10; Stephentown, 15. *Binghamton*—Binghamton 1st, 60 35; Marathon, 7 31; Waverly, 12 36; Whitney's Point, 16 40; Binghamton Ross Memorial, 7 50. *Brooklyn*—Brooklyn Ebenezer, 2; West New Brighton Calvary, 5 60. *Champlain*—Chazy, 4 23. *Columbia*—Livingston, 5; Cairo, 12 47. *Geneva*—Geneva North, 135; Phelps, 5 44. *Hudson*—Hopewell, 12; Westtown, 3. *Lyons*—Palmyra, 55 cts.; Huron, 5. *New York*—New York Phillips, 38 10; — West End, 14 70. *Niagara*—Lockport 1st, 35 40; Medina, 5. *North River*—Amenia South, 9 70. *Rochester*—Genesee Village, 47 86. *St. Lawrence*—Potsdam, 5. *Troy*—Watford 1st, 54 70; Warrensburg, 2. *Utica*—Waterville 1st, 5 64; Glendale, 50 cts.; Martinsburg, 2 80.

Total received for New York Synodical Aid

Fund, October, 1895..... \$ 574 20

Total received for New York Synodical Aid

Fund from April 1, 1895..... 4,274 75

Amount received during same period last year. 4,386 11

O. D. EATON, Treasurer,

Box L, Station O. 156 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, OCTOBER, 1895.

ILLINOIS.—*Alton*—Edwardsville, 3. *Mattoon*—Assumption 1st, 9 70. *Springfield*—Pisgah, 64 cts.; Rev. W. L. Tarbet and wife, 80 cts. 14 14
IOWA.—*Iowa City*—Columbus Central, 1 84. 1 84
MINNESOTA.—*St. Paul*—Macalester, 1 35. 1 35
NEW MEXICO.—*Rio Grande*—Socorro Span, 1. 1 00
WISCONSIN.—*Madison*—Kilbourn City, 5. 5 00

Total for Sustentation, October, 1895..... \$ 23 33

Total for Sustentation from April 1, 1895..... 334 52

Amount received during same period last year. 599 09

O. D. EATON, Treasurer,

Box L, Station O. 156 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, OCTOBER, 1895.

BALTIMORE.—*Baltimore*—Baltimore Brown Memorial, 80 50; — Central, 40 60; — Light street, 3 75; — Park, 3 75; Bel Air, 26 13; Deer Creek Harmony, 10. *New Castle*—Dover (sab. sch. 2 31), 37 81; Elkton, 45; Lower Brandywine, 4; Newark, 16. *Washington*—City—Darnestown, 17 25; Manassas, 8 50; Washington City 1st, 10 76; — 4th, 55; — Gunton Temple Memorial, 5 78; — Metropolitan, 50 10; — Western, 20. 434 93

CALIFORNIA.—*San Francisco*—San Francisco, St. John's, 45. *San Jose*—Cayucas, 9. 54 00

CATOWBA.—*Yadkin*—Chapel Hill, 1; Faith, 1 10. 2 10

COLORADO.—*Boulder*—Valmont, 21 cts. *Denver*—Brighton, 5. *Gunnison*—Aspen, 11 15. *Pueblo*—Canon City (sab. sch. 4), 43; Monte Vista, 11. 70 36

ILLINOIS.—*Bloomington*—Colfax, 3; Cooksville, 8 73; El Paso, 4 62; Jersey, 3; Mahomet, 3; Minook 1st, 4; Monticello, 4; Towanda, 4 05. *Cairo*—Bridgeport, 3; Murphysboro, 8; Tamaroa, 9 03; Wabash, 2. *Chicago*—Austin,

12 81; Chicago 1st, 22 68; — 2d, 135; — Campbell Park, 6; — Englewood 1st, 18 81; — Ridgeway avenue, 1 53; Lake Forest, 305 26; New Hope, 5 50; Peotone 1st, 30 35; River Forest 1st, 4 32. *Freeport*—Freeport 2d, 9; — 3d, 3; Galena 1st, 20. *Rockford* 1st, 17 10. *Mattoon*—Taylorville, 11. *Ottawa*—Au Sable Grove, 5; Mendota, 38. *Peoria*—Delavan, 20 75. *Rock River*—Aledo (sab. sch. 1 50), 29 80; Centre, 6; Garden Plain, 4; Keithsburg, 2; Princeton, 14 95; Rock Island Broadway, 33. *Schuyler*—Camp Creek, 3 50; Salem German, 2. *Springfield*—Pisgah, 63 cents; Springfield 1st, 36 36. 904 78

INDIANA.—*Crawfordsville*—Delphi—10 44; Lafayette 2d, 21 05; — Rockville Memorial, 1 08. *Fort Wayne*—Fort Wayne 1st, 88 18. *Indianapolis*—Bethany, 7 09. *Logansport*—Michigan City, 10. *Muncie*—Anderson 1st, 9 27. *New Albany*—Livonia, 1 50; New Albany 2d, 24 70. *White Water*—Brookville, 2 50; College Corner, 2; Lawrenceburg, 1 25; Rising Sun, 7; Shelbyville German, 5. 191 06

INDIAN TERRITORY.—*Oklahoma*—Stillwater, 3. 3
 IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 69 05; Clarence
 1st, 1. *Corning*—Clarinda, 34 36; Red Oak, 2 50. *Council
 Bluffs*—Hardin township 1st, 4 41. *Des Moines*—Leon, 5.
Dubuque—Lansing 1st, 8; Line Spring, 4 70; Pine Creek,
 8 38. *Fort Dodge*—Carroll, 7; Emmanuel German, 2;
 Wheatland German, 5. *Iowa*—Mediapolis, 13 86; Mount
 Pleasant 1st, 20 34. *Iowa City*—Columbus Central (sab-
 sch, 1 06), 4 52; Fairview, 4 40; Marengo 1st, 7 65; Wil-
 liamsburg, 6. *Sioux City*—Alta, 3 61; Manilla, 3 70.
Waterloo—Ackley, 14; Morrison, 5 75; State Centre,
 10 02; Tama, 1 56; Toledo, 2 84, West Friesland German,
 7. 256 65

KANSAS.—*Emporia*—Burlingame 1st, 10 70; Council
 Grove, 10; Eldorado 1st, 6 75; Emporia Westminster, 2 50;
Highland—Highland, 5 80. *Neosho*—McCune, 4 40; Osage
 1st, 6 25; Paola, 4; Pittsburgh, 3. *Solomon*—Abiline 1st,
 4. *Topeka*—Kansas City Grand View Park, 5; Western
 Highlands, 11 83; Manhattan, 9 31; Sharon, 3 25; Wamego,
 1. 87 79

KENTUCKY.—*Louisville*—Louisville 4th, 3; Pewee Val-
 ley, 6 75. 9 76

MICHIGAN.—*Detroit*—Detroit 1st, 121 04; Mount Clemens,
 8; Pontiac, 21 62. *Flint*—Croswell 1st, 2 57. *Grand
 Rapids*—Grand Rapids Immanuel, 1 50. *Lansing*—Oneida,
 1 36. *Monroe*—Blissfield, 16; Erie, 5. *Petoskey*—Traverse
 City 1st, 3 61. 180 70

MINNESOTA.—*Duluth*—Duluth Westminster, 7 67. *Man-
 kato*—Easter 2d, St. Peter's Union, 16. *Minneapolis*—
 Minneapolis Andrew, 31 75; — Franklin avenue, addi-
 tional, 50 cents; — Oliver, 4. *St. Paul*—Oneka, 34 cts.;
 St. Paul House of Hope, 57 50; White Bear, 1 43. 121 19

MISSOURI.—*Kansas City*—Lowry City, 2 60; Sedalia
 Central (sab-sch., 5 35), 27 35. *Ozark*—Ebeneser, 5;
 Joplin, 6 50. *Palmyra*—Unionville, 5. *Platte*—Albany,
 1 45; King City, 1 75; Rosendale, 2; Savannah, 3. *St.
 Louis*—Ironton, 2; St. Louis Clifton Heights, 10 01. 66 66

MONTANA.—*Helena*—Helena Central, 2 50. *Great Falls*—
 Hayre 1st, 7 10. 9 60

NEBRASKA.—*Hastings*—Edgar (Y. P. S. C. E., 74 cts.),
 4 74; Hansen, 2; Holdrege 1st, 8 75; Ong, 1. *Kearney*—
 Central City, 5. *Nebraska City*—Nebraska City 1st, 3 75;
 Seward, 5 91. *Omaha*—Lyons, 3; Omaha Black Hills, 40
 cts.; — Knox, 9. 43 55

NEW JERSEY.—*Elizabeth*—Perth Amboy, 21 13; Roselle,
 4 41. *Jersey City*—Hackensack, 16; Passaic 1st, 30 15;
 Paterson Redeemer, 86 05. *Monmouth*—Atlantic High-
 lands, 88 cts.; Barnegat, 3; Beverly, 12; Forked River, 3;
 Plumstead, 3. *Morris and Orange*—East Orange 1st,
 98 23; New Providence, 10; New Vernon, 7 26; Orange
 Hillside, 87 71. *Newark*—Caldwell 1st, 39 02; Newark 1st,
 32 86; — 2d, 28 83; — 3d German, 15; — High Street, 23;
 — Park, 15 30; — South Park 44 41. *New Brunswick*—Anwell
 1st, 5; Dayton, 2 24; Dutch Neck, 25; New Brunswick 1st,
 66 31; Stockton, 4; Trenton 3d, 69 08; — Prospect Street
 (sab-sch, 3 29), 33 29. *Newton*—Blairstown (sab-sch, 6),
 85. *West Jersey*—Bridgeton West, 100; Cedarville 1st,
 18 54. 1,034 70

NEW MEXICO.—*Santa Fe*—Las Vegas Spanish, 2. 2 00

NEW YORK.—*Albany*—Albany State Street, 24 49;
 Gloversville Kingsboro Avenue, 13 68; Schenectady East
 Avenue, 6; West Troy, 3 25. *Binghamton*—Binghamton
 1st, 72 40; — Ross Memorial, 15; — West, 20; Deposit 1st,
 12 46; Waverly 1st, 13 83. *Boston*—Boston 1st, 30.
Brooklyn—Brooklyn Ebenezer German, 2; — Mount
 Olivet, 3; — Throop Avenue, 165. *Buffalo*—Buffalo
 Westminster, 31 52. *Cayuga*—Ithaca 1st, 227 81; Port
 Byron, 8. *Chemung*—Burdett, 1; Mecklenburgh, 6.
Genesee—Batavia, 38 63; Castile 1st, 24 38; Wyoming,
 3 62. *Geneva*—Penn Yan 1st, 17; Phelps, 10 71, Seneca,
 15 20; Seneca Castle, 2 85. *Hudson*—Monticello, 15; West
 Town, 5. *Long Island*—Amagansett, 19 50; Port Jeffers-
 on, 12 53; Southold 1st, 7. *Lyons*—East Palmyra, 6 70;
 Palmyra, 92 cts.; Walcott 1st, 7 78. *Nassau*—Freeport,
 8 45; Jamaica 1st, 35 16. *New York*—New York 1st sab-
 sch, 15; — 1st Union, 20; — West Farms, 5. *Niagara*—
 Mapleton, 4 20; Medina, 7. *North River*—Newburgh Cal-
 vary, 54 45; New Hamburg, 10. *Otsego*—Middlefield
 Center, 4 08; Richfield Springs 1st, 25 36. *Rochester*—
 Fowlerville 1st, 3; Ossian, 5; Pittsford, 7 50. *St. Law-
 rence*—Canton, 18; Watertown Stone Street, 11. *Steuben*—
 Almond, 3; Woodhull, 7 56. *Syracuse*—Marcellus, 8 09;
 Syracuse Memorial, 12 23. *Troy*—Glens Falls 1st, 100;
 Mechanicsville, 9 49; Waterford 1st, 108 95. *Utica*—
 Forest, 8 04; Holland Patent, 17; Ilion and sab-sch, 7; Rome
 1st, 31 65; Waterville, 3 52; Westernville add'l, 2. *West-
 chester*—Mahopac Falls, 18 96; South Salem, 16 49;
 Thompsonville 1st, 32; Yonkers Westminster, 24 92. 1,476 37

OHIO.—*Athens*—Amesville, 5 50; Bristol, 2 60; New
 Matamoras, 5. *Bellevue*—Urbana 1st sab-sch, 5 45;
 Zanesfield, 1 50. *Chillicothe*—Hamden, 15. *Cincinnati*—
 Bethel sab-sch, 2 77; Cincinnati 3d, 11; Glendale 1st, 37;

Lebanon 1st, 18; Pleasant Ridge, 16 25 Springdale, 15 26.
Cleveland—Cleveland Calvary, 10. *Columbus*—Columbus
 Broad street, 22 50; London, 3 05. *Dayton*—Bath, 2; Blue
 Ball, 4; Dayton Park, 24 25; New Carlisle, 6; New Jersey,
 2 55; Oxford 5 20; Springfield 1st, 45; — 2d, 61 80; Troy
 1st, 26 09; Xenia, 13. *Huron*—Green Springs, 2 82; Milan,
 5; Olena, 5. *Lima*—Convoy, 1 26; Middlepoint, 2 71;
 Ottawa, 1 06. *Mahoning*—Petersburg, 1 90; Marion—
 Marysville, 7 17; Mount Gilead, 7 30; Richwood, 3; York,
 2. *Maumee*—Mount Salem, 1 66; Toledo 1st, 9 05. *Ports-
 mouth*—Manchester, 9. *St. Clairsville*—Bellaire 1st,
 21 65; Farmington, 25 cts.; Martin's Ferry, 21 77; Scotch
 Ridge, 3 70; Short Creek, 6. *Steubenville*—Annapolis, 3;
 Bacon Ridge, 1 38; Bakersville, 2 65; Corinth, 6; Dell Roy,
 7 50; East Liverpool 2d, 2; Linton, 3; New Philadelphia,
 10; Oak Ridge, 3; Potter Chapel, 1 91; Steubenville 1st,
 11 52. *Wooster*—Apple Creek, 3 53; Lexington, 8 70.
 Savannah, 9 33. *Zanesville*—Clark, 3 50; Zanesville 1st,
 26 94. 577 33

OREGON.—*East Oregon*—Union, 1 44. *Portland*—Port-
 land 4th, 8 88; — Calvary, 37 52. *Willamette*—Spring
 Valley, 2 44. 50 28

PENNSYLVANIA.—*Allegheny*—Allegheny, Melrose ave-
 nue, 3 50; Clifton, 4 10; Hoboken, 2; Industry, 2 80; Leets-
 dale, 169 38. *Blairsville*—Braddock 1st, 37 39; Greens-
 burg Westminster, 14 65; Latrobe, 20; Murrysville, 9;
 Pine Run, 11. *Butler*—Concord, 7 84; New Hope, 2 50;
 North Washington, 2. *Carlisle*—Harrisburg Covenant,
 7 75; Lebanon Christ, 162 12; Robert Kennedy Memorial,
 3 01; Shippensburg, 25 60. *Chester*—Chester 1st, 15;
 Downingtown Central, 7 27; Kennett Square, 8; Notting-
 ham, 6 90; Oxford 1st, 54 61. *Clarion*—Concord, 2 12;
 Edenburg, 14 51; Falls Creek, 1; New Rehoboth, 3 32;
 Richland, 60 cts. *Erie*—Bradford 1st, 57 77; Fairfield,
 6; Irvineton, 3 30; Meadville Central, 18; Mill Village,
 2 50; North Warren, 3; Titusville 1st, 80 82; Wattsburg,
 1 86. *Huntingdon*—Altoona 1st, 37; Bedford, 8 95; Bir-
 mingham (Warrior's Mark), 15 61; Lower Spruce Creek,
 6 50; Milesburg, 9; Moshannon and Snow Shoe, 3; Peters-
 burg, 3 82; Williamsburg, 9 84. *Kittanning*—Cherry
 Tree, 3 15; Elder's Ridge, 22 78; Kittanning 1st, 53; Rural
 Valley, 3; Saltsburg, 48 14; West Glade Run, 9; Worth-
 ington, 7. *Lackawanna*—Elmhurst 1st, 3 70; Great Bend,
 7; Moosic, 22 80; Scott, 4; Scranton, Green Ridge avenue,
 58; Stella, 16 68; Towanda 1st, 68 37. *Lehigh*—Allentown,
 42; Easton Brainerd Union, 143 30; Port Carbon, 13 40;
 Slatington, 8. *Northumberland*—Elysburg, 2; Muncy,
 5; Sunbury, 30; Williamsport 1st, 50. *Parkersburg*—
 French Creek, 6; Long Reach, 3 06. *Philadelphia*—Phil-
 adelphia Central, 23 20; — Green Hill, 7; — Marine's, 5;
 — Memorial, 68 34; — Tabernacle, 317 41; — Wylie
 Memorial, 7. *Philadelphia North*—Abington, 52 63;
 Bristol, 22 70. Frankford, 14; Germantown West Side,
 195 20; Mount Airy, 6; Neshaminy of Warmintor, 9;
 Newtown, 46 20. *Pittsburgh*—Cannonsburg 1st, 6 65;
 Forest Grove (sab-sch, 3), 16; Pittsburgh 6th, 28 57;
 — East End, 1; — East Liberty (sab-sch, 34 47), 82 97;
 — Homewood avenue, 4 60; — Park avenue, 22 50;
 — Shady Side (sab-sch, 10), 73. *Redstone*—McKeesport,
 1st, 40; Scottdale (sab-sch, 3 43), 9 41; Uniontown, 162.
Shenango—New Castle 1st, 29 05; Sharon 1st, 6 15; Slip-
 pery Rock, 6 52. *Washington*—Cameron, 5; Claysville,
 9 86; Cove, 1 25; Forks of Wheeling, 25; Wheeling 1st,
 38 36. *Westminster*—Chestnut Level, 12 98; Leacock
 (sab-sch, 64 cts.), 15; Middle Octorara, 4 50; Strasburg,
 5. Wrightsville, 19; York 1st, 227 50. *Western Africa*—
 Grassdale and Doh, 3. 3,122 90

SOUTH DAKOTA.—*Southern Dakota*—Parkston, 8; Union
 Centre, 4. 12 00

TENNESSEE.—*Union*—Hebron, 4; Hopewell, 3; Knoxville
 Belle Avenue, 3; New Market, 7; Shannondale, 10. 27 00

TEXAS.—*Austin*—San Antonio Madison Square, 10.
North Texas—St. Jo, 4 70. *Trinity*—Dallas 2d, 15 93. 30 63

UTAH.—*Utah*—Huntington, 4 30; Pleasant Grove, 90
 cts. 5 20

WASHINGTON.—*Walla Walla*—Kenrick, 1. 1 00

WISCONSIN.—*La Crosse*—Bangor, 3; La Crosse 1st, 6.
Madison—Highland German, 1 65; Lodi, 10; Pulaski Ger-
 man, 3. *Milwaukee*—Milwaukee Immanuel, 68 48. *Win-
 nebago*—Marquette Pioneer, 23 49; Stevens Point, 22 08.
 187 70

From the Churches and Sabbath-schools..... \$ 8,913 23

FROM INDIVIDUALS.

M. E. Drake, Brockport, N. Y., 3; Rev. W. J.
 Erdman, D. D., Germantown, Pa., 10; Rev.
 Joseph Platt, Davenport, Ia., 12 50; "A
 Presbyterian," Hueneme, Cal., 5; "Thank
 Offering," Auburndale, Wis., 2; "O H. H. and
 wife, thank offering in gold," 2 50; Miss Julia
 E. Stone, Clinton, Ky., 3; Estate of the Rev.

John S. Craig, D. D., for current fund, 100;	
"F. S.," Brooklyn, N. Y., 41; Miss Sarah T.	
Emory, Phila., 5; "E. S. M.," 5; Rev. Rollin	
Adams, New Sharon, Iowa, 5; Mrs. H. C.	
Scovel, Wooster, O., 20; "Miss E. M. E.,"	
25; "C. Penna.," 6; Rev. W. L. Tarbet and	
wife, 80 cts.; Mrs. D. Basley, Lakeville, N. Y.,	
2; W. H. Robinson, Copapo, Chili, 10.....	\$ 257 60
Interest from Permanent Fund.....	6,092 49
Interest from Roger Sherman Fund.....	90 00
Interest from Hannah McKee Fund.....	90 00
Interest from Latta Fund (synod of Ohio).....	41 67

Total for the Current Fund..... \$15,485 19

PERMANENT FUND.

(Interest only used.)

Balance from Estate of James H. Foster, 44 23;	
Legacy of Rev. Nathan Grier White, New	
Haven, Pa., less expenses, 95 25; Legacy of	
Eliza L. Beeson, less expenses, 6,300 18;	
Legacy of Margaret Murphy, less expenses,	
1,290 10.....	\$ 7,729 76

Total receipts in October, 1895.....	\$23,214 95
Total for the Current Fund since April 1, 1895.	\$74,433 67
Total for the Current Fund for same period	
last year.....	76,222 58

WILLIAM W. HEBERTON, Treasurer,
1334 Chestnut Street Phila., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, OCTOBER, 1895.

ATLANTIC.—Atlantic—Hebron, 1 75; Wallingford sab-sch, 2; Zion sab-sch, 1 50. *South Florida*—Bartow, 4; Kissimmee, 5. 14 25
BALTIMORE.—Baltimore—Baltimore Light Street, 3 75; Ellicott City, 3 10. *New Castle*—Red Clay Creek sab-sch, 25; Wilmington 1st sab-sch, 8 52. *Washington City*—Washington City 1st, 3 84; — Eastern, 31 70; — Gunton Temple Memorial, 1 93. 77 84
CALIFORNIA.—Benicia—Blue Lake, 6 20; Ukiah, 3. *Los Angeles*—National City, 6 75; Ontario sab-sch, 12; San Geronimo sab-sch, 10 10. *Oakland*—Alameda, 16 85. *San Francisco*—San Francisco Howard sab-sch, 38 50; — Lebanon sab-sch, 8 50. 101 90
CATAWBA.—Cape Fear—Red Springs, 1 08. *Catawba*—Ebenezer sab-sch, 1; New Hamilton sab-sch, 10 92; Pee Dee Tabernacle sab-sch, 2. *Southern Virginia*—Great Creek sab-sch, 2 50; Whittemt sab-sch, 1 50. *Yadkin*—Jonesboro sab-sch, 1 50; Sanford sab-sch, 3; Sassafras Springs sab-sch, 8. 31 50
COLORADO.—Boulder—Laramie, 10; Valmont, 21 cts; Wolf Creek, 1. *Pueblo*—Canon City, 13; Huerfano Canon, 70 cts. 24 91
ILLINOIS.—Bloomington—Clinton sab-sch, 20. *Cairo*—Flora sab-sch, 5 50; Metropolis, 6 79; Sumner, 2 50; Vergennes sab-sch, 3 73. *Chicago*—Maywood church and sab-sch, 10 84. *Freeport*—Warren sab-sch, 6 02. *Mattoon*—Bethany sab-sch, 2; Grandview sab-sch, 5. *Ottawa*—Aurora, 15. *Peoria*—Knoxville, 20 16. *Rock River*—Aledo sab-sch, 1 50; Garden Plain sab-sch, 9 47; Peniel, 3. *Schuyler*—Salem German, 1. *Springfield*—Murrayville sab-sch, 3; Pisgah, 95 cts. 116 46
INDIANA.—Crawfordsville—Delphi, 3 48; Lafayette 2d, 18 70. *Logansport*—Tassinong sab-sch, 8 40; Union, 1 95. *Muncie*—Anderson, 2 64; Wabash sab-sch, 15. *New Albany*—Livonia sab-sch, 2 70; Mount Vernon, 2 50; Orleans, 1 50; Paoli, 1 50. *White Water*—Knightstown, 6. 64 37
INDIAN TERRITORY.—Muscogee—Achena, 2; Wewoka, 5. *Oklahoma*—Cooper sab-sch, 90 cts.; Watonga sab-sch, 20 cts. 8 10
IOWA.—Cedar Rapids—Clarence, 4; Emeline, 8 25; Linn Grove sab-sch, 12; Marion Jr. C. E. S., 18; Mount Vernon, 15; Watkins, 5 55. *Corning*—Bedford, 12 25. *Dubuque*—Dubuque 2d sab-sch, 40. *Fort Dodge*—Emmanuel German, 2; Grand Junction sab-sch, 4 40; Wheatland German, 3. *Iowa*—Troy sab-sch, 1 50. *Iowa City*—Unity, 17 50. *Waterloo*—Aplington, 1 98; Morrison, 5 50; West Friedland German, 1. 151 93
KANSAS.—Emporia—Clear Water sab-sch, 2. *Highland*—Nortonville sab-sch, 3; Washington, 4 70. *Neosho*—Cherokee sab-sch, 2 27; La Cygne sab-sch, 10 15; Louisburg (sab-sch, 4 10), 6 95; Miami (sab-sch, 4 59). 7 04. *Osborne*—Colby, sab-sch, 2 50. *Solomon*—Manchester, 3 75. 42 36
KENTUCKY.—Louisville—Pewee Valley sab-sch, 7. 7 00
MICHIGAN.—Flint—Elk, 6; Sanilac Centre, 1 63. *Lansing*—Onesida, 1 27. *Petoskey*—Conway sab-sch, 1. 10 00
MINNESOTA.—Duluth—Otter Creek sab-sch, 1 40; West Duluth Westminster sab-sch, 2 17. *Red River*—Crookston sab-sch, 5 80; Maplewood sab-sch, 1; Mendenhall Memorial, 9. *St. Paul*—St. Paul House of Hope, 7 50. *Winona*—Austin, 4. 30 87
MISSOURI.—Kansas City—Kansas City 1st sab-sch, 20. *Palmyra*—Unionville church and sab-sch, 9. *Platte*—Albany, 1 45; King City, 1 75. *St. Louis*—St. Louis Carondelet, 13 15; — Clifton Heights, 2; — West, 13 37. 60 72
NEBRASKA.—Kearney—Central City, 5. *Nebraska City*—Beatrice 2d, 7. *Niobrara*—Bethany sab-sch, 56 cts.; Black Bird, 1 15; Scottville sab-sch, 2; Winnebago Indian, 2 50. *Omaha*—Lost Creek, 3; Monroe, 3; Omaha Clifton Hill Jr. C. E. S., 1 50; Plymouth, 5. 30 71
NEW JERSEY.—Elizabeth—Roselle, 4 41. *Monmouth*—Atlantic Highlands, 88 cts.; Hightstown, 18 46. *Morris*

and Orange—East Orange Arlington Avenue, 44; Orange Hillside, 31 39; South Orange Trinity, 25. *Newark*—Newark 2d, 3 27; — 6th sab-sch, 10; — Calvary, 8 05; — High Street (sab-sch, 28 57), 54 14; — Park, 5 10; — Roseville (sab-sch, 50), 100 50. *New Brunswick*—Arnwell 1st, 8; Dayton, 2 24; Trenton 2d (sab-sch, 35 38), 42 21. *Newton*—Phillipsburgh Westminster sab-sch, 8. *West Jersey*—Bridgeton West, 75. 441 65
NEW MEXICO.—Santa Fe—Las Tusas, 1 37; Las Vegas Spanish, 2; Ocate, 1 15; Santa Fe 2d Spanish, 2; Taos sab-sch, 2; Tres Piedras, 45 cts. 8 97
NEW YORK.—Albany—Albany, State street, 24 49; Menands Bethany, 13 65; West Troy (sab-sch, 13 32), 15 34. *Binghamton*—Binghamton 1st, 48 28; Conklin sab-sch, 17; Deposit C. E. S., 2 50. *Brooklyn*—Brooklyn 1st, 59 19; — Ebenezer German, 2. *Buffalo*—Buffalo Westminster, 13 74; Jamestown, 20. *Cayuga*—Ithaca, 32 03. *Chemung*—Elmira, Franklin street, sab-sch, 6 95; — Lake street, sab-sch, 52 35; Watkins (sab-sch, 6 21), 25 96. *Genesee*—Perry sab-sch, 25. *Geneva*—Trumansburgh sab-sch, 30 46. *Hudson*—Clarkstown German, 5; West Town, 2. *Long Island*—Mattituck sab-sch, 24 69. *Lyons*—Juniata, 3; Palmyra, 92 cts. *Nassau*—Astoria sab-sch, 14; Jamaica, 31 45. *New York*—New York 7th sab-sch, 26; — New York, 8 50; — Puritans sab-sch, 21 38; — Tremont sab-sch, 12 39; — University Place, 47 63; — West Farms sab-sch, 20. *Niagara*—Lewiston, 5; Lockport 1st sab-sch, 20. *Otsego*—Middlefield C. E. S., 5; Richfield Springs sab-sch, 16 51. *Rochester*—Rochester St. Peter's sab-sch, 20 40. *St. Lawrence*—Adams sab-sch, 11 44; Cape Vincent, 7 71; Potsdam sab-sch, 18; Watertown 1st sab-sch, 18 70. *Troy*—Cohoes sab-sch, 51 81; Waterford, 2 81. *Utica*—Glendale sab-sch, 1 90; Waterville, 2 11; Williams-town sab-sch, 12. 799 29
OHIO.—Athens—Berea sab-sch, 7. *Cincinnati*—Cincinnati North sab-sch, 22 11. *Columbus*—Columbus, Broad street, 1. *Dayton*—Springfield 1st, 37. *Lima*—Ottawa, 1 06. *Maumee*—Fayette, 3 73; Mount Salem, 3 24. *Zanesville*—Newark Salem, German, 6 92. 82 06
OREGON.—East Oregon—Union, 1 44. *Portland*—Portland 3d sab-sch, 2 50; — Calvary, 27 22; — St. John's sab-sch, 4 75. *Southern Oregon*—Fish Trap sab-sch, 1 70; Myrtle Point, 3 30. *Willamette*—Independence Calvary sab-sch, 9 29. 50 20
PENNSYLVANIA.—Allegheny—Allegheny Providence sab-sch, 10; — Watson sab-sch, 3; — Westminster sab-sch, 26 92; Avalon Welsh Union Mission, 8 10; Beaver, 30 80; Hoboken, 1; Blairsville—Plum Creek, 5 50. *Butler*—Muddy Creek, 1 12; Pleasant Valley, 2 85. *Carlisle*—Paxton, 10 20. *Chester*—Nottingham, 10 30. *Erie*—Erie 1st, 37 39. *Huntingdon*—Beulah sab-sch, 16 40; Huntingdon, 13 40; Kylesburg, 2 25; Shade Gap sab-sch, 7 54; Upper Tuscarora C. E. S., 5. *Kittanning*—Cherry Tree, 3 15; Leechburg sab-sch, 22 87; Saltsburgh, 13 95. *Lackawanna*—Scranton 2d, 36 48; Towanda, 79 09; Wilkes-Barre 1st, 46 53; — Grant street, 8 59. *Lehigh*—Pen Argyle sab-sch, 2; Weatherly sab-sch, 10. *Northumberland*—Elysburg, h. 1; Hartleton, 2; Milton, 65; Rush Creek, 1; Williamsport 1st sab-sch, 32 99. *Parkersburg*—Parkersburg 1st, 3 63. *Philadelphia*—Philadelphia Calvary, 85 57; — Central, 6 20; — Princeton (C. E. S.), 63 62; — Walnut street, sab-sch, 39 01; — Wylie Memorial, 7. *Philadelphia North*—Frankford (C. E. S.), 2 45; 16 45; Leverington sab-sch, 20 86; Lower Merion sab-sch, 7; Pottstown sab-sch, 3. *Pittsburgh*—Chartiers, 18; Middletown, 20 10; Mingo, 2; Pittsburgh 4th sab-sch, 88 13; — East Liberty (sab-sch, 14 36), 30 53; — Park avenue, 7 50; West Elizabeth sab-sch, 7 12. *Redstone*—McKeesport 1st sab-sch, 12 80; Sewickly sab-sch, 7; Uniontown, 61 20. *Sherango*—New Castle 1st sab-sch, 30. *Washington*—Lower Ten Mile, 2; West Alexander church and sab-sch, 54. *Westminsters*—Little Britain sab-sch, 30. 1,146 14
TENNESSEE.—Union—Knoxville, Belle avenue, 17. 17 00

UTAH.—*Ukiah*—Millville sab sch, 3 50; Nephi Hunting-
ton sab sch, 3; Pleasant Grove, 30 cts. 6 80
WASHINGTON.—*Olympia*—Vancouver sab-sch, 2. *Spo-*
kane—Rockford sab sch, 3. *Walla Walla*—Prescott, 5;
Waitsburg (sab-sch, 2 35), 4 60. 14 60
WISCONSIN.—*La Crosse*—La Crosse 1st Grace Mission,
4 25; North Bend, 6. *Milwaukee*—Milwaukee Grace C. E.
S., 25; —Immanuel, 6 29; Somers, 11. 52 54

MISCELLANEOUS.

Pleasant Prairie sab-sch, Neb., 5 83; Contribu-
tions through W. J. Haydon, Mo., 15 cts.;
Sab-sch No. 26, Neb., 68 cts.; Sab-sch, No. 10,
Neb., 60 cts.; Cougar Mountain sab-sch, Ore.,
1 50; Collections through Geo. B. Lane, Wis.,
75 cts.; Troy sab-sch, S. C., 1; Collections by
B. C. Swank, Iowa, 10; Alpha sab-sch, Ore.,
1; Black Horse sab-sch, Ohio, 4 50; Sab-sch
No. 63, Furness Co., Neb., 1; No. 32, Harlan
Co., Neb., 1; No. 46, Furness Co., Neb., 2 34;
Clara City sab-sch, Minn., 2 40; Starbuck
sab-sch, Minn., 85 cts.; Collections by Thomas
Scotton, 2 20; Curtis sab-sch, Wis., 1 50;
Grassdale and Dok churches, Africa, 4; Mis-
sion School, Sumter, S. C., 80 cts.; Crow
Butte sab-sch, Neb., 60 cts.; Beaver Bay sab-
sch, Minn., 75 cts.; Indian Training School,
Tucson, Ari., 23 40; Collected by J. H. Hobson,
Cal., 55 cts.; Collected by H. C. McBurney,
Cal., 1 05; Gilead sab-sch, Ill., 10 cts.; Dixon
Settlement sab-sch, Okla., 50 cts.; Collected
by C. D. Wood, Kan., 95 cts.; Collected
by J. V. N. Hartness, Mich., 3 36; Fordyce
sab-sch, Ark., 85 cts.; Camden sab-sch, Ark.,
20 cts.; Race Track sab-sch, Mont., 2 75;
Emerson sab sch, Neb., 1 45; Sutton sab-sch,
Ore., 2 80; Eagle Valley sab-sch, Ore., 7 45;
Collected by C. H. Morehouse, Tex., 5 87;
Collected by M. G. Mann, Wash., 30;

Collected by W. D. Reaugh, Neb., 75 cts.;
Collected by J. H. Leas, Minn., 87 cts.; Bir-
ney sab-sch, Mont., 2; Collected by H. B.
Wilson, Ga., 1 52; Valley Hope sab-sch, Wis.,
85 cts.; Globe District, Wis., 1 74; Cumber-
land sab-sch, Ohio, 16 15; Smithville sab-sch,
Va., 1 68; Collected by Clark A. Mack, Osh-
kosh, Wis., 1 50; Green's Grove sab-sch, 1 62;
Howley 1st sab-sch, Neb., 75 cts.; Solid Rock,
sab-sch, Neb., 3 12; Bodarc sab-sch, Neb.,
1 60; Cottonwood Star sab-sch, Neb., 3 05;
Belmont sab-sch, Neb., 2; Geetingsville sab-
sch, Ind., 2; Cougar Mountain sab-sch, Ore.,
1 30; Interbay Mission, Seattle, Wash., 1 80;
Blendon sab-sch, Ohio, 5; W. H. Robinson,
Copiapo, Chili, 5; Dakota Mission, So. Dak., 1

150 33

INDIVIDUAL CONTRIBUTIONS.

Rev. M. G. Mann, Walla Walla, Wash., 1; Rev.
Joseph Platt, Davenport, Iowa, 12 50; Miss
Georgiana Willard, Auburn, N. Y., 600; C.
Penna., 1; Rev. W. S. Tarbet and wife,
Springfield, Ill., 1 20; Rev. A. T. Aller and
wife, Kans., 2.....

617 70

Total contributions from churches..... \$2,121 11
Total contributions from Sabbath-schools..... 1,421 39

Total contributions from churches and Sab-
bath-schools..... \$3,542 50
Individual contributions..... 617 70

Total receipts for October, 1895..... \$4,160 20
Previously acknowledged..... 71,427 22

Total since April 2, 1895..... \$75,587 42

C. T. McMULLIN, *Treasurer*,
1334 Chestnut Street, Phila., Pa.

QUESTIONS FOR THE JANUARY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What are the Boards of the Presbyterian Church? Page 51.

2. What is the first link in the chain that connects the Gospel with the souls of men? Page 54.

3. Name two extreme views of the motive of education. Page 19.

4. What is the date of the Day of Prayer for Colleges, and what the special theme for discussion? Pages 49, 50.

5. The implied obligations of the Board of Church Erection are what? Pages 59, 60.

6. What interesting question is raised, which suggests the value of the work accomplished by the Manse Fund? Page 60.

7. The Church owes what duty to its worn-out ministers? Pages 52, 53.

8. How is the present hampered condition of the Negro represented at the Atlanta Exposition? Page 61.

9. Give a summary of the progress made by the Negro during the past 30 years. Pages 62, 63.

10. What results are accomplished by this and other exhibits? Page 63.

11. What are the views of Mr. Booker T. Washington? Pages 14, 15.

12. In what respects is the missionary department of the Sabbath-school Board a chosen and approved instrumentality. Page 58.

13. Repeat the story of missionary work in Minnesota. Page 58.

14. The geographical extent of the New West is what? Page 16.

15. To what extent has the Presbyterian Church grown in that region? Page 18.

16. When was the first Protestant church organized in California? Page 17.

17. What does a home missionary mean by "preaching to a procession"? Page 16.

18. State one result of the work of the Woman's Executive Committee. Page 16.

19. What feature of Christianity is emphasized respectively by converted Indians, Mexicans and Mormons? Page 16.

20. Give an outline of the life and work of Dr. Stephen R. Riggs. Pages 20-26.

21. The proportion of Christians in the population of Oklahoma and Indian Territories is what? Page 18.

22. What testimony is given to the effectiveness of the work among the Indians at Tucson? Page 27.

23. State the purpose of the Carlisle Industrial School. Page 74.

24. What original answer was given by a Ute Indian to a question in the Shorter Catechism? Page 27.

25. Repeat the saying of an Indian chief, and compare it with a statement of the apostle Paul. Page 66.

26. What suggestion is made for a solution of the Indian problem? Page 73.

27. Tell of the native Alaskan Christian who wanted to "give something to Jesus." Page 27.

WORK ABROAD.

28. What is the plan of foreign missions? Page 44.

29. How does the cost of administration of the Board of Foreign Missions compare with that of other enterprises? Page 45.

30. How does the gain by confession of faith at home compare with that in foreign mission fields? Page 45.

31. What has been the real failure in foreign mission work? Page 45.

32. What historic voyage is called the trial trip of foreign missions? Page 44.

33. The positive reasons for the work of foreign missions are what? Page 45.

34. What wise advice is given by Dr. Allis as to missions in South America? Page 74.

35. Mention four results of the war in China. Page 70.

36. In what further respects is the outlook in China favorable? Page 71.

37. The prospect in China offers what encouragement and suggests what duty? Page 40.

38. Describe Dr. Nevius' method of travel. Page 65.

39. How did a Chinese Christian comfort Mrs. Nevius? Pages 65, 66.

40. What testimony to the Bible was given by a native Christian in Ningpo? Page 71.

41. Repeat the story of the "Chinese Queen of Sheba." Page 71.

42. How have native Christians behaved in time of trial? Page 71.

43. Describe Dr. Arthur Mitchell's experience on the Yang-tse River. Page 48.

44. What is the present outlook in Japan? Page 37.

45. What foreign mission is to be undertaken by the Church of Christ in Japan? Page 31.

46. What is hopeful in the present outlook for Korea? Pages 4, 32, 37.

47. The observance of the Lord's supper in India has produced what effect? Page 74.

48. State the population of Morocco, and the conditions of woman's life in that land. Pages 12, 13.

49. From what source did Bishop Whipple receive a gift for Indian missions? Page 73.

50. Dr. Van Dyck is distinguished for what literary work? Page 36.

51. Name some of the results of mission work in Turkey. Page 4.

52. What are the facts regarding St. Paul's Institute at Tarsus? Page 32.

53. What pathetic appeal comes to us from the Armenians? Page 4.

54. What efforts for relief are to be made through the Red Cross Society? Page 11.

55. Repeat Dr. Storrs' statement regarding the Turkish Empire. Page 63.

STUDY OF CURRENT EVENTS.

In connection with the brief article on page 11, "The Red Cross and the Star-Spangled Banner," see accounts of Clara Barton and her work in the *Review of Reviews*, March and May, 1894.

"Venezuelan Case Reviewed," in *The Pathfinder*, November 2, 1895, is a condensed summary of the history of the famous boundary dispute, drawn from authoritative official sources at Washington. An outline map accompanies the article.

The article on "Female Life in Morocco," page 12, will naturally suggest further study of this "China of the West." "The Barbary Coast" by Dr. Henry M. Field, (Scribners' Sons), should be read. Two illustrated articles in

Frank Leslie's Popular Monthly for January, 1896, furnish further facts. *The Pall Mall Magazine*, September, 1894, contained an interesting account of "The Chereefa of Wazan." This lady, a descendant of an Archbishop of Canterbury, became the wife of the Chereef of Wazan in 1888. Her influence in Morocco has been helpful. For example, finding small-pox one of the curses of Morocco, she personally vaccinated 12,000 children of the Moors.

A complete set of *Current History* is in constant use in the Office of the CHURCH AT HOME AND ABROAD. This reliable quarterly, which brings the facts of contemporaneous history down to date, is a great assistance to a proper understanding of the progress of the world.

The Church at Home and Abroad.

FEBRUARY, 1896.

CONTENTS.

Current Events and the Kingdom,	99
Considerate Judgment,	101
Calm and Cool,	102
Red Cross and Armenians,	103
Twentieth September Monuments, <i>By Rev. Alexander Robertson, D.D.</i> ,	104
Home Missionary's Wife,	107
San Francisco, <i>By Rev. C. E. Babb, D.D.</i> ,	108

HOME MISSIONS.

Home Mission History of Illinois, <i>By Rev. John H. Edwards, D.D.</i> ,	111
Progress and Prospects in California, <i>By Rev. H. C. Minton, D.D.</i> ,	115
Home Missions in Texas, <i>By Rev. Dr. Warner B. Riggs</i> ,	117
Concert of Prayer. —The Indians,	119
Letters. —Arizona, <i>Rev. E. C. Chavez</i> —Idaho, <i>Rev. Alexander Adair</i> , <i>Miss Lottie E. Leonard</i> —Indian Territory, <i>Mrs. A. E. W. Robertson</i> —S. Dakota, <i>Rev. J. Loughran</i> , <i>Miss Ada C. Patterson</i> —N. Dakota, <i>Rev. James S. Corkey</i> —Florida, <i>Rev. H. Keigwin</i> , <i>Rev. S. T. Thompson</i> —Iowa, <i>Rev. J. H. Carpenter, D.D.</i> —Missouri, <i>Rev. J. C. Sefton</i> —Alaska, <i>Miss Anna May Sheets</i> —Colorado, <i>Rev. A. J. Rodriguez</i> ,	121-123
Appointments,	124

FOREIGN MISSIONS.

Notes. —Financial Statement—Newspaper Abuse of Missionary Enterprise—Candid Responses by Competent Observers—Confucianism, Taoism and Buddhism Preparation for Christianity—The War of China and Japan—Attitude of Our Government toward Residence of Missionaries in China—Events in Madagascar—Missionary Calendar,	125-128
Concert of Prayer. —Missions in China—Notes,	129-132
Central China Mission, <i>By J. N. B. Smith, D.D.</i> ,	132
Chinese Mandarins, <i>By W. A. P. Martin, D.D., LL.D.</i> ,	135
Concerning Self-support, Particularly in Shantung, <i>By Rev. Paul Bergen</i> ,	138
Present Crisis in China, <i>By Rev. W. P. Chalfant</i> ,	140
The Mind of Chinese Women, <i>By Mrs. George S. Hays</i> ,	142
Two Kinds of Proclamations,	144
Letters. —Africa, <i>Mr. Kerr</i> —India, <i>M. S. Rawat</i> —Kolhapur, <i>J. M. Goheen</i> ,	145

EDUCATION. — <i>Rev. W. H. Green, D.D.</i> , The Board's Treasury,	146-149
PUBLICATION AND SABBATH-SCHOOL WORK. —Practical Report from Kentucky—Bible Institute Work—Sabbath-School Work in Illinois,	149-151
CHURCH ERECTION. —Scope of the Board and its Needs,	151-153
FREEDMEN. —Finger on Pulse—Helping the Board,	153-154
COLLEGES AND ACADEMIES. —Hundredfold Investments—The Seal—New Market Academy—New Market Folk, <i>By Prof. John G. Newman</i> ,	155-159
MINISTERIAL RELIEF.	159-161
CHILDREN'S CHRISTIAN ENDEAVOR. —Some Questions—A Droll Mistake,	162
YOUNG PEOPLE'S CHRISTIAN ENDEAVOR. —Missionary—Presbyterian Handbook—Christian Brotherhood—Notes—Suggestions for Study—Christian Training Course—Missionary Personals,	163-167
GLEANNINGS AT HOME AND ABROAD. ,	168-170
Worth Reading—Book Notices,	170-171
Summary of Protestant Missions, <i>From A. B. C. F. M. Almanac</i> ,	172
Questions, Trend of Thought in Periodical Literature, Study of Current Events,	183-186
Things Chinese, Home Missionary Programs, Missionary Calendar,	186-188



PUPILS IN THE GIRLS' SCHOOL, YAMAGUCHI, JAPAN.

THE CHURCH AT HOME AND ABROAD.

FEBRUARY, 1896.

CURRENT EVENTS AND THE KINGDOM.

COME OVER AND HELP US.

Li Hung Chang's recent message to the people of the United States, which he asked Bishop Hendrix to deliver, was this: "Send teachers to establish schools and physicians to build hospitals; we will treat them well and protect them."

A KOREAN STATESMAN.

Bishop Hendrix, who recently spent some time in Korea, formed a high opinion of Mr. Yun, Vice-Minister of Foreign Affairs. A man of moral stamina, while occupying a high position as a statesman, he speaks in Christian chapels on the Lord's day, and does not hesitate to raise his voice against the evils that hinder the progress of his country.

CHINESE CITIZENS.

Wong Kin Ark was born in Sacramento, Cal., in 1873. His whole life, with the exception of a single year in China, has been spent in this country. Returning after a year's absence, landing was refused, as the Collector of the Port held he was not a citizen. When the case came before the United States Court, January 3, Judge Morrow decided that every Chinese born in the United States is a citizen thereof.

CHRISTIAN MARTYRS.

"All the Armenians who have been massacred could have saved their lives by embracing Islamism," writes a twenty years' resident of Turkey in the *Congregationalist*. "The opportunity is usually offered them, but in case it is not, a quick utterance of the words in Turkish which constitute the confession of Islamism would save them. They are, therefore, martyrs for the Christian religion."

BELGIUM'S DRINKING HABITS.

"The nation is returning to a new form of barbarism," says Belgium's ex-Minister of Justice. This emphatic declaration is called out by the announcement that the number of public-houses in the little kingdom has increased to 175,000, or one to each 35 inhabitants, while the excise revenue amounts to \$6,600,000.

PRISON REFORM.

The new law adopted by Massachusetts provides that a Board of Examiners may, when convinced that punishment has produced reformation, that the prisoner really desires to live a better life, issue a recommendation for his release, to be signed by the Governor. If, however, he is again convicted of violation of the law, the full time of the sentence must be served. Christian students of penology, who desire to give offenders every possible opportunity, will regard this as a wise reform.

CIVIL SERVICE REFORM.

Writing of the fifteenth annual meeting of the National Civil Service Reform League, *Harper's Weekly* notes the rapid progress of this movement. The merit system has secured for the public service a class of men averaging, in point of character as well as ability, far higher than the men appointed by personal or political favor. The public records show a decrease of cases of dishonesty or inefficiency in offices subject to civil service rules. Striving for the complete abolition of the spoils system, the civil service reformers have a decided and pronounced public sentiment on their side, and are encouraged by the prospect of a complete triumph of their principles.

INDIAN EDUCATION.

The Superintendent of Indian Schools, Mr. W. N. Hailmann, in his annual report to the Commissioner of Indian Affairs, states that there has been a steady increase in the number of Indian school employes. There were 1391 school employes in his department in September, 1895, and of these, 341, or nearly 25 per cent., were Indians. The Superintendent's ideal is this: improved environment for educated Indian youth; protection against the savagery of the old Indians; opportunities and incentives to hold fast to the aspirations, and to practice the arts which his education has given him.

A REFORM CLUB IN CHINA.

Rev. Gilbert Reid, a missionary to the upper classes among the Chinese, has been instrumental in the formation of a reform club in Peking. The library and reading-room of the club will be supplied with books and papers on science and politics, while the plan includes also courses of lectures and a daily paper. One-half the sum required for necessary expenses was furnished by the Viceroy of Nanking, Chang Chi Tung. Mr. Reid frankly admits that the reform club needs piety. China's only hope for preservation, he says, is in the regenerating power of the Spirit of God and the story of the divine sacrifice. Human plans lack vitality. The God plan uplifts, invigorates, magnetizes, and gladdens with its power of hope.

THE NEEDS OF AFRICA.

The Congress on Africa, held in Atlanta, Ga., December 13-15, was participated in by many who have become eminent in the study and exploration of the Dark Continent, and by negroes who are leaders of their race. One of the speakers, Rev. Orishetukheh Faduma, a gifted man of the Yoruba tribe in West Africa, emphasized the importance of self-supporting churches, and favored their establishment on the humble plane that would make their permanent existence possible. Mr. Heli Chatelaine expressed his firm conviction that there is a future for the Bantu people. He believes that within one hundred years they will reach a high stage of civilization, will be united in a great United States of Central Africa, speak and write a common language, and produce masterpieces of literature, science, and art.

AFFAIRS IN MADAGASCAR.

At a cost of thirty-five hundred human lives and many millions of money, France gained possession of the long-coveted island of Madagascar. Having tried the experiment of a protectorate in Tunis and of annexation in Algeria, there has been much discussion as to which policy shall be adopted in the case of this latest acquisition. Religious liberty for missionaries and natives has been promised, and it is reported that the newly-appointed Resident-General is a Protestant. Marauding bands of lawless natives have taken advantage of the unsettled state of affairs and have wrought sad havoc in some quarters. Two missionaries, Mr. and Mrs. Johnson, were murdered in one village, and afterwards in another the mission buildings were destroyed. The French Protestants are beginning to feel that events in Madagascar have imposed new obligations upon them. The Missionary Committee of the Missions Evangeliques has appointed a delegate to convey to the Malagasy churches the fraternal greeting of the churches of France, and to inquire how help can best be rendered.

OUR JEWISH FELLOW-CITIZENS.

Mr. Hermann Ahlwardt, a leader among the German Anti-Semites, came to the United States to agitate against the Jews. His contention is, that while in the Aryan race there is a love of labor, the Jews look upon labor as a curse. He declares that they are not producers, but live upon the work of others, and that there is need of radical legislation against them. A prominent New York daily, however, makes it clear that a large proportion of the 250,000 Jews in that city are wage-earners, engaged in labor that promotes the public welfare. *The Jewish Exponent* estimates that the 25,000 Jewish immigrants who came to this country during the past year, though in deep poverty, have, as a rule, earned their own livelihood. Mr. Jacob A. Riis says in the *Review of Reviews* that they are people of temperate habits, boundless energy and industry, and will not rest content in poverty. The Jewish inmates of the workhouse and the almshouse can be counted on the fingers of one hand. New York has to-day no better and more loyal citizen, be he poor or rich, and none she has less need to be ashamed of.

THE RED CROSS.

The Red Cross is a confederation of relief societies in different countries, acting under the provisions of the Geneva Convention. A society of relief, established in Zurich, Switzerland, had for many years rendered efficient service during European conflicts, being ready at a moment's notice to send to the seat of war medical men and supplies. The experience of this society and the belief that the military medical service is insufficient for relief, led to the call for an international conference, which was held in Geneva, October, 1863. The treaty of Geneva, formed by a convention in 1864, provides for the neutrality and protection of the sick or wounded in time of war, also of surgeons, nurses, ambulance trains, and sanitary supplies that bear the chosen badge, a red Greek cross on a white ground, stamped

and issued by the military authorities. More than forty nations have signed the treaty of Geneva. The special mission of the Red Cross in time of war is to minister to the sick and wounded on the field of battle or in the hospital, and to collect and distribute such supplies as are needed for the relief and comfort of the suffering. Miss Barton believes that Japan's wonderful development in humane ideas during her recent war with China was due to the fact that the Mikado became President of the Red Cross in that country.

"Relief in war, in famine, pestilence, and other national calamities," is the motto of the American National Red Cross, organized in 1881. When Turkey signed the treaty in 1864 this concession was made, that the red crescent should be used as a symbol in that country instead of the red cross.

(See page 186.)

CONSIDERATE JUDGMENT.

"He is a just, fair-minded man, who knows the situation better than most men. It has been a great comfort to talk things over with him. He does not class all the Turks as bloodthirsty, nor all the Armenians as religious martyrs; neither does he feel that the Armenians have brought it all on themselves by their secret revolutionary societies. He *knows* God can bring good out of the evil, though he cannot see how, and his prayers, night and morning, carried the whole burden of suffering and perplexity to the Lord, and helped us to a larger trust."

The lady who wrote thus lately in a private letter, was anxiously waiting for tidings by every mail from some whose lives are dearer to her than her own, who are faithfully staying amid all those horrors to comfort and encourage the poor people who have learned the gospel from them and who have no other comforters or counselors. She would not have them desert their post, but her own heart aches in sympathy with them, "living in the midst of such misery, seeing destitute, homeless, starving people, and finding all they can do in relief such a mere drop in the ocean of wretchedness."

The man of God who was her guest and whose conversation and prayers were such a comfort to her has spent many years in Turkey and does, indeed, "know the situation better than most men."

Are not such as he better counselors for us all than those who make no such discrimination between Turks and Turks or between Armenians and Armenians, or those who feel no perplexity or doubt about the political situation, and who do not hesitate to judge the motives of the statesmen who have the responsibility of dealing practically with it?

Is this a time for us, to whom God has not given the sword, to be uttering sweeping denunciations against those upon whom he has laid that awful responsibility! May it not be that the trouble is of a kind that armies and navies can no more cure or relieve than the surgeon's knife could amputate a fever or the cholera?

Instead of confident and contradictory prescriptions and harsh arraignment of "the powers that be" in Europe and Asia and America, for their inaction, may not we better recognize the evident baffling of all human wisdom and calmly take the humbly prayerful attitude of that experienced missionary?

"Enter into the rock, and hide thee in the dust, for fear of the LORD and for the glory of His majesty. The lofty looks of man shall be humbled and the haughtiness of men shall be bowed down, and the LORD alone shall be exalted in that day." May we not properly read it "in *this* day?"

CALM AND COOL.

A NEW YEAR'S MEDITATION.

No two words in our vocabulary could more fitly describe the weather here in Philadelphia on this New Year's morning. Through my chamber window looking east, as I was preparing to retire for the last time in 1895, I gazed upon the full moon shining with unusual brightness through the clear air; from above the western horizon she shone with equal brilliancy upon my early walk to the Woodland Church, whose congregation filled its prayer-room, to spend the first daylight hour of the New Year together with God. It was a precious hour.

How blest the sacred tie that binds
In union sweet, according minds !
'Tis like the ointment shed
On Aaron's sacred head,
Divinely rich, divinely sweet;
The oil through all the room
Diffused a rich perfume,
Ran through his robes, and blessed his feet.

Calm and Cool are still the words that best describe the atmosphere on my returning walk, and now as I write, near noon.

Only a few days ago this air was vexed with riotous noises, and these streets were dishonored by scenes of disorder and violence.

Calm and cool minds calling angry men to "reason together," accompanied with firm official repression of such as would not be reasoned with, have given us back our true Philadelphia—happy-omened name—over which, from the lofty summit of its City Hall, the colossal statue of William Penn extends its open hand in benediction. Colossal statue of BROTHERLY LOVE may we not rightly regard it?

Calm and cool should the thinking be, preëminently now, of citizens, patriots, Christians. This country of ours is so vast in area that widely different conditions of climate and weather may exist in it at the same time. While it is calm and cool here, blizzards may be roaring across the North, or floods drenching the West.

In this age, too, all countries are closely, even vitally, united. If one suffer famine or pestilence, or war that is worse than both, all suffer with it. In our sweet, peaceful prayer-meeting this morning we could not

forget the Armenian sufferers, refugees from unutterable horrors, still exposed to unknown perils and miseries. We prayed for them, for their persecutors, who "know not what they do," and for the puzzled and baffled rulers of other lands, who know not what to do.

Is not that exactly the condition of every great power in the world that has any responsible relation to "The Eastern Question?" It is not uncommon to hear all this attributed to the sheer selfishness of those powers, and to hear the harsh judgment pronounced, that each of them cares less for reforming the government under which those unredressed enormities are perpetrated, than for preventing its rivals from gaining any advantage in their rivalry. A party out of power or a critic having no responsibility, can easily pronounce such harsh judgment, but does any such critic know just what he would do if he were monarch or premier in either of those governments? Is it not likely that a situation which so signally baffles the wisdom of all whom God has anointed as his ministers to bear the sword and rule the nations, might overtax the wisdom of us upon whom he has laid no such responsibility? If we can help those ministers of God to fulfill their great trust by forming and uttering potent public opinion, shall we not do it best by calm and cool discussion, and loyal and respectful, rather than by vituperative or even magisterial utterance?

Our own rulers, too—how can we help them best? Surely not by denouncing their action when we dissent from the opinions which it indicates, with hasty ascription of unworthy motives, nor by equally hasty and partisan acclaim when their action accords with our opinions.

No doubt our rulers may err, but when we, their people, cannot be agreed as to the action which we will demand of them, cannot we, the people of Christ, be agreed in praying God to give our rulers all needed wisdom? If we pray thus, believing that God hears us, shall we not then *trust* them more loyally and criticise them less clamorously?

That was a fit reply which President Lincoln made to a delegation of Christian men

who, with a good deal of confidence, told him what they thought God required of him. "I should think," said the President, "that if God intended to make a special revelation of my official duty he would make it to me."

Two ministers were talking together about President Lincoln at a critical time in the progress of the war. One of them spoke sorrowfully of what seemed to him a great lack of decision and energy in the administration. The other replied: "It looks that way to me, but I recollect that even if Mr. Lincoln is no wiser than I, he is in a far better position than mine to know all the facts and all the elements in his questions of duty. Besides, I have reason to believe that thousands of praying souls throughout Christendom are now daily praying God to show our President what his duty is; and I have no reason to think that any of them are asking God to show me the President's duty."

When we pray God to give wisdom to our President are we to expect him to do it? Ought we to believe that he has done it only when the President adopts our opinions and follows our advice? Did we pray that God would direct to what he sees to be best, or to what seems to us to be best?

A missionary in Eastern Turkey writes to a correspondent in this country, that the hopelessness of the situation oppresses him. He "can see no way out of it." Upon this his correspondent writes to us: "If the men who are in direct contact with the trouble, as well as thinking men outside, do not see clearly what can be done, then it surely behooves us not to spend our breath in indignant demands that certain measures be taken, but to wait and pray that God, who does know, shall do his will."

The same missionary writes that the pastor in Cæsarea was present at the burial of 288 victims of the massacre in one night.

THE RED CROSS AND THE ARMENIANS.

Since our last issue our readers have doubtless learned that relief for Armenians through the agency of the *Red Cross* is found to be impracticable. It is proper for us to place in our pages the official statement of Miss Barton, President of the National Red Cross, which we find in a letter addressed by her to *The Philadelphia Press*:

WASHINGTON, D. C., Jan. 14.

To the Editor of *The Philadelphia Press*:

Replying to your kind request I take pleasure in giving you the subjoined statement. The movement of Armenian relief did not originate with the Red Cross. The first appeal for the Red Cross to act came from the missionary boards of Constantinople, and were brought to it from the various committees of this country, asking that the Red Cross consent to distribute the relief funds of America in Armenia.

To these and other bodies, as well as representative citizens, we made two conditions: First, that the request be unanimous from the people of the entire country, regardless of religious, sectarian, or other differences, in order that there should be perfect harmony of action; second, that a sum of money sufficient to do credit and honor to

the United States and adequate to the relief desired should be placed at our disposal to distribute.

It was decided that the first condition, that of unanimity, was more than complied with, and on the 14th of December the Red Cross accepted the trust, on reasonable assurance that the second proviso would be met. On the 9th of January the guarantee of funds was assured by the National Committee.

We had previously corresponded with the International Committee of Geneva, the official head of all the Red Cross Treaty Nations, and learned that it had "no objections" to our acceptance of the trust. As all conditions were thus complied with, we had no option left us but to consent to set sail within two weeks, the time named by the committee, which, as a duty, we were perfectly ready and willing to do, however hazardous and pitiless the task before us.

As is the well-known custom of the American Red Cross, we had no part in the raising of money; we were simply asked to take and distribute America's funds. We have, from the first, given no expression of opinion, either public or private, which, in accordance with the neutral principles of the

Red Cross, we neither could nor desired to do.

On the 13th of January a statement reached headquarters that the Imperial Government of Turkey would not "permit any distribution among its subjects in his own territory by any foreign society or individuals, however respectable the same may be (as, for instance, the Red Cross Society), of money collected abroad."

A careful perusal of the context of the statement will show that the Turkish Government is not antagonistic to the Red Cross as such, which it recognizes as a part of its own treaty relations, and for which in its statement it publicly expresses its respect, but objects to the distribution of foreign relief on entirely different grounds, neither in its power nor ours to control.

We also desire to add that any publication to the effect that the Red Cross is aggressive in the matter and intending to act, in spite of authority or coöperation, is entirely incorrect, and that any statement conveying that meaning in the slightest degree is not official, and has not been made nor

suggested, even in spirit, by any officer or member of the Red Cross.

American National Red Cross,
CLARA BARTON, *President*.

In the same issue of *The Press*, from which we copy Miss Barton's letter, we find the following:

THE NATIONAL ARMENIAN RELIEF COMMITTEE will not relax its efforts to succor starving Armenians. This official statement has been issued from the headquarters of the Relief Committee:

"The reported intention of the Turkish Government to refuse the American Red Cross Society permission to enter Turkey will not cause the National Armenian Relief Committee and its branches throughout the country to relax their efforts for an instant in raising funds to save the 350,000 Armenians who are perishing from starvation and exposure.

"The National Committee is the authorized agency throughout the country for raising funds and supplies to be distributed by the Red Cross, provided it enters the field, but in case the Red Cross is excluded, the National Committee has authority to utilize existing agencies on the ground or organize new ones, so that all contributors may be assured that their gifts will as speedily as possible reach the sufferers for whom they are intended."

(See page 110 for later information.)

THE 20TH SEPTEMBER MONUMENTS.

REV. ALEXANDER ROBERTSON, D.D., VENICE.

Before the 20th of September, 1870, all Italy, with the exception of the city of Rome and the territory immediately around it, was united, with one heart and one mind, under the beneficent rule of *Il Rè Galantuamo*, Victor Emmanuel, who reigned "by the grace of God and the will of the people." At that date Rome's inhabitants, as the plebiscite taken in the following month of October shows, desired eagerly to be incorporated also in the kingdom of Italy. Their wish, however, was frustrated by the Pope, who ruled over them by the aid of French soldiers. On the 18th of July of that year (1870) France declared war against Prussia, and on the 31st, the Emperor, Napoleon III, recalled his troops from Rome for the Franco-German war. In God's providence thus had come Italy's opportunity, and she used it. Instantly the Italian troops marched upon Rome for the relief of their countrymen. The Pope had still left him some foreign levies, and by their aid he endeavored

to maintain his rule, instructing them, though he knew it was for him a hopeless struggle, not to scruple to shed blood. But all was in vain. On the 20th of September the Italian troops made a breach in the wall at Porta Pia, and, pouring into the Eternal City, took possession of it, in the name of God and the people; and the temporal power of the Popes, that had so long been the bane of the land, materially, intellectually and spiritually, was destroyed forever. "At length," said Victor Emmanuel, "the arduous enterprise is accomplished, and our country is reconstituted. Rome is to-day reunited to the rest of Italy." And then, on the occasion of his formal entry into the city, he pronounced the ever-memorable words: "*A Roma ci siamo e ci resteremo*" (At Rome we are and at Rome we will remain).

A quarter of a century has passed away since then, and during that period young Italy has made substantial progress in all

directions. In 1870 there was no lighting, no pavement, no proper drainage in Rome ; now all these things are excellent. The death rate in 1870, especially among infants, was higher than in any other city in Europe ; now it compares not unfavorably with that of most cities. In 1870 its population was 226,000. On the 30th of June, 1895, the population of Rome was returned at 456,584. In 1870 eighty-five per cent. in Rome could neither read nor write their names ; now all the youths of the city are educated. In 1870 life and property were utterly insecure, most families having loaded fire-arms in their houses ready for self-protection ; now its houses and streets are as safe as those of any other city. In 1870, when the Ecumenical Council was sitting, which decreed the infallibility of the Pope, and when the French Bishop, Dupanloup, had need of a Bible to cite a passage in support of his argument, not one man in the Council had one, nor could any member furnish one, and the result was that application had to be made to the Protestant Chaplain of the Prussian Embassy to lend one. On the 20th September, 1870, a cartful of Bibles, driven by a colporteur of the British and Foreign Bible Society, followed the troops into Rome by the breach of Porta Pia, and since then, year by year and month by month, others have followed in their train, so that, I suppose, what holds true of Venice holds true of Rome, that there are few families who do not possess a copy, or at least a portion, of Holy Scripture. Signor Sonzogno, of Milan, has sold over 60,000 copies of his native printed Italian Illustrated Family Bible at ten francs each, and the British and Foreign Bible Society sold in 1893 169,937 Bibles and Portions, and in 1894 189,653, and the sale goes up year by year. The blessings that have followed for Rome and Italy upon the fall of the temporal power of the Popes and the establishment of liberty of conscience, of freedom of the press and of worship, under a constitutional king and a representative government, are incalculable. No wonder, then, that the epoch-making date of September 20, 1870, should ever be one dear to the hearts of Italians, and that on its twenty-fifth anniversary, coming round last September 20, they should show their gratitude to those heroes who, under God, were mainly instrumental in bringing Italy's deliverance about by unveiling in Rome itself monuments to

their memories. Of these I wish shortly to speak.

1. *Monument to Guiseppe Garibaldi.*—The first monument to be unveiled was that to Guiseppe Garibaldi, whose heroic exploits on behalf of Italy's unity and independence have given him an abiding place in the enthusiastic affection of his countrymen. The monument stands on the highest part of the Janiculum Hill, which commands a view of the whole city and of the country round. It marks the spot where Garibaldi, in April and in July, 1849, repulsed again and again the French General Oudinot, and down which at last he marched, with his little force of 4000 men, to be hunted by the foreigner through the length and breadth of Italy, God hiding him from dangers, as it were, in the hollow of his hand. The monument is a large equestrian statue, representing the hero of a hundred battles looking down upon Rome, free and the capital of Italy, one and independent. The statue is of bronze and is said to be the largest ever cast in Europe, and, with its granite pedestal, measures seventy feet in height. Over 100,000 people, whose hearts beat as one in love to king and country, were present when King Humbert and Queen Margherita unveiled this statue on the morning of the auspicious day. Nearest the statue and the king were gathered the old Garibaldians, who had fought side by side with their leader on many a hard-fought field.

2. *The Monument at Porta Pia.*—This consists of a high column, erected by subscriptions from every part of Italy, even remote mountain villages and hamlets having taken part in raising it. It stands in front of the wall at the spot where the famous breach was made on September 20, 1870, close to the Porta Pia gate. On the top of the column is a winged gilt-bronze figure, which represents Victory. On the basement, placed there by the Protestants, is an oak branch and a palm leaf, with the words "L'Evangelo è Liberta" (The Gospel is Liberty). Thus the entrance into Rome of both the soldiers of Italy and the Bibles of England is commemorated—the bestowal upon it of civil and religious liberty. The enthusiasm of the morning's hundred thousand citizens and visitors was again manifested here, and the procession of deputations and representatives that had been sent by cities and towns, communes and provinces, schools,

colleges and societies from every corner of the land, was one of the most imposing and significant that Italy has ever seen.

3. *The Monument to Cavour*.—Count Cavour, as is well known, was one of the greatest statesmen Italy has ever produced. He was born in 1810, and spent several years of his early life in England. He guided the destinies of young Italy under King Charles Albert and King Victor Emmanuel. His grandest stroke of policy was allying Italy with England and France against Russia in the Crimean war, which enabled him, at the Congress of Paris, which settled the terms of peace in 1856, to bring the state of Italy before the plenipotentiaries, who condemned the despotism of the Pope and of Austria as out of keeping with the spirit of the age, and provocative of revolution and crime. Although neither Pope nor Emperor yielded an atom to the remonstrance, everybody knew that from that moment their rule was doomed. Count Cavour thus achieved a diplomatic victory as great as any material one ever won on the field of battle. His monument in the Prati di Castello, where the new law courts are being erected, is a statue of the famous statesman in bronze, standing on a lofty stone pedestal. Bronze groups on the sides of the pedestal represent Thought, Action, Rome, Italy, and the Plebiscites taken on the question of Italian unity.

4. *The Monument to Monghetti*.—Marco Monghetti was another statesman who did not a little to mould and fashion the constitution of young Italy. He was born at Bologna in 1818. Like Count Cavour, he went early to England. He there became the friend of Richard Cobden, from whom he imbibed the principles of free trade. He served King Charles Albert and Victor Emmanuel chiefly in the department of finance, and it was he who, after fifteen years of labor, was able, in 1876, to announce to the House that "an equilibrium had been established between the income and expenditure of the State." His monument has been erected in the Piazza San Pantaleo. It consists of his statue set on a pedestal, on one side of which is a marble group symbolizing "Politics and the People," and on another a geographical map of Italy, which he did so much to consolidate.

5. *The Monument to the Brothers Cairoli*.—These were two brothers, Enrico and Giovanni, heroes who fought under Garibaldi, who, in October, 1867, were engaged in a noble conspiracy of smuggling arms into Rome. They were detected. Along with a band of followers, they escaped to the Villa Glori, outside the walls, near the Porta del Popolo. Here they were surprised by the Papal soldiers. They fought bravely, but it was ten armed men to one unarmed, and they were murdered—Enrico died on the spot, and his brother soon afterwards. Their monument has been erected at the Villa, and consists of a column of deep-red marble, which rests on a pedestal of undressed rock.

6. *The Commemorative Post-card*.—This is a card designed to bear the news of the glorious date, 20th September, to the ends of the earth. Its symbolism is significant. In the centre a female figure, representing Italy, sits enthroned with crown, sceptre and shield, and above her head shines the star of the country. On either side of her are two tablets, on which are inscribed the names of the different fragments into which Italy was divided and the dates of the plebiscites by which they were united into one. Below these are written the words, "Post-card commemorative of the twenty-fifth anniversary of the Liberation of Rome," with the dates 1870–1895. On the steps of the throne of "Young Italy" are the words of King Victor Emmanuel, which I have already quoted, "*A Roma ci siamo e ci resteremo*," and below are the words of King Humbert uttered the other day, "*Roma Intangibile*" (Rome inviolable). The post-card seems to say that the downfall of the temporal power of the Popes was a benefit, not to Italy only, but to Christendom and humanity, and that right-thinking men the world over are one with the Italians in revering the memory of those by whom, under God, this downfall was brought about, and are one with them in their desire to see "Young Italy" enter upon a new career of commercial, intellectual and spiritual progress in the enjoyment, not only of freedom under a popular king and a constitutional government, but of that better "freedom wherewith Christ makes his people free."

A HOME MISSIONARY'S WIFE.

BY MRS. D. H. FREEMAN.

History records the labors, trials, privations and self-denial of hundreds of home missionaries, but how seldom is the faithful helpmeet at his side given more than a mere mention; too often not even that.

To-day memory draws back the curtain from the past, and I bring a few pages from the life of a home missionary's wife.

She was but eighteen when she took upon herself the vows which bind, "till death us do part," and, with faith in God and reliance on his promises to give the strength and wisdom needed, she took her place as the wife of a pastor of a prosperous church near her birthplace.

Life amid such surroundings was almost ideal. Husband, parents, brothers, sisters, loving parishioners and kind friends. She might well exclaim: "The lines are fallen to me in pleasant places."

At the end of eleven years a call came to her husband to become the pastor of a colony in Kansas, then attracting much attention as the battleground between freedom and slavery. Feeling that the call was of God, he laid the matter before his wife. Loyal to him and to the Lord, who redeemed her, she answered, "Whither thou goest I will go, thy people shall be my people."

She went out, knowing that this involved much of privation, for she had laid *all* upon the altar.

Can I ever forget my first call upon her in her new field? The house was a "pre-emption shanty" about sixteen feet square, made of rough planks without battens over the cracks in the wall. The earth was the floor and the clapboard roof the ceiling.

A single small sash gave the only light. Two beds (under one of them a trundle-bed) filled one side of the room.

A cupboard, improvised from a packing box, was in one corner, a small table in another, while various household utensils, trunks and boxes were placed to occupy as little space as possible.

In the centre of one side of this room stood a cooking stove, around which were gathered six little children, the eldest of whom was womanly little Maggie, aged only ten, who was carefully nursing baby Hugh, less than one year old. With such surroundings they were yet warm, being well

clothed, and the mother's hands had covered the walls with carpet and quilts, that the bleak prairie winds might not reach her darlings. Without the faintest shade of embarrassment or a single word of apology for her surroundings, she received her guests with rare sweetness and grace. To this home during her first winter on the frontier, this refined and delicate woman, who had never known hardship or privation, cordially welcomed all who came.

The following spring the parsonage was ready for occupancy, a building of rough native lumber, unpainted and unplastered, but with *floors*, rough and unmatched, and one window in each of its three small rooms. This was her home for long weary years, filled full of labor and care for her little flock, for her husband's parishioners, the sick and unfortunate and needy of every class. No servant lightened her housework, no seamstress her needlework, no laundress her washing and ironing, only her own small hands for all these tasks!

The salary was not sufficient for the most urgent needs of the family, even when supplemented now and then by a "box" or "barrel" from the missionary society of that parish in the far-away East.

"The Lord knows what we need, and he has promised," was her reply to the question, What shall you do?

Once, blankets were dyed and made into suits for her boys, when the old clothing could no longer be mended. Again, she dyed sheets, with sumac berries, and made dresses for her girls. The mission boxes had brought a generous supply of these in former years. Out of their deep poverty the parishioners ordinarily were able to contribute for the support of the Gospel, food sufficient for the needs of the minister's family; the country was new and crops uncertain. Times came when the larder was almost bare. Once, when it contained only corn meal, sorghum molasses, and a very little bacon, one of the daughters "wished they had something good to cook." The gentle reproof was, "My child, we are only promised bread and water, and we have *so much more*." As the years passed, again and again came the Master's voice, saying, "Take this child and nurse it for me,"

until eleven jewels were set in her crown of motherhood. Each child was welcomed as a direct gift from his hand, "an heritage of the Lord," indeed. The last two of these were laid in her arms but a few hours, till he who gathers the lambs with his arm and carrieth them in his bosom recalled them. With unfaltering faith, she bowed in submission to his will. Sickness was almost a stranger in this family. Actual want came very near their dwelling, but God did not permit its entrance. But a day came when that angel whose face is bright, but whose shadow is so dark, touched this home and gentle Davie was given the joy of heaven without the conflict of earth.

There was no rebellion, no sitting in darkness, refusing to be comforted. Only a still more gentle tone of voice, an added

sweetness to her smile, or deeper sympathy for all in trouble and a greater zeal for the salvation of souls.

Long years have passed since she heard the "Well done" of the Master. She rests; her works continue in the lives of her children. Maggie, the first-born, has long been a missionary in Egypt. Mary, a teacher at home; Rachel, a minister's wife. Upon sturdy Hugh fell the father's mantle, and he preaches the glad tidings.

To-day hundreds of our missionaries are suffering like privations.

God will not forsake them. But what does he ask of us? Is he not calling upon us to take care that there shall be "meat in his house"—food for his servants, and fuel and clothes for their wives and children?

SAN FRANCISCO.

BY REV. C. E. BABB, D.D.

America was discovered by Columbus in 1492, but the finest harbor of the Pacific coast, the harbor upon which now stands the largest city on that coast, remained unvisited and unknown until 1775. The *San Carlos* entered the Golden Gate the year of the battle of Lexington, the year before the Declaration of Independence. During the intervening centuries every bay on the Atlantic coast and on the western coast of South America had been surveyed and mapped. Why was Mexico conquered and colonized; Bolivia, Peru, and Chili made Spanish provinces; the Northwest, "where rolls the Oregon," explored, and yet the choicest garden plat and richest gold mines of the New World kept hidden? God was reserving this fair land to be the home, in due time, of civil and religious freedom on the west side of the continent. We see the same providential control in reserving the discovery of gold until after the cession of California, then a sparsely settled Mexican province, to the United States in 1849. Neither party to the treaty of Guadalupe Hidalgo considered the ceded territory of any great value. It was a region of deserts and cattle ranges.

The Franciscans established a mission just within the Golden Gate in 1778. But when the United States took possession the

population was only 450. Then came three tidal waves of gold hunters, over the plains, across the isthmus, and around Cape Horn. In 1860 the population was 55,626; in 1870 it was 149,473; in 1890 it was 298,000.

The increase of wealth has kept pace with that of population. A sailor, in 1847, bought a lot in the suburbs of the town for an ounce of gold, about \$16. He put the deed into the hands of a friend and went on a long voyage, or rather succession of voyages. He returned in ten or twelve years, hunted up his lot, took possession of it, and leased it for the erection of the temporary structures of those earlier days. The city grew to and beyond it. In 1880 his lot was in the centre of business. The Nevada Bank bought it of his heirs for \$225,000, and on it stands one of the most substantial business blocks in the city. Think of \$16 growing to nearly a quarter of a million in thirty-three years!

San Francisco to-day, with its broad streets, its cable cars radiating from the ferry landings in all directions, its solid blocks of business houses, its palatial hotels, several of which can accommodate each a thousand guests; with its thoroughfares crowded by men of all nationalities, with the mansions of its millionaires looking down from Nob Hill and other high places,

with its beautiful Golden Gate Park, its magnificent sea view from the cliffs, and its splendid panorama of vessels and islands in the broad bay where the navies of the world could ride at anchor, and last, but not least, in weird attractiveness, the Chinese quarter, which is as truly Asiatic as any part of Canton or Fu Choo—all these combine to interest the visitor and to make him feel that he is in a wonderland.

But fifty years ago the site of this great city was composed of mud flats and sand dunes, surrounded by steep and barren hills. Its only attraction was the bay. As some one has said, "God meant to have a city here, for the locality was not fit for anything else." No gardens or orchards were destroyed as the population increased and advanced. The massive stone and brick buildings in the business portion of the city rest on piles that had to be driven twenty feet or more into the mud in order to secure a foundation. But human enterprise and toil have transformed this region of mud and sand until it is the wonder and admiration of all who visit it.

San Francisco is a city of culture as well as of wealth and enterprise. It has libraries and art galleries. It has polytechnic schools and schools of art. It has asylums and hospitals. It has medical and law schools. It has two Theological Seminaries just over the bay—the Congregational in Oakland and the Presbyterian in San Anselmo. And it stands midway between two large and liberally endowed Universities—the State University at Berkeley, and the Leland Stanford Junior University at Palo Alto.

Such is San Francisco, the youngest of our great cities, but the eighth already in population, and relatively equal to any of its older sisters in all the elements of modern civilization. But what shall I say about Protestantism and Presbyterianism in this Golden City of the West?

Some of the immigrants in the fifties were noble Christian men and women. They struggled hard to establish churches and sustain them. The Missionary Boards aided them with a wise liberality. But the adverse influences were strong. The great majority of the population were Mammon worshippers. Hundreds met daily at the exchanges to gamble in stocks. Montgomery street was lined with "bucket shops,"

and its pavements were crowded with curb-stone brokers waiting to buttonhole the stranger and persuade him to invest in Ophir, or some other golden speculation. Immense fortunes were won and lost *on paper* every day. Saloons, gambling dens, and other haunts of vice and portals of perdition were open on every side. When we consider the tides, the torrents, and the cyclones of evil amid which they had to lay the foundations of Protestant institutions, the wonder is that the good people have been able to do what they have done.

The U. S. census of 1890 reports 177,300 places of worship in the United States. Many of these, of course, are small country churches. But the average is one church to every 370 of the population. Now, if we say that the city churches accommodate twice as many each as those in the country, and thus call the average for our cities which are most adequately supplied, one to 800 of the population, we find that San Francisco is far behind, as it has only 125 places of worship all told, including Catholic, Greek, and Hebrew, for a population of 300,000. This is only one to 2400, or a third of the average.

Of the San Francisco churches seven are Baptist, one of them Chinese and one German; thirteen Congregational, one of them Chinese and one Swedish; ten are Episcopalian; nine are "Evangelical," two of them German, one Swedish; twenty-one are Methodist, three of them German, one Swedish, one African, one Chinese, and one Japanese; eighteen are Presbyterian, one of them Cumberland Presbyterian, two United Presbyterian, one Japanese, one Chinese, one French; twenty-seven are Roman Catholic, three of them German; two are Unitarian, two are Swedenborgian, and eight are set down as "miscellaneous." There are seven Hebrew synagogues and one Russian (Greek Church) Cathedral.

Of the one hundred Protestant churches, more or less, many are small. There are only three or four whose seating capacity exceeds 1000. But if we put the average as high as 500 we can accommodate at one time only 50,000 people, or one-sixth of the population. Verily, we have here in our cosmopolitan community of Mammon worshippers a great missionary field.

Presbyterianism in San Francisco is strong as compared with the other Protestant de-

nominations, and yet its sixteen churches reported last spring only a membership of 2974 in a population of 298,000. This is about one per cent. The membership for the whole country, as reported to the General Assembly this year, was nearly a million. This gives us about one in 65 of the men, women, and children in the United States, although our Church is strong only in the Central States, having comparatively few members in either New England or the South.

In looking over the census tables and the *Minutes* of the Assembly, I find that the proportion of Presbyterians, of our faith and order, varies a good deal. Chicago, which is only a few years older than San Francisco, and, like it, has an immense foreign population, has forty-three Presbyterian churches and 13,228 communicants; this is 1 to 81. Philadelphia has seventy-four churches and 32,540 communicants; this is 1 to 32. Pittsburgh has twenty-three churches and 8575 communicants; this is 1 to 28. In Indianapolis the ratio is 1 to 24, and in Rochester, N. Y., it is 1 to 18. Thus Presbyterianism is relatively nearly six times as strong in Rochester as in San Francisco. But the population in Rochester is comparatively homogeneous, and good men labored there to found and build up churches for half a century before the First Presbyterian Church was organized in San Francisco with its six members in a shanty that stood on a dry spot in the mud flats. Fifty years hence our City of the Golden Gate may report a population of a million; how many of them shall be Presbyterians?

Our San Francisco churches have had among their pastors such men of national reputation as Drs. W. A. Scott, Charles Wadsworth, Henry M. Scudder, Asa S. Fiske, Robert Patterson, and Thomas M. Cunningham. Their pulpits are now supplied by able and faithful ministers, four of whom are graduates of our own Theological Seminary.

One of the noblest institutions of our Church in San Francisco is the Chinese

Home. It is a place of refuge and Christian training for Chinese women and girls. Its matron has rescued many who were imported as slaves. In all cases when the wicked proprietors have tried to recover their property by writs of habeas corpus the courts have sustained the officers of the Home. There are more than 25,000 Chinese in the city, one-twelfth of its population. There are four missions in full and successful operation, and the membership of the churches connected with them is about 300. There are three joss houses where tapers are kept burning day and night before hideous idols. When we recall the sand-lot agitation and the other demonstrations of hostility in the past and present, the wonder is that so many Chinese have been converted.

San Francisco's material growth and prosperity is as sure as that of New York and Chicago. It is the Western terminus of the central line of travel and traffic across the continent. It is the gateway of the Orient, the nearest of our large cities to China and Japan. It is here that the Asiatics first meet our occidental civilization. How important that it should be a truly Christian city—that the oxygen and nitrogen of its atmosphere should be purity and love. I am persuaded that the unfavorable influences of the pioneer era are gradually but surely passing away. The population is becoming more homogeneous and more permanent. From a city of hotels and lodging houses it is becoming a city of homes. Legitimate business is taking the place of speculation. The conditions, both social and financial, are more and more favorable for Christian work. The good people who have been toiling so long amid so many discouragements may soon see the field white unto the harvest. Let all who love Christ and his cause pray for a special outpouring of the Spirit upon San Francisco. A genuine revival there would send its pulsations across the ocean, strengthening the heart and hands of every missionary in the Orient.

Jan. 21.—The announcement is made, that Miss Clara Barton and her associates, representing the Red Cross, are about to sail from New York to Constantinople, hoping still that the Turkish Government will not

refuse assistance, in relieving its suffering subjects, respectfully offered by an association whose wisdom and impartiality have so notably won for it the confidence of all civilized nations.

HOME MISSIONS.

HOME MISSION HISTORY OF ILLINOIS.

REV. JOHN H. EDWARDS, D.D.

The history of Protestantism in Illinois dates from about the year 1781. At that time the soldiers of General Rogers Clark began to return to its fertile prairies, bringing their families with them. The Baptists among them made some beginning of religious work in 1782; the Methodists in 1787. The first Presbyterian minister to visit the Illinois country was probably Rev. John Evans Finley, from Pennsylvania. Intending to labor in the Spanish "colonies" along the Mississippi, chiefly among the Indians, he landed at Kaskaskia in 1797. Military affairs looking warlike, he remained but a short time, and then settled in Kentucky.

Immigration filtered slowly into the southern portion of the Territory until, in 1812, there were over 12,000 inhabitants. The only religious effort in their behalf appears to have been made by home-sprung and homespun preachers, who felt called to proclaim the Gospel to their neighbors. Those plain, uneducated men, with resounding voices and florid and lurid language, were beyond doubt a blessing to the rude society of which they were a part. They summoned men's minds from the grossly material to the unseen realities of a spiritual world, and preached the moral law with the terrible sanctions of an eternal retribution. "To them," according to ex-Governor Ford, "we are indebted for the first Christian character of the Protestant portion of our people."

In 1812 the Massachusetts and Connecticut Missionary Societies took the first pronounced steps towards evangelizing the vast, thinly settled country beyond the Allegheny Mountains. In that year, and again in 1814, they sent explorers to investigate the spiritual needs of the regions through which flowed the Ohio and Mississippi rivers, as far as to St. Louis and New Orleans. This, in the words of Rev. Dr. J. E. Roy,

"opened one of the most thrilling chapters in the religious history of our country." It was a reconnoissance for Christ, like that of Israel's scouts through the promised land. The Joshua of this religious exploration was that devoted and highly gifted member of the Williams' College haystack praying-band, Samuel J. Mills. Thus, Home and Foreign Missions in America sprang from the same spirit of obedience to the Master's final command. Mr. Mills went upon both tours of investigation. On the first he was accompanied by John F. Schermerhorn, of the Dutch Reformed Church, on the second by Daniel Smith, of Vermont, afterwards a home missionary in Mississippi, under the Assembly's Committee of Missions. To these gospel missionaries from the distant Northeast were due the organization of the first Presbyterian churches in Natchez and New Orleans.

The explorers reported that the whole region beyond the Alleghenies was a vast missionary field. In the Territory of Indiana, with a rapidly increasing population of 25,000, there was but one Presbyterian church and one minister of that order. Illinois Territory, with about half as many inhabitants, had not a single Presbyterian or Congregational minister, though an Associate Reformed settlement near Kaskaskia had formed a church organization. There were in the Territory about ten Baptist and Methodist ministers and some seven hundred church members. The moral condition of society tallied with its religious destitution. The reports of these keen-eyed and large-minded Christian travelers awakened great interest in the East, calling the attention of the churches to their neglected duty towards their own countrymen, and that of the general public to the material resources of their broad possessions in the West. To those who sent them they said: "It seems to us of infinite importance that one missionary at least be stationed in each of the Territories of Indiana, Illinois and Missouri."

The Assembly's committee had shared the \$2000 expenses of the second exploring tour;

but as its entire income for all missionary purposes was rarely more than \$2500 a year from 1800 to 1815, it could move forward but slowly. Justice to the far-sighted Christian men of that day in New England requires the statement that the foundations of the first Presbyterian churches in the Mississippi Valley were laid by their representatives, supported by their money. One of these, Rev. Salmon Giddings, of Connecticut, organized the First Presbyterian Church of St. Louis, and gathered an entire Presbytery of nine churches in Missouri and another of eight churches in Illinois. Rev. Dr. A. T. Norton, in his very valuable *History of the Presbyterian Church in Illinois*, makes full acknowledgment of the debt owed New England by Western Presbyterianism.

The oldest Presbyterian church in Illinois is that of Sharon, in what is now White county. Four or five Presbyterian ministers, licensed or ordained, had trod the soil of the Territory and proclaimed their message; but not until September, 1816, was a church of this faith and order organized. The minister who gathered it and thus instituted Presbyterianism in Illinois was Rev. James McGready, of Henderson, Ky. The first three ruling elders in the church were Peter Miller, James Mayes and James Rutledge, all from the same town and church with their pastor. The members of this frontier church were from the Carolinas, Georgia, Tennessee and Kentucky. Missionaries of the Cumberland Presbyterian body succeeded in winning some of them and forming a church. Rev. Martin B. Darragh succeeded the first pastor. Backus Wilbur and Andrew O. Patterson gave the church some service. Then followed a long series of ministerial supplies for short terms. The church still survives, having a membership of four, according to the latest report given in the Assembly *Minutes*. It has had four buildings for worship. The first, like most of the early churches in Illinois, was built of hewed logs with a roof of clapboards. A single four-pane window near the pulpit gave light for the reading of Bible and hymn-book. A flat rock at the centre of the floor served as a hearth on which to burn charcoal in very cold weather. Near the building was a raised platform fronting puncheon seats in the shade of a pleasant grove, for use in mild days when the congregation was

larger than the house could accommodate. Starting from this humble beginning, the great banyan of Illinois Presbyterianism has grown to cover the State, with its eleven Presbyteries, 484 churches, 464 ministers, nearly 65,000 members, over 70,000 Sabbath-school attendants and a reported contribution to the Lord's work at home and abroad of \$1,115,384.

The policy followed for many years by all the missionary organizations in the East was to send pastors, licentiates or ordained missionaries to do work on the frontier for a term of a few weeks or months. They would go from place to place, preach a few times in cabin, barn or school-house and then move on or return home. The plan accomplished good, but was found inadequate. Many of the first pastors of the early churches in Illinois, however, began their work in this way, and, when settled in the pastorate, usually went out from their own fields to look after the scattered sheep on the prairies and to sow good seed by all waters.

Illinois attained to statehood December 3, 1818, having a population of 45,000, which thereafter rapidly increased. From this period, Church and Commonwealth, organically separate, but closely connected by moral and social ties, pursued the upward path of progress together. Population was still confined to the lower half of the State. Every account given by Christian visitors and laborers shows the imperative need of every Christian agency and effort to ward off that ever-present danger of frontier society, semi-civilized barbarism. In 1817 several ministers had been sent to labor for a few months each in this region. Rev. Benjamin Low reached Shawneetown after a favorable journey of thirty-nine days. Among the two or three hundred inhabitants he did not find one who made any pretension to religion. The profanity was shocking. Drinking and fighting or hunting and trading occupied the Sabbath; yet many families, especially in the country settlements, were anxious for religious privileges. In and around Edwardsville, Mr. Low reported eight or ten missionary points, where thirty to fifty could be rallied for a meeting. In 1819 the Board of Missions sent Rev. Samuel Graham and two others to labor for a short period at and near these two towns. The New York Evangelical Mission Society sent Rev. David Tenney to Illinois, who labored for some

time almost alone, so far as Presbyterian ministers were concerned, to meet the torrent of immigration with the gospel. He was a zealous missionary worker and early wore out his life in the service. Rev. Owen Catlin and Rev. Daniel G. Sprague traveled and worked together. They organized the first Presbyterian church in Greene county in 1823. To these names may be added those of Edward Hollister, Daniel Gould, Abraham Wilkinson, Charles Philips and Nathan B. Derrow.

The work of church extension and maintenance now began to assume a more permanent character. Feeling the need of a settled ministry, several churches were offering a small salary for part of the time of a pastor. The American Home Missionary Society was organized on a national basis in 1826, taking the place of several minor societies, and henceforth worked toward a permanent pastorate wherever feasible. Between 1820 and 1830 the Presbyterian Board of Domestic Missions had sent nine men to Illinois, most of them for short terms. During the same period the Connecticut Missionary Society had commissioned fifteen men to labor in the regions west and south of Ohio. In 1827, however, Illinois had but six or seven settled pastors. Their labors were overwhelming and seemed lost in the immense, thinly-settled country. They were blessed by a revival period, which extended its benefits throughout the West and added strength to most of the Illinois churches. Nevertheless, the Presbyterian membership in the whole State did not exceed that of a single church in Cincinnati. The history of Presbyterianism in Illinois was still a record of heroic toil and endurance by home missionary laborers.

Mention should be made of a few of the names of the founders of our Church in this great State. Rev. Benjamin F. Spilman has been called the father of Presbyterianism in Illinois. He was converted under the preaching of Rev. Mr. McGready in his Kentucky parish, and followed his pastor northward. His thirty-five years of most efficient labor during its formative period entitle him to share with Mr. McGready the honor of laying the foundations of Presbyterianism in Illinois. He adhered to the Old School branch in the division of 1838, and was, perhaps, its leading man in the Synod. Rev. John Matthews, of Pennsyl-

vania, passed through Illinois to Missouri in 1817, but returned to the former State in 1828, and gave to it the rest of his life. He was one of the four ministers who organized the Presbytery of Missouri, December 18, 1817, and preached the opening sermon. This Presbytery included the western part of Illinois for some years. Rev. Stephen Bliss, of New Hampshire, came to the State in 1818, and, with George May, opened in a cabin on Decker's Prairie what was said to be the first Sunday-school in Illinois. The claim is also made for a school begun the same year by Thomas Lippincott and his wife in Milton, Madison county. Mr. Bliss and Rev. Isaac Reed, who came in 1817 from northern New York, were devoted to the cause of education in those early days.

Rev. John Birch organized the First Presbyterian Church, of Jacksonville, and labored zealously till, in 1837, he lost his life while attempting to cross a wide prairie in winter. Rev. John G. Bergen, D.D., reached Illinois from New Jersey in 1828, became pastor of the church in Springfield organized by Rev. John M. Ellis, and was active in every good work till his death in 1870. He formed the first temperance society in southern Illinois, if not in the State. He was a man of ability and wide influence. Going with the Old School, he labored earnestly for reunion and rejoiced to hail its coming.

The church at Vandalia was organized in 1828 by Rev. Solomon Hardy, a graduate of Andover Seminary. This church possessed the first Protestant bell in Illinois, given by Romulus Riggs, of Philadelphia, in the name of his daughter, Miss Illinois Riggs. Thomas A. Spilman supplied the pulpit for a time and was succeeded by Rev. Theron Baldwin.

One of the most useful men in this plastic period in the history of the Commonwealth, who labored in both the early home missionary stage and the later college building era, was the Rev. John M. Ellis. He was a son of New Hampshire and a graduate of Dartmouth and Andover. He spent six weeks on the journey to Illinois and arrived there in 1825. He first preached to the church in Kaskaskia, the old French capital, which the "apostolical Giddings" had organized in 1821 with one ruling elder. When in the theological seminary at Andover, Mr. Ellis had been strongly im-

pressed with the necessity of securing in the great West the establishment of moral principles and educational agencies. He foresaw the immense power this vast region would exercise in the future over the destinies of the country, and determined to do what he could to make it the source of good and not of evil and destructive influences. He aided in the building of many churches in Illinois, and served in the home mission ranks. But he emphasized the need of higher education to provide a trained ministry and wise leaders of the people. Besides helping to found Wabash and Marshall Colleges and other institutions of learning, to him belongs the chief credit of building up Illinois College at Jacksonville. From Evarts Cornelius he had received the charge at his ordination in Boston, "to build up an institution which should bless the West for all time." In 1828 he bought eighty acres of land at Jacksonville for a seminary and took up his residence there. A letter which he wrote describing the project led to the formation of the "Illinois Association" in Yale College, the members of which pledged themselves to go to that State and aid in establishing the college. This was the fifth missionary band to go from Yale to the West, to be followed, fourteen years later, by the Iowa Band. The seven young men who, in the outset, gave themselves to this work were: Theron Baldwin, Julian M. Sturtevant, Mason Grosvenor, John F. Brooks, Elisha Jenney, William Kirby, and Asa Turner. Later were added the names of William Carter, Albert Hale, Flavel Bascom, Romulus Barnes, and Lucien Farnham, making the apostolic number of twelve in this missionary cohort. Being members of different classes they came to Illinois at intervals from 1829 to 1833, one only, Mason Grosvenor, having been prevented from coming by ill health.

Meanwhile, Aratus Kent, the missionary bishop of Northwestern Illinois, came in 1829 to Galena. Thomas Lippincott, in the same year, graduated into the ministry from the elder's office in the Edwardsville Church. His first child became the wife of Winthrop S. Gilman, of New York City.

His name recalls the struggle against slavery in which Mr. Lippincott took an active and influential part. The effort to open the fair plains of Illinois to this

blighting system by constitutional provision dates back to 1820, when the Compromise Act was passed. This admitted Missouri as a slave State. Thereupon, immigration from the South turned toward that State, while Northern settlers stopped on the eastern side of the Mississippi. Sectional strife resulted between the two elements in Illinois. Mr. Lippincott was a forcible writer, and at one time edited the Edwardsville *Spectator*. To the influence of this paper it was largely owing that slavery was not engrafted upon the State Constitution. The contest, from 1822 till its decision in 1824, under the notable administration of Governor Coles, was one of the severest ever known in Illinois. By a slender majority the young Commonwealth was saved from the incubus. Some of the ministers and church members who had come from the South naturally sympathized with the peculiar institution; yet many immigrants from that section had come northward expressly to escape its influences. These joined hands with the Northern opponents of the system. Most of the ministers took a decided stand against it. "The old preachers preached against a convention and slavery." Churches and school-houses rang with their loud arguments. Had it not been for their determined attitude the history of Illinois would have differed greatly from the record of material, intellectual, and religious progress the State has since made.

The year 1830 may be regarded as the beginning of a new stage in the history of the Commonwealth. The growth of its most valued institutions begins to be apparent to all eyes. The apostles of home missions have toiled and suffered to good purpose. The power of religion is more and more felt in the growing towns and scattered settlements. The advance guard of the Christian army of occupation rejoice in the coming of strong reinforcements from the older States, bearing with them the best fruits and the indispensable agencies of intellectual culture, together with the accompanying and more precious force of genuine Christian character.

The names of the early ministers of the gospel in the State are preserved and commemorated because they were the more prominent leaders in the advancing cause of Christian civilization. But without the faithful self-

denying co-operation of the devoted laity in the new settlements their efforts would have had little permanent effect. The farmers, mechanics, and merchants of those days were obliged to toil unremittingly for the necessities of life, and of their poverty build from the very foundation all institutions for the public weal. A long roll could easily be made of the names of those in the elder-ship or in the rank and file of the laity deserving the highest honor for their labors, sacrifices, gifts, and spiritual services in behalf of church and school and state. Moreover, it should be forever remembered that the wives of the early missionaries and of their fellow-helpers in the laity, labored and endured in the good cause in no less degree. Many of them were women of high culture, accustomed to the amenities and luxuries of refined society at the East. The heroism those lovely and sensitive women displayed in meeting the rude exigencies of frontier life cannot be fully appreciated by those who have entered into the rich fruitage of their self-devotion. They gave their lives in a daily sacrifice for Christ's sake to rescue the wandering, establish the Church in the wilderness, educate the sons and daughters of the new communities, and save the young commonwealth from an evil destiny. All honor to the Christian wives, mothers, and teachers who, in the early days of the history of this great State, were the saving salt of society! They made the Christian homes of Illinois the life-source of all that is best in its history.

PROGRESS AND PROSPECTS IN CALIFORNIA.

REV. H. C. MINTON, D. D.

[At the meeting of the Synod of California, in October last, an address was delivered by Professor H. C. Minton, D. D., from which we are permitted to give our readers such portions as we are able to find room for. Rich as these extracts are in thought and vivid in expression, they are fair specimens of the eloquence of the whole address.—ED.]

California is peculiar; the conditions that gave it birth are unparalleled. It leaped from non-existence into statehood; 1849 closed the prehistoric past, and 1850 opened California's career. Thousands of miles, covering the Sierras, the Rockies and the prairies, separated the new Eldorado from "the States." Geography isolated the Pacific coast from civilization. The mad excite-

ment following Marshall's sudden discovery of gold ushered in a condition of society strange to narrative. Shiploads of gold hunters focused at the Golden Gate, and without wharfs or streets, without city or society, the enterprising and adventurous from every corner of the globe dumped themselves upon the sand heaps by the forlorn village of Yerba Buenna.

Prof. Josiah Royce, in his little book on California, in the American Commonwealth series, says that the early history of American California is not for sentimentalists or children, and intimates that the manly wickedness of those days needed only the proper conditions to become manly godliness and virtue. The romantic, the heroic, the altruistic had its place in those conditions. Christianity as linked with established institutions and venerated traditions was an impossibility. You cannot transplant New England churches with two hundred years of history in them to virgin soil and expect a new crop of fruitage at once.

The tendency is to level down rather than to level up. The restraints of a Christian public sentiment are thrown off, and what John Fiske calls "the lingering tiger and ape in us all" is tempted to come out and snap and snarl. Profanity becomes the vernacular; the pistol is the weapon of bravery and the badge of the gentleman. Human life is cheapened and the interests of society are held at the minimum.

Such were the early religious conditions of California, and yet there is an earlier chapter that has left its impress upon the subsequent history. Long before this Franciscan and Dominican monks had made their way from Rome by way of Mexico to the sleeping land of gold. These busy emissaries of the Vatican, with a sagacity scarcely less than prophetic, established missions up and down the coast, preempting these shores from Yerba Buenna to San Diego. Every saint in the Christian calendar has a place in the geography to-day, so that there is truth as well as wit in Mr. Taylor's remark that "in California all the towns are saints and all the people sinners." Europe, Asia and Africa all had their representatives in this conglomerate social mass. Every Christian creed, and many an unchristian creed, were held among the people. The California of 1849 was the father of the California of 1895.

California is the only State in the Union

that has no Sunday law. I believe it is the only State that taxes church property. The wine-producing industries of this State give peculiar conditions and difficulties to the temperance problems. California has no Bible in its public schools.

There are 366,000 foreign-born residents of the various nationalities in California. These, with their children, constitute nearly half of the population. They are largely unreached, and yet they are an important element in our California population.

Out of an entire 1,200,000 less than one-fourth are members of any church. There is solid food for reflection in the fact that out of every 100 people in California about one-sixth of a man, woman or child is a member of the Presbyterian Church. To every Presbyterian church member in the State there are seven and one-half Roman Catholics, two Methodists, one-half a Baptist, one-half a Congregationalist, one-half an Episcopalian, one-quarter of a Unitarian and one-sixteenth of a Universalist.

Such, in brief, are the materials and the conditions with which our work must be done.

Protestant California wants genuine religion or it wants none. California has seen too much genuine gold to be tricked by counterfeit. Religiously, the people of this state are for the most part either conservative or they are nothing. They are mostly nothing. Liberalism has not interest enough in religion to take the trouble to organize itself into a church and to pay the expenses of keeping it up. To be sure, there is a vast deal of piety toward God and charity toward man that does not show in tables of statistics, and California has a large share of *that* kind of religion. The good old Presbyterian Church that stands for truth, for the word of God and for the salvation of men from sin, through the atonement of a crucified Christ, is not by its conservatism unfitted for successful work in California.

Another fact that is obvious is that Christian work in this state must have special reference to the peculiar conditions that exist. There are three institutions that God has ordained that need recognition and direction on the part of the good people of California—the home, the school and the church.

California is not preëminently a region of homes. An open-air climate breaks up the fireside circle. The marriage tie is too often a rope of sand, and when a divorce decree

frees the parents from each other, it turns the children over to the tender mercies of the devil. Children without a home grow up aimless wanderers on the face of the earth. Better a lowly cabin home than the most gorgeous suite of rooms at the Palace or the Vendome. Any home is better than none. No society stands on a higher level than its homes. The mother is the first teacher, the first preacher, the first theological professor.

Has Scotland for ages stood for truth and liberty and success among men? Scotland has for ages learned the Psalms and the Gospels at a saintly father's side and on a praying mother's knee. Has New England led the van of American thought and life up to this day? Puritan household instruction in the word of God has made the New England of the present.

We must save our children while we can, and place about them the safeguards of an intelligent and reverent faith in the truths of God's word, or the Christian home is gone, Christian society disintegrates, and the dear old Presbyterian Church may as well go out of business.

Our schools are superb. I know too much of their excellence to insinuate the contrary. But they studiously ignore religion. A generation untaught in the word of God is trained to turn its back upon the Church of Christ. I solemnly believe that the day will come when the people of this state will wake up to see that a disastrous mistake has been made in the policy of its schools of low grade and high grade. Any instruction that ignores the religious element in human ideas of duty produces half-made citizens and half-made men. Any college that teaches a philosophy or science that mentions the name of Christ only in a faint whisper, if at all, is injecting blood poison into the veins of the body politic.

If the home life is feeble among us, if the school system is aiming at other objects, then so much the louder is the call for the Church. God has ordained nothing to take the place of his beloved Son's beloved bride. No man can estimate the influence for good that these churches have exerted in the past. California is the last place on earth for the croaking pessimist. God hath not forgotten California.

I believe that our Presbyterian Church has a peculiar fitness, and, therefore, a peculiar call for this work. We have the

best system of church government known to Christendom. We are many members, but one body. This very meeting of Synod is an object lesson of the organized unity of the Presbyterian Church. We *believe something*, and California will not tolerate a church that fails in that. We are as narrow as the Word of God; we are as broad as the love of Christ. Mr. Moody lately said that if he wanted to raise \$100,000 for any Christian work, he would expect to get \$80,000 of it from Presbyterians. Let us not give less to outside work, but more to our own. Let us not forget our history, our dignity, our standing, our mission, and our work. Our Church, strong for the truth, clear in its faith, has, by the favor of God, the very elements which fit it best to meet the needs of the Pacific coast.

All Christian work in California is home mission work. Every time I meet my class in theology I am doing missionary work that will tell in future time. We have a magnificent land that God has beautified and handed over to us, in trust, as our own. The diversified resources of California are the perpetual marvel of the world. Our mountains clothed in timber and granite, rich in gold and silver lining; our valleys waiting to be tickled with the plow; our orchards laden with their luscious fruits; our hills with their thousands of peacefully grazing flocks and herds; our towns and villages that have sprung up on every side; and our great populous cities—all these call us to renewed zeal in the work of evangelizing California. This coast has had no Plymouth Rock. No *Mayflower* ever sailed in at the Golden Gate. Our Commonwealth was never rocked in a cradle of Christian faith and prayer. The Gospel has not come too late if to-day it call men back to God. This *must* be done.

To-day California is changed, and fast changing. One of its leading business men lately said: "Business men are finding, to their sorrow, that come-easy-go-easy methods of business will no longer work. Close figuring to the cent is necessary now. Successful business men are recognizing the fact that their business must be carried on on the same careful and conservative principles as in the older cities."

There is a lesson in these words for home mission work in California. Christian work on this coast must employ the same methods and expect the same results as anywhere else.

THEN AND NOW.

Rev. Samuel Parker, the forerunner of Dr. Whitman, on his way to the Northwest in 1835, made this entry in his journal as he crossed over to what is now Kansas: "Rode twenty-six miles to Cantonment, Leavenworth, on the west side of the Missouri river, nearly 20 miles out of the United States." This point is now 50 miles east of the centre of the United States.

Another entry in his journal, a few days later, gives as striking an illustration of the rapid growth of our country. On Monday, May 18, he camped on the spot where the city of St. Joseph now stands and made the following entry: "At this place Mr. Rube-doux has a trading post, and an uncommonly fine farming establishment on the Missouri river. His buildings are on a small elevation of land, having a delightful prospect in front of more than a thousand acres of open bottom land lying along down the river, and hills on the north and east partially covered with woods. The herds of cattle and other domestic animals have as wide a range as they choose. The Indians here have a new mode of disposing of their dead. A scaffold is raised about eight feet high, upon which the dead are placed in rude coffins overspread with skins."

HOME MISSIONS IN TEXAS.

The able report of the Committee on Home Missions presented to the Synod of Texas by the Chairman, Rev. Dr. Warner B. Riggs, of Dallas, gives such a vivid picture of the work in that State and contains so much wisdom in its suggestions that we give a large part of it to our readers:

Since our last meeting two home missionaries have entered into rest: the saintly and revered Pierson and the young and winning Armstrong. A number of ministers have removed to other States. Nearly all these losses have been in the Presbytery of North Texas. Throughout the year the Presbytery of North Texas has suffered from lack of ministers. By the last report, this Presbytery showed a slight loss in communicants, while the other Presbyteries showed unusual gain. Destitution of pastors and lack of growth are cause and effect. An examination of our history for two decades emphasizes the lesson. Not only decay, but extinction has come to churches through failure to keep them supplied with the preaching of the gospel. The immediate and urgent duty is the supply of our vacant churches. It is a question of life or death for them. "Pray ye therefore the Lord of the harvest that he would send forth laborers into

his harvest." Let the welfare of these churches lie upon your hearts, and if it is possible for you to do ought to bring a shepherd and flock together, "now therefore perform the doing of it."

Here we are confronted with financial difficulty. Usually it requires considerable outlay of money for a minister to visit a vacant church. Perhaps neither he nor the church is willing to contract an alliance until some acquaintance. No one is authorized to foretell what the Board of Home Missions will do, and hence another element of uncertainty. On the other hand prompt action is often necessary; perhaps a man must be engaged at once, if at all. The securing of ministers for vacant home missionary churches is greatly hampered by these circumstances. Your committee sees no way to overcome all the difficulties, but it offers the following as a partial solution: Whenever a missionary church becomes vacant let the Chairman of the Presbyterian Home Mission Committee visit the church, or send a letter and invite the adoption of a plan like the following: The church to continue its payments toward a pastor's salary in as large measure as possible. Let the monthly stipends be sent to the Treasurer of the Presbytery, to be used on the order of the Chairman of the Home Mission Committee in securing a pastor for that church, or if not so used to be returned to the church when a pastor is secured. The Chairman could perhaps thus assure a candidate of his expenses, and many a man would come and look at a field if his expenses could be met; or (perhaps better), the Chairman could contract with the candidate for a month's service, whether he stayed longer or not, whatever the action of the Board upon an application. In the alternative case, the advantage to a church of having some money in its treasury at the beginning of a pastorate is evident.

Fifteen of the twenty-two churches of the Presbytery of Austin contributed to Home Missions, nine of the fourteen in the Presbytery of North Texas, and thirteen of the fifteen in the Presbytery of Trinity. The churches of Austin, Madison Square, Fort Davis and Gainesville, contributed more than \$1 per communicant; the thirty-seven communicants of the Kerrville Church gave \$36; and Albany gave nearly \$2 per communicant. Honor is due to these churches, and no less to those which have relieved the Board by the assumption of a large part or the whole of their own support.

We must push our work for Christ and his Church with zeal and energy, but "*let nothing be done through strife or vain-glory.*" We are ever to remember that the *spirit* of our work is all-important. The favor of man ultimately and the blessing of God at all times depend upon our having the mind that was in Christ.

Often one missionary has two preaching places, in different directions from his home, each some five to fifteen miles distant. He preaches at home in the morning of each Sabbath, and at each of the other places on alternate Sabbath afternoons or evenings. The more scattered the people, and the more infrequent the visits of ministers, the greater the need, and the heartier the welcome. These communities centre in the town in which the minister lives. His parishioners can call upon him when they go in to trade. They can summon him for wedding or funeral. He is able to be a pastor to all the intervening homes, and thus obey

the command to pass none by. These rural services may be held in a dwelling or schoolhouse, or, in the summer, in a grove. If the minister has a horse, there is no cost for travel; if he has no horse, many such communities furnish one for his use.

It is painfully apparent that our churches in Texas are as a rule too far apart to support one another. A small church will flourish on one good preaching service each Sabbath, and the sermon can be better when only one has to be prepared. For an outstation two services a month will do very well, with a protracted meeting at each place once a year. Moreover a Sabbath-school is generally maintained at each place. We believe that the success in the past and at present of the work just outlined justifies this plan.

We trust it will not be invidious to compare our growth with that of Kansas. In 1877, our churches in that State had 7539 members; now they have 25,448; the growth is nearly 340 per cent. Our growth meantime has been more than 450 per cent. A certain Presbytery in New York happens this year to have precisely as many members as our Synod; in 1877, it had more than three times as many. Brethren, God might have sent you where church growth is more rapid than we have found it, but the probability is that if you had gone elsewhere you would have reaped less than here. Have you noticed how some of those great city churches now and then fall in numbers? What trials come to every pastor! Our lot is not so different from others', nor our discouragements so disproportionate. Note that God has added to our churches 1066 members in two years. See what a large proportion were new converts. Observe the *growth* in the numbers added upon confession of faith. While there were more than four times as many in 1895 as in 1877, the ministers reported are exactly twice as many, so that God is making our average ministry twice as fruitful in soul saving. With full hearts we thank Him. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

The exhortation is urgent from this exhibit and from the facts of the year that we be more diligent and single-minded in winning men to Christ. Let us sow the good seed more bountifully. This committee acknowledges the efficient services of our Superintendent of Home Missions in protracted meetings. We wish that such meetings could be multiplied, and that our ministers generally could be enlisted in them. Let this be a year of revival effort, and let the stated ministrations of our pulpits be thoroughly evangelistic, never losing sight of sound doctrine. What has been accomplished has been by the preaching of Christ crucified. The weapons of our warfare have not been carnal. In the year before us let us strive for success in the same appointed way. Nothing must divert us from the use of the most effective instrumentality, nor must we be distracted by a multitude of concerns from fulfilling our great commission. Let our eyes be unto him who has blessed. Every member of this Synod who lives near to God helps Home Missions. The more thoroughly we can merge our lives in him, the more genuine will be our prosperity. Dollars may fail; the Holy Spirit always succeeds. God baptize us afresh at this meeting!

Concert of Prayer For Church Work at Home.

JANUARY.	The New West.
FEBRUARY.	The Indians.
MARCH.	The Older States.
APRIL.	The Cities.
MAY.	The Mormons.
JUNE.	Our Missionaries.
JULY.	Results of the Year.
AUGUST.	Romanists and Foreigners.
SEPTEMBER.	The Outlook.
OCTOBER.	The Treasury.
NOVEMBER.	The Mexicans.
DECEMBER.	The South.

THE INDIANS.

Our work among the Indians is largely educational. Instead of extending our missions among this needy and neglected race we have been compelled to retrench. The number of our schools has been reduced to eighteen.

We have now but eight boarding schools. Five of these are in the Indian Territory with a prosperous church in connection with each. They are situated at Tahlequah, Dwight, Anadarko, Nuyaka, and Muskogee. The school at Muskogee has been advanced to the grade of a college and bears the name of our late lamented Secretary, Henry Kendall.

One of our largest and best boarding schools is near Tuscon, Arizona, for the Pimas and Papagoes, among whom we have at Sacoton a church of 151 members. One is at Zuni, New Mexico, without an organized church, and one of the most interesting and useful at Goodwill, South Dakota, with a growing church.

Of the ten day schools three are in Indian Territory, at Elm Springs, Park Hill, and Tulsa, each with a church and stated preaching. One is at Laguna Pueblo, New Mexico, where we have a church. One is among the Sioux at Porcupine, South Dakota, with a church. One is at Pelican Lake, Minnesota; one at Tama, Iowa, for the Sac and Fox tribe; two are in Idaho. Deservedly famous are the schools of Lapwai and Mt. Idaho, among the Nez Perces, with two flourishing churches. The tenth is under the charge of an evangelist at Ignaces, Colorado.

There are many prosperous churches in places where mission schools are no longer maintained by our Board.

The Dakota Presbytery, belonging to the Synod of South Dakota, is composed exclusively of Indian churches and their pastors. The twenty-one churches of this Presbytery have 1294 communicants and own church property of the value of \$14,000. Their benevolent contributions during the past year amounted to \$1379. They raised for congregational expenses, \$1956; assessment, \$138; miscellaneous, \$379.

The churches in the Indian Territory are not organized into a separate Presbytery. Their aggregate Indian membership is 2300.

The two churches among the Nez Perces at Kamiah, Idaho, have, respectively, 134 and 137 members. There are three churches among the Puyallups, near Tacoma, Washington, with an aggregate membership of 126. Then we have in Western New York four churches with 231 members. Counting about 800 members in our six native churches in Alaska, the total number of Indian communicants in the Presbyterian Church is 5184.

The Indians are capable of receiving instruction and susceptible to religious impression. As large a per cent. of Indians as of white people profit by the instruction of religious teachers; but, alas! there are scores of Indian communities into which no evangelical missionary has ever entered, that are, to an alarming extent, under the influence of vicious whites. Here is a large and fertile field, easy of tillage. May the Lord of the harvest send forth more laborers into his vineyard.

The conditions under which our Dakota Indian churches labor are clearly set forth by the Rev. John P. Williamson, our General Missionary among them. He says:

The Indians of Dakota Presbytery are agriculturists; at least, that is what our Government is seeking to make of them; and if we include stock-raising, it is the only occupation which seems available for them. This year they have gathered about an average crop. This is not a great deal, as the average crop here is small, owing to the want of rain on the plains. When well tended the average crop is about seven bushels of wheat and fifteen of corn to the acre. But the seasons are very irregular. In a wet season there is an occasional yield of three times that amount, and in a dry season, like 1894, the most of the fields yield nothing whatever. It does not require much figuring to show that the average crop pays the farmers very small wages. For this reason there is no enthusiasm in farming.

The average farmer, in the Dakota Presbytery, does not make over \$50 a year from his farm. But they still hunt a little, and earn a little freighting and doing other work, which I think will average \$50 to a family. Then these Indians all receive more or less aid from the Government, which will also amount to about \$50 to a family. This is not all money, but its equivalent. So we have \$150 to support a family, which will average five persons, for a year. Now see how this affects our Church work. Our twenty-one churches average about twenty families to a church. Each family has an income of \$150. And the income of the twenty families which constitute one church, all united, is \$3000. This is \$30 for each person for a year and includes game, rations from the Government, and everything. We come to this church and tell them that it is the duty of a church to support its institutions, and we ask them to give the tithe to the Lord. We want them to become self-supporting and hold out to them the duty and advantages of self-support. And suppose they do contribute the full tenth of all their income to the church, that will be \$300 contributed by one church. This may be divided into two parts, \$150 for church expenses and \$150 for other benevolent objects. The \$150 for church expenses may again be divided, \$100 for support of pastor and \$50 for other expenses. Now let both minister and deacons use the greatest economy, consistent with decency and order, and this \$300 raised by the church will come far short of what is demanded for self-support; we should say that it is not over one-third of the lowest estimate of necessary expenses. Now, as a matter of fact, our churches are raising an average of \$200 each, which is two-thirds of their tithes, if my estimate is correct.

From the above view of the case it is evident that one thing absolutely necessary for the self-support of our churches among the Indians is an improvement in their material prosperity. And this is largely dependent upon the effort our Government is making for their temporal advancement. So we may well pray for "kings and for all in authority; that we may live a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour." And at the same time pray that temporal prosperity may not deaden the grace of liberality.

During the quarter I have superintended the building of a church for the Mayasan congregation (Rev. James W. Lynd). The cost is about \$1200. This building is completed without debt.

I have also superintended the building of a Helper's Home for our Indian missionary, Rev. Joseph Rogers, at Lower Brush Agency, to be used both for residence and meetings until a church can be built. The estimate for this house was \$350. We have only received \$200, and we have only com-

pleted it so far that we could use a part of it. And to do that we had to incur some bills that are not paid, but we hope before long to receive the balance of \$350, which will complete it without debt.

There are Christian Endeavor Societies in all our Indian churches in the Dakotas. These have formed a separate union that held an enthusiastic convention lately.

The Constitution of the Cherokee Nation was adopted in 1839. There were forty-eight members of the Constitutional Convention. Of that number twenty-one signed with their mark; but they had religious convictions and were not afraid to express them.

The preamble is as follows:

We, the people of the Cherokee Nation in National Convention assembled, in order to establish justice, insure tranquility, promote the common welfare, and to secure to ourselves and our posterity the blessings of freedom, acknowledging with humility and gratitude the goodness of the Sovereign Ruler of the Universe in permitting us so to do, and imploring His aid and guidance in its accomplishment, do ordain and establish this Constitution for the government of the Cherokee Nation.

This recognition of God is consistently enforced by Art. vi, Sec. 1, of the same Constitution:

No person who denies the Being of God or a future state of reward and punishment, shall hold any office in the Civil Department in this Nation.

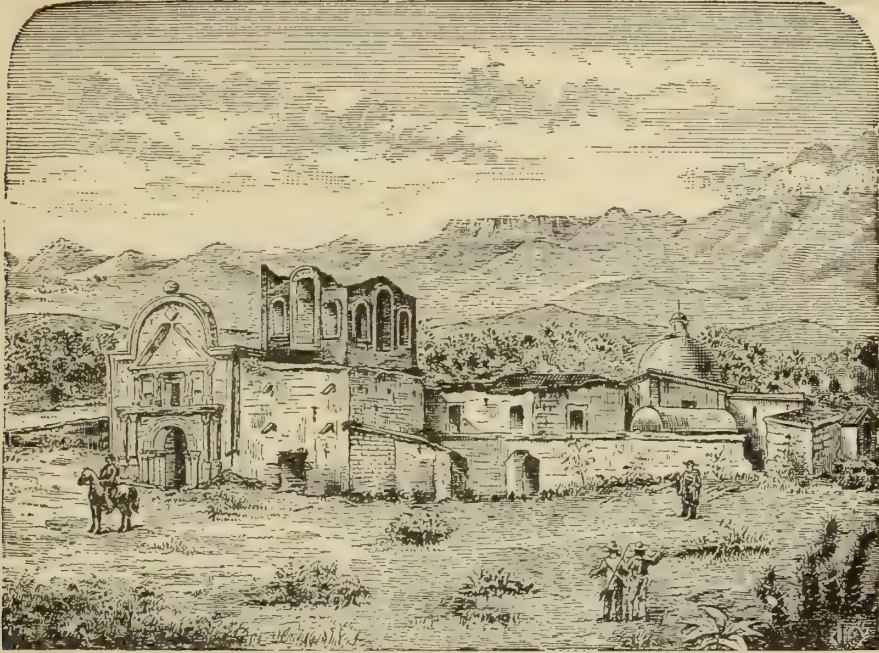
Our total working force in the Synod of Utah consists of six ministers in Boise Presbytery, seven in Kendall, and twenty-six in Utah—thirty-nine in all. In addition there are four mission day schools in Kendall Presbytery, employing six Christian teachers; twenty-two such schools in Utah Presbytery employing fifty-four teachers.

As the result of this work there were added to the churches the past year in the

Boise Presbytery,	27	by letter	and	59	by profession.
Kendall "	20	"	"	54	"
Utah "	87	"	"	104	"

Making in all. . . 134 " " " 217 " "

Or a total membership of 1601, which is a gain of 225 over last year.



OLD MISSION RUINS OF TUMACACORI, ARIZONA, DATE—BEFORE 1700.

Readjustments in the mail arrangements make it necessary for the Board of Home Missions to ask correspondents hereafter to omit *Box and Station* and use only the number, 156 Fifth Avenue.

Letters.

ARIZONA.

REV. E. C. CHAVEZ, *Tucson*:—You will rejoice with me, I know, to hear of the progress of the missionary work in this field. I came to this field October 17, and though I have not been able to visit every church under my charge—for lack of money to pay my expenses—I have baptized twenty-one persons, and of these fifteen have been added to our Church; the rest are little ones. All these people came out from the Romish Church, and several more are coming and receiving the good news of salvation, in their hearts. Our churches all over this field are feeble, and the people very poor.

The other day I went to the mountains, visiting the people in their ranches, some twelve miles from the town, and I was called upon to baptize a child in one of these ranches. When they knew that I was coming all the family came to the door to meet me. As soon as I entered the house the lady said: "Brother, we did not bring the child to town to be baptized last Sunday, because we are so poor that we are not fit to be seen in the streets."

UTAH.

REV. ANDREW C. TODD, *Springville*:—I cannot imagine what the "impending crisis" of Statehood will bring to us. It brings new hopes to the Mormons, and they are doubly exerting themselves to bring back apostates and to prevent their members from straying, and with surprising success. Many rich men who have been open apostates for years, and have paid no tithes, have been rebaptized, settled up their back tithes, and now pose as "good Mormons." If the heavens do not fall soon after Statehood is secured I think there will be a reaction. They, *i. e.*, church rulers, have promised nearly every male Mormon and many female Mormons office when the "Millennial State" comes in. When these bribes fail, as in most cases they must, there will be a storm.

IDAHO.

REV. ALEXANDER ADAIR, *Lapwai*:—I have preached most frequently at Waitsburg and Julietta and Lapwai. I remained at the latter place through the month of August to be present when the Indians were receiving their money from the Government, to aid them, as far as possible, in judiciously disposing of it. These brethren have acquitted themselves with great credit; I can testify with pleasure to their liberality. They have at least contributed fifty cents per member to the debt of your Board.

MISS LOTTIE E. LEONARD, *Montpelier*:—The wanderers are all home again, and really from a

"foreign shore." We have all looked in the faces of dear aged parents, probably for the last time, and turned our faces resolutely toward Mormondom. It has taken nearly the courage of a "Caleb" to do it. We are here, and I think our Mormon brethren think—to stay, since we have begun our tenth year of school, and with just as good an attendance as any previous year. We pray that God's work may go on here and that more souls may be brought into the fold. We realize more, every year, that this is not our work, it is God's, and He is able to remove all obstacles. He has removed them. Pray that this may be a wonderful year of blessing to Montpelier.

INDIAN TERRITORY.

MRS. A. E. W. ROBERTSON, *Muscoogie*:—I had a pleasant experience last summer in a little visit from the widow of one who was the oldest pupil in my school, when a young man. She had come to see if she could not get two of their grandsons into Kendall College. Her husband was a member of the Presbyterian Church, and had been a judge, and a useful man among his people for many years. So he had used to good purpose what he had learned with me, before I began my work among the Creeks. I was pleased to find that their only daughter is the wife of one of our native home missionaries among the Cherokees. So, if that one family were all whom my missionary work has helped, I may feel that my labor has not been "in vain in the Lord."

SOUTH DAKOTA.

REV. JOSHUA LOUGHRAN, *White Lake*:—Our farmers are now confronting the question of "Irrigation or Emigration?" They have about decided on irrigation, but on a new plan. They will unite, purchase their own machinery, supply their farms with water and raise, as some are now doing, good crops of farm and garden produce. But we are now experiencing a failure of crops, and our only hope is in the success of the experiment.

Can our Church in such depressing circumstances do successful work? Allow me to answer by an illustration. Some men, working recently in a very rich mine, had their way blocked by a sudden fall of rock and other material. They labored to extricate themselves, but in vain—they could make no progress. A voice called down to them, "Miners! A large number of men are on the way coming to help you. Hold on, they will soon be here." How their hearts rejoiced. They redoubled their efforts, and by and by they and their helpers were seen singing together songs of deliverance! I trust that this will yet be yours and our experience.

MISS ADA C. PATTERSON, *Goodwill*:—After a restful vacation, returned to the mission August 7. There is no place like dear, old Goodwill.

A Monday in August Miss Baskerville and I visited the "Little Helpers" at Iyakaptapi (Ascension), ten miles from the mission. This society of little girls and boys has raised \$45 during the past year. Our Indian Woman's Society at Goodwill Church has made the past year \$117 aside from the

material purchased. At the annual meeting, yesterday, September 27, for the election of officers for the ensuing year, a large number of our Indian women expressed a desire to do more work the coming year.

NORTH DAKOTA.

REV. JAMES SLOANE CORKEY, *Courtenay*:—A few weeks ago I drove into a district where no minister had ever been. A woman with a grown-up family told me that not one of them had ever heard a sermon. She begged me with tears in her eyes to come some Sabbath and preach for them. I was already supplying three congregations, and so I organized a Sabbath-school and promised to go over some time next summer and preach. There are those poor people to-day waiting until next summer to hear the Gospel preached.

Another woman in that neighborhood told me that her little girl, fourteen years old, was killed last summer. She is breaking her heart because she is afraid her little one is not in heaven. She had taught her to dance (they were dancing the Sabbath evening before the accident), but she never taught her to pray, never taught her about Jesus. Now, when it is too late she is breaking her heart. There was no holy influence around and she had let her light go out.

FLORIDA.

REV. H. KEIGWIN, *Orlando*:—Punta Gorda is the southern terminus of the Plant System of R. R., and has about 800 or 1000 inhabitants; its harbor, accommodating large vessels, is prospectively a place of considerable importance as a port of entry. Our new church there enjoys the honor of being, geographically, the most southern Presbyterian church in the United States.

It is gratifying to report that the work of *Closer Relations between our Northern and Southern Church* is going hopelessly forward. The Joint Committee of our two bodies recently held a harmonious meeting at Ocala and the resolutions on the subject of Coöperation and Comity were unanimously adopted by the (S.) Synod of Florida.

REV. S. T. THOMPSON, *Tarpon Springs*:—One of the young men brought in during the work of Rev. J. M. Evans, sought a most exemplary woman of our church, and asked her to teach him to pray. Never was Tarpon Springs so stirred by any religious services as during our meetings. For the first time in all its history, though many special services had been held, could a congregation of over twenty be gathered. But now our church was well filled, night after and night frequently crowded to overflowing. Several of the twenty-one received were reputed "sinners above others." A most judicious member of our church and one of long standing remarked to me a few days after the meetings closed, "The Presbyterian Church has now a very heavy load to carry." Yet in the six weeks that have elapsed most of even these give much encouragement and good hope that theirs was a thorough work of grace. The whole twenty-one, however, can probably add less to the financial support of the church than has been lost by removals and otherwise.

For some months there was manifest a slow but steady interest in all church work and specially in vital godliness. There was evident need for special evangelistic work. In some way, some unaccountable way, religion became unacceptable to this congregation. By a special providence, however, Rev. J. M. Evans, of Maysville, N. Y., has been engaged for evangelistic services by the Presbytery of St. John's (Southern). The frost made it very difficult for them to meet their engagements with him. I invited him here. He came and was with us nearly three weeks. He was sent of God in very sooth.

Very marked improvements are going on in our beautiful town which will add greatly to its attractions. An earnest attempt will be made to introduce electric light. The prospect is brighter than ever. The disaster of last winter stopped all work on the manse though some progress has been made. It now seems to be quite certain that it will soon be resumed and pushed to completion so that it can be occupied in a year hence at most.

IOWA.

REV. J. H. CARPENTER, D.D., *Clifton Heights, Des Moines*:—I have visited over 300 families. Almost all received me kindly, though several indifferently. Several told me that I was the first minister that had called upon them. I found about one-fourth to be Roman Catholics. Several of these were suspicious of my motives; about one-half of the remainder were indifferent to churches and religion. Some of the children from such families attend Sabbath-school, and several were promised as future scholars. A number of adults promised to attend church. Among the saddest visits was one I paid an old lady, who had raised a large family of children. When I told her my errand, she immediately replied, "I have no use for ministers or churches, I am an agnostic. I believe that the Great Unknown started this world and fitted it up with men and women, but He soon saw it was useless. The women all gave themselves to dress and foolishness, and the men to money and passion, and therefore He gave the government of the world to the lesser and bad deities, and retired Himself, saying it was all a failure." A sad creed indeed as every lineament of her face declared. I found others, however, who seemed glad to see me. The result has been that new faces have appeared in the congregation and we are encouraged. Christians need the baptism of the Holy Spirit, and with prayer and labor, God will I trust open the windows of heaven, pour out the Spirit and convert the needy and perishing.

MISSOURI.

REV. J. C. SEFTON, *Carthage*:—I commenced a series of meetings here in Grace Church, a week ago, and the Lord has wonderfully blessed us. The church awakened, backsliders reclaimed, and sinners won to Jesus. Last night the house was full to overflowing. On Saturday night there were thirty reclaimed backsliders and converts on the platform.

Praise God from whom all blessings flow. How long the meetings will continue I cannot tell; this week at least.

ALASKA.

MISS ANNA MAY SHEETS, *Chileat*:—A week ago a little steamer came into our harbor. To us a steamer is always a welcome sight; but we knew this was one that was not used to traveling on our waters, therefore, it was with some curiosity we waited for them to come ashore. We learned that it was Mr. Crosby, who has been laboring among the Tshimish-ean people for thirty-three years as a missionary, and a party of workers who have been visiting the different missions along the coast, trying to give a word of comfort and cheer to all the missionaries. They are consecrated Christian workers and their stay among us was a great blessing.

Here of late there seems to be a great change in some of our people. I really think they are trying to lead better lives; but there are so many temptations, I know it is very, very hard for them.

A large girl has recently come into the mission. She is married to an Indian doctor who is serving a sentence in prison, and as his time of release is drawing near, she thought she would keep from living with him by entering the mission. The custom of marrying a young girl to an old man, or an old woman to a little boy, is one that causes them much trouble and sorrow. But still they will cling to the old way. A few months ago the chief at Clock-non was drowned. Death by drowning is the most dreaded by the people. They believe that unless the body is found it will turn into some kind of monster; that drowning is caused by having offended some fish. In the case of this chief his body was recovered. His widow, who is quite good-looking and plucky, I infer, is very much opposed to the boy who is selected for her husband. I do not know which side will prevail.

COLORADO.

REV. A. J. RODRIGUEZ, *Ignacio*:—Rev. T. C. Kirkwood and M. D. J. Sanchez came to the agency, June 27, 1895, as the committee appointed by Presbytery, to organize the church. We met in the government school-house, and after an excellent sermon preached by one of the brethren, I followed with another. Five brethren presented letters to be received into the new organization and five presented themselves on profession of faith in the Lord Jesus Christ, and after being examined they were baptized. Two infants were also baptized at the same time. The new organization began with ten members, all Mexicans. We gave to the new church the beautiful name of Emmanuel, *God with us*. After the organization of the church, officers were elected as follows: Elders, A. J. Rodriguez and John Jeantet; Deacon, Vensasado Salazar. At 3 o'clock P.M., the Lord's Supper was celebrated, and at 8 o'clock P.M., another service was held in one of my rooms, at which time we had the pleasure of receiving into the church two converted Indians who, confessing Christ as their Saviour, were baptized. One of them is the chief of the Capotes, his name is Severo, and both of them have given proofs of a Christian life. There are two other Indians who are showing a great deal of interest and who desire to come into the church, and I believe they will join the church at the first opportunity.

APPOINTMENTS.

W. E. Marden, Bethlehem and Voorheesville, N. Y.		E. S. Evans, Parkston, Union Centre and station,	S. D.
G. N. Macdonald, Preble, 1st,	"	L. T. Iobe, Kimball, 1st,	"
G. Le Fevre, Ancram Lead Mines,	"	A. C. McCauley, Bridgewater and Canistota,	"
J. Kamm, Jeffersonville, German,	"	F. H. Grace, Vail, 1st, and stations,	Iowa.
V. Pisek, New York city, Bohemian,	"	H. B. Dye, Sioux City, 4th,	"
H. P. Faust, New York city, Hebrew Christian Mission,	"	D. W. Montgomery, Pastor-at-Large,	Neb.
C. Doench, New York city, 2d German,	"	P. A. Tinkham, Beaver City and Stamford,	"
H. G. Miller, New York city, Mt. Tabor,	"	W. M. Porter, Nelson, 1st,	"
L. T. Cole, Brashear Falls, 1st,	"	W. L. Boyd, Staplehurst,	"
T. H. Peatchell, Plessis,	"	J. Warner, Niobrara, 1st,	"
J. H. Pollock, Rossie, 1st,	"	S. F. Sharpless, Pastor-at-Large,	"
V. Vanek, Baltimore, Bohemian and Moravian,	Md.	W. R. Adams, Osceola, 1st,	"
D. M. Armentrout, Frankford, Blackwater and Ocean View,	Del.	J. D. Kerr, Omaha, Clifton Hill,	"
W. A. Ervin, Wartburg, Kismet and Rockwood,	Tenn.	W. Mooney, Buffalo and Conway, 1st,	Mo.
S. A. Coile, West Knoxville,	"	V. M. King, Lyon county, Westminster,	Kan.
J. H. Hammet, Pikeville,	Ky.	E. J. Brown, Conway Springs and Peotone,	"
J. McDonald, Burkesville,	"	J. M. Gillette, Dodge City, 1st,	"
W. S. Tucker, Columbia,	"	J. C. Haswell, D.D., Larned, 1st,	"
W. C. Clemens, Harlan,	"	A. Axline, Arlington, 1st,	"
W. J. Gerlach, Fayette and Mt. Salem,	Ohio.	H. M. Shockley, Cawker City, 1st, and Glen Elder,	"
L. J. Eymer, Akron, 1st, and Columbia,	Mich.	J. W. Talbot, Culver,	"
W. Maclean, Crosswell, 1st,	"	E. Hamilton, Chickasha, Rush Springs and stations,	I. T.
W. W. Cole, Bridgehampton and Deckerville,	"	J. C. Calnon, Kingfisher and Wandell,	O. T.
T. W. Monteith, Martin, 1st,	"	W. T. King, Shawnee, Rock Creek and stations,	"
A. D. Grigsby, Hastings and station,	"	J. A. B. Oglevee, Perry, 1st,	"
J. Swindt, Sebawa and Sunfield,	"	T. S. Day, Pearsall, Cibola and Dilley,	Tex.
H. A. Mosser, Grayling, 1st,	"	J. G. Smith, Canadian, 1st, Mobeetie and Miamie,	"
W. D. Thomas, Ph.D., Pastor-at-Large,	Wis.	D. H. Dodson, Leonard,	"
T. K. Fisher, Ashland, Bethel and Odanah,	"	R. M. Craig, Santa Fé, 1st,	N. M.
J. T. Ford, Greenwood and stations,	"	S. W. Curtis, Las Vegas and stations,	"
T. C. Hill, Neillsville, Shortville and station,	"	W. McReady, Newcastle,	Wyo.
J. W. Robb, Belleville and Verona,	"	W. Mayo, Rocky Ford, 1st,	Col.
C. A. Adams, Packwaukee, Buffalo and Montello,	"	G. Lamb, Montpelier,	Idaho.
J. Wilson, Hazlewood, Park and Highland of Duluth,	Minn.	G. L. Deffenbaugh, Cœur d'Alene and Post Falls,	"
J. R. Jones, Balaton, 1st, and Sodus,	"	E. A. Walker, Davenport and Larene,	Wash.
J. S. Surbeck, Holland, 1st, and Woodstock,	"	H. Lamont, Vancouver, Memorial,	"
R. Tweed, Union of Morgan, Eden and stations,	"	L. D. Wells, Montesano and Wynooche,	"
G. West, Red Lake Falls, 1st,	"	J. C. Templeton, Enterprise, Joseph and Prairie Creek,	Oreg.
W. J. Mitchell, Jordan and Belle Plaine,	"	J. R. N. Bell, Baker City, 1st,	"
C. C. B. Duncan, St. Paul, Park and South St. Paul,	"	C. R. Shields, Presbyterian Missionary,	"
K. Tietema, Greenleafston and stations (Holland),	"	E. W. St. Pierre, Portland, St. John's,	"
H. W. Harbaugh, Devil's Lake and New Hope,	N. D.	T. Brouillette, Gervais, Fairfield and Woodburn,	"
W. J. Oldfield, Walhalla, Beaulieu and McLean,	"	J. H. Cornwall, Lebanon, 1st,	"
S. Millett, Pierpont and Andover,	S. D.	W. M. Robinson, Octorara, Pleasant Grove, Marion and station,	"
W. S. Peterson, Lead, 1st, Englewood and Terraville,	"	W. Gay, Lafayette, Newburg and Whiteson,	"
A. M. Work, White, 1st,	"	G. H. Whiteman, Dallas, 1st,	"
E. Brown, Wolsey, Earlville, Wessington and station,	"	J. E. Snyder, Brownsville, 1st, and Crawfordsville,	"
E. L. Dresser, Flandreau, 2d, and House of Hope,	"	W. Donald, Carpenteria, 1st,	Cal.
		J. N. Elliott, El Monte, 1st,	"
		J. M. Newell, Los Angeles, Bethesda,	"
		S. H. S. Gallaudet, Monrovia and stations,	"
		O. F. Wisner, Santa Monica, 1st,	"
		E. E. Clark, Prospect Hill,	"
		F. Rhoda, Valona,	"
		J. A. Mitchell, Milpitas,	"

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1 TO DECEMBER 31, 1894 AND 1895.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1894	\$82,178 64	\$72,614 94	\$11,091 05	\$7,137 61	\$86,963 69	\$29,115 26	\$289,101 19
1895	94,498 54	75,467 41	10,118 88	12,739 04	118,866 93	*106,374 39	418,065 19
Gain	\$12,319 90	\$2,852 47		\$5,601 43	\$31,903 24	\$77,259 13	\$128,964 00
Loss			\$972 17				

* \$48,061.89 of this Reunion Fund.

FINANCES, JANUARY 1, 1896.

Appropriations made to January 1, 1896.....	\$912,514 22
Deficit of April 30, 1895.....	174,770 54
Total needed for year	\$1,087,284 76
Received from all sources to January 1, 1896.....	418,065 19
Amount to be received before April 30, 1896, to meet all obligations.....	\$669,219 57
Received last year, January 1, 1895, to April 30, 1895.....	576,608 18
Increase needed before the end of the year.....	\$92,611 39

NOTES.

There has been a renaissance lately in the newspaper press of that indiscriminate abuse of the missionary enterprise which was once heaped upon William Carey and his friends, but which would seem, in the light of the available evidence, to be now a mark rather of a bad spirit than of a weak mind. The *New York Evening Post* especially has been wasting much space in pointing out, with some tiresomeness of assumption, the failure of modern missions and the trouble which the missionary work is causing the governments of the earth through the annoying presence of missionaries, in China and Turkey especially. Another New York paper put in print a letter from Hiram S. Maxim, the inventor of the deadly Maxim gun, taking the ground that missionary work was a violation of the Golden Rule. It certainly goes hard with the market for Maxim guns. It spoils that beyond a question, but he who enunciated the Golden Rule knew what he was about when he initiated also the missionary enterprise. Criticism of the unevangelical press has been promptly met,

however, by such papers as the *Boston Journal*, which quotes editorially the opinion of Rear Admiral George E. Belknap: "Scoffers and sceptics and other flippant and thoughtless people will tell you that the missions are failures, that nothing substantial has been accomplished in the efforts to Christianize the people of the Orient and of other countries. To such unbelievers the ceaseless progression of change in the conditions and aspects of the material universe goes on under their very eyes without note of heed or instruction. Bent on their own aims and pleasures, all else in life is a blank to them.

"The chances are, indeed, that at the very moment they are decrying the work of the missions they are reaping benefit and advantage in their business affairs from the work done by the missionaries, and the varied information gained by them in their close contact with the peoples among whom they have labored. I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant or any other person from Emperors, Viceroys, Governors, Judges, counselors, Generals, Ministers, Admirals, mer-

chants and others down to the lowest coolies in China and Japan, Siam and Korea, who, in their association or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievements of the American missionaries."

Colonel John A. Cockerill, who at least has no blind prejudice in favor of the missionary work, writes from Korea to the *New York Herald*: "I have met a number of earnest, active men, such as Dr. H. G. Underwood, the Rev. G. H. Jones, the Rev. W. B. Scranton, the Rev. D. L. Gifford and Dr. C. C. Vinton, all of whom are cheerful, self-denying agents, and are doing good work. They are uncomplaining men, not one of whom can be envied for the task he has assumed. I am really proud of the work which my countrymen are doing here, and I hope that they will be encouraged and upheld. I speak simply from what I have seen and heard.

"I cannot close my brief report of missionary work being done here without a mention of the heroic service rendered in the hospitals during the late cholera epidemic by Miss Arbuckle, Miss Whitney and Miss Jacobson, all connected with our missions here. These noble, self-sacrificing women served as nurses in the chief hospital for nearly six weeks. They were among the wretched, unclean sufferers from the beginning to the end of the scourge. Their lives were hourly exposed. In addition to their hospital duties they went through the foul and repulsive city, seeking out the stricken and carrying them medicines. Their praises are sung by the little foreign community here; but how little the world will ever know of the risk they ran, of the noble example they furnished, of the good they did! Will the good people at home not remember these brave and noble women?"

One of the favorite contentions of certain secular newspapers has been that the missionary surrenders his political rights in entering a foreign country as a preacher of the gospel: the rum trader can claim protection, dealers in opium have a perfect right to force a war in their defense for the enlargement of their market, but a clean-livered, peaceful Christian man, bent only on doing good, must be treated as an intruder

and outcast, a man without rights and without a country. This is outrageous doctrine. At the same time, however, the missionary has no desire to lean upon the arm of flesh. His work is a moral work: he deprecates the introduction of other motives. He has counted the cost before entering upon the work, and would rather promote it by his death than retard it by appealing to his home government for protection and life. The heroic spirit which marks most of his class finds expression in a statement of their political status drawn up several years ago by the founders of the "Sudan Mission" of the Church Missionary Society: "As the missionaries enter the Muslim states, under the necessity of violating the law of Islam, which forbids any one to endeavor to turn Muslims to Christ, they could not, under any circumstances, ask for British intervention to extricate them from the dangers which they thus call down upon themselves. But also for the sake of the natives, who have to be urged to brave the wrath of man for Christ's sake, it is necessary that the missionaries should themselves take the lead in facing these dangers, and should in every possible way make it clear to all that they do not desire to shelter themselves, as British subjects, from the liabilities and perils which would attach to Christian converts from Mohammedanism in the Sudan. They will, therefore, voluntarily lay aside all claim to protection as British subjects and place themselves, while outside British territory, under the authority of the native rulers."

Competent observers of the trend of Hindu thought have no hesitancy in declaring that it is bearing in the same direction as the higher thought of the English-speaking world—toward Christ. His Divinity is now openly acknowledged by orthodox Hindu journals, one of which went recently to the extent of asserting that the Chaitanya and Jesus Christ had been the only two full Incarnations, while even Krishna was to be considered but a partial incarnation. Many Bengali pundits are coming to see that in Christ, and Christ only, are all worthy ideals realized. The movement toward Christ may come slowly, but come it will: every missionary is daily seeing evidences of it.

"A few years ago," writes one, "I made friends with a Paramhansa, one of those frightfully religious persons who go

without clothes. This man was well read in Sanskrit, and he had studied the Christian Scriptures besides. He had written the lives of twelve Paramhansas in Sanskrit verse, including himself and Jesus Christ among the number. Daily men and women came to worship this man with flowers, fruits and other offerings, and they earned sanctity by eating his leavings. When he came to know that I was a Christian, he at once began behaving with me as if I were a being from some higher sphere, and he persisted in making me eat and drink first, and then eating the leavings himself."

Confucianism, Taoism and Buddhism have each contributed a share toward the preparation of China for Christ. Confucianism has preserved and emphasized the great idea of a Supreme Ruler, and bears witness also to the truth of immortality in its inculcation of the duty of worshipping the spirits of the dead. Taoism, while it corrupted the idea of God, with its materialistic conceptions, popularized the idea of immortality, although its teaching that immortality could be the heritage of only the few, prepared the way for Buddhism, which offered salvation to all. Though Southern Buddhism was pessimistic and looked forward to a nirvana of nothingness, Northern Buddhism had a heaven presided over by a goddess of mercy; both conceptions borrowed, perhaps, as President Martin suggests, from Christianity. However obscured, there are truths here which prepare the way in the view of those who sympathize with Isaac Watts'

"Seize upon truth where'er 'tis found,
Among your friends, among your foes,
On Christian or on heathen ground,
The flower's divine where'er it grows;
Neglect the prickles, and assume the rose."

Confucianism, Taoism and Buddhism have prepared a way for Christianity by their defects. The Confucian god is remote, detached, uninterested. The Taoist god unsympathetic, materialistic. The Buddhist god only a deified man and helpless to aid. Christianity offers the incarnate God, present to aid, "closer than breathing, nearer than hands and feet," spirit and light, full of friendliness and love, the Saviour, the Father, the Life of man.

The war with Japan has had the inevitable result of firing the Chinese with a desire

to possess what they clearly see is the secret of Japanese power. A large number of letters have been received from missionaries in China, all speaking of the great desire of the literati in many quarters to learn English and Western civilization. It is proposed to establish a university at Tientsin under the presidency of Mr. Tenney, who has been the teacher of Li Hung Chang's sons. Most of the instructors will be Chinese who have received an English education. Part of the plan is to send the graduates of highest rank abroad for post-graduate study, and to establish many preparatory schools in different parts of the country.

The need of such a movement as this is manifest to all acquainted with the entire absence of true education in China. Chinese scholarship has been simply a knowledge of the Chinese classics, which have not contained a satisfactory ethical system, and which have been so taught as to cultivate only the memory and not the thinking faculties of the pupil. The whole effect has been to raise up a self-sufficient, proud and superstitious body of men, wholly uneducated in any true sense, and taught to look to a golden age in the past, imitation of which is the height of all attainment. This travesty of education will no longer be adequate. The Japanese war has satisfied Chinamen of that. As Dr. Ashmore, of Swatow, says: "They have despised the solid, useful and practical learning of the West, and have loved to burrow like worms in the mere wrappers of knowledge. They have honored maxims and apothegms and proverbs and pellets of ancient lore. In this emergency, when the Dynasty looked around for capable helpers, the literary class were in abject and pitiable helplessness. There were myriads of them, but not available and practical common sense enough in the whole of them to 'save the city.' Henceforth the education of China must change. Mere book-worms and literary dilettantes must make room for practical men of affairs. A blessing beyond estimate to China it will be."

The question of the attitude of our Government toward the residence of missionaries in other parts of China than at the treaty ports has been clearly settled. Mr. Denby, the United States Minister at Peking, has issued a letter of instructions to the United States Consuls in China, stating practically

that the Secretary of State has instructed him to claim for American citizens, under the "most favored nation clause," all the rights belonging to French subjects under the "Berthemy Convention," the most favorable of the China-France treaties in many regards. The language of the United States treaties has been silent as to the rights of residence and the acquisition of property outside of the treaty ports.

In the twelfth article of the British treaty of 1858 occur the words: "British subjects, whether at the ports or at other places, desiring to build," etc., "in which every port and every other place." In one of the texts of the French treaty of 1858 is the statement: "It is permitted to French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure." It has been charged that this clause did not regularly belong to the treaty, but sufficient proof for this assertion has not yet been given. On the contrary, "the Chinese Government has in no case denied the authenticity or validity of this clause, but has only applied its own interpretation." Indeed, in the Book of Precedents the Chinese Government has distinctly acknowledged the validity of this clause.

According to the Berthemy Convention, moreover, French missionaries were to be allowed to take deeds for land and property in the name of the Catholic Church or of the Mission. The privileges of interior residence have practically been claimed for our own missionaries long ago, but the privileges accorded by the Berthemy Convention are of great value, and these the United States Government has now instructed its Ministers and Consuls in China to secure.

In Madagascar events are developing very rapidly. Recent authentic letters indicate that the French are intent not merely upon establishing a protectorate, but upon an entire subjection of Madagascar to the imperial domain of France. The Queen in that event will be a mere figurehead, and the Malagasy Government an empty show. If the tactics which have been observed in Tahiti and on the Ogowe are repeated in Madagascar it would look as if the London Missionary Society must withdraw. The English language so far as used must give place to the French, and French influence brought to a thorough domination.

The grand missionary history of Madagascar will pass under an eclipse. Protestant missions would be still tolerated if only they were French Protestant missions, but unfortunately the Protestant churches of France, though they have done their work so well in Tahiti and especially in Basuto, are wholly unable, for lack of funds, to meet adequately the wants of this new field. It may well be a subject of prayer to all who love the cause of the world's evangelization that the churches in Madagascar, which stood so firmly under the persecution of a heathen Queen, may be equally faithful to their high trust under this new misfortune.

MISSIONARY CALENDAR.

DEPARTURES.

November 11—From New York, to join the Chili Mission, Rev. and Mrs. Charles M. Spining.

November 13—From New York, returning to the Western India Mission, Miss Jennie Sherman.

November 30—From New York, to join the Colombia Mission, Rev. and Mrs. D. C. Montgomery and Miss Florence E. Smith.

ARRIVALS.

November 13—At San Francisco, from the Canton Mission, Mrs. Albert A. Fulton and five children.

November 17—At New York, from the Lodiana Mission, Mrs. J. C. R. Ewing and three children, and Miss H. A. Savage.

November 23—At New York, from the Lodiana Mission, Miss N. L. Orbison.

November 23—At New York, from the Eastern Persia Mission, Miss M. J. Smith, M.D., and Miss Anna Schenck.

November 30—At New York, from the Western Persia Mission, Mr. E. T. Allen.

DEATHS.

November 16—At Beirut, Syria, Rev. C. V. A. Van Dyck, M.D., D.D., LL.D.

December 14, 1895—At Beirut, Syria, Mrs. Jessup, wife of Rev. Samuel Jessup, D.D.

LORD, it belongs not to my care,
Whether I die or live;
To love and serve thee is my share,
And that thy grace must give.

—Baxter.

Concert of Prayer For Church Work Abroad.

JANUARY	General Review of Missions.
FEBRUARY	Missions in China.
MARCH	Mexico and Central America.
APRIL	Missions in India.
MAY	Missions in Siam and Laos.
JUNE	Missions in Africa.
JULY	Hainan; Chinese and Japanese in U. S.
AUGUST	Missions in Korea.
SEPTEMBER	Missions in Japan.
OCTOBER	Missions in Persia.
NOVEMBER	Missions in South America.
DECEMBER	Missions in Syria.

MISSIONS IN CHINA.

CANTON MISSION.

CANTON: on the Pearl river, 90 miles from Hong Kong; occupied, 1845; missionary laborers—Rev. H. V. Noyes and Mrs. Noyes, Rev. B. C. Henry, D.D. and Mrs. Henry, Rev. A. A. Fulton and Mrs. Fulton, John G. Kerr, M.D., and Mrs. Kerr, J. M. Swan, M.D. and Mrs. Swan, Rev. Andrew Beattie and Mrs. Beattie, Miss M. H. Fulton, M.D., Miss E. M. Butler, Miss M. W. Niles, M.D., Miss Hattie Noyes, Miss Hattie Lewis, and Miss Ruth C. Bliss, M.D.; 18 unordained evangelists, 19 colporteurs, 33 teachers, and 14 Bible-women; 1 medical assistant.

LIEN CHOW: 200 miles northwest of Canton by water; occupied, 1890; missionary laborers—Rev. W. H. Lingle and Mrs. Lingle, E. C. Machle, M.D. and Mrs. Machle, Rev. E. W. Thwing and Mrs. Thwing, Miss Louise Johnston, Miss Eleanor Chestnut, M.D.; 1 ordained native, 1 licentiate, 2 Bible-women, 9 native teachers and helpers.

KANG HAU: Rev. Edward P. Fisher; 100 miles northwest of Canton; occupied, 1892; missionary laborers—Rev. C. W. Swan and Mrs. C. W. Swan, M.D., and Miss Gertrude Thwing; 1 native teacher.

YEUNG KONG: Rev. George W. Marshall; 150 miles southwest of Canton; occupied, 1892; at present only occupied by native helpers—2 ordained natives, 1 Bible-woman, 7 native teachers and helpers.

In this country: B. C. Henry, D.D., and Mrs. Henry.

Canton Christian College: under the direction of a Trusteeship in New York, has carried on a successful work during the year, with 87 students, 65 of whom are professing Christians. President, Rev. B. C. Henry, D.D.; professors, Rev. H. V. Noyes and Rev. J. J. Boggs. The institution is in close connection with the Mission, and has promise of great usefulness.

HAINAN MISSION.

HAINAN: an island on the southeast coast; occupied 1885; established as a Mission 1893.

KIUNGCHOW: missionary laborers—H. M. McCandliss, M.D., and Mrs. McCandliss, Rev. P. W. McClintock and Mrs. McClintock, Rev. William J.

Leverett, Miss Etta Montgomery and Miss Kate L. Schaeffer, Rev. F. P. Gilman and Mrs. Gilman, Rev. Alfred E. Street; 1 licentiate and 1 native helper.

NODOA: Mr. C. C. Jeremiassen and Mrs. Jeremiassen; missionary laborers—Rev. J. C. Melrose and Mrs. Melrose, and E. D. Vanderburg, M.D. and Mrs. Vanderburg; 1 licentiate and 3 helpers and teachers.

CENTRAL CHINA MISSION.

NINGPO: on the Ningpo river, 12 miles from the sea; occupied as a mission station, 1845; laborers—the Rev. and Mrs. J. N. B. Smith, D.D., the Rev. and Mrs. J. E. Shoemaker, the Rev. E. B. Kennedy, Miss Annie R. Morton, Miss Edwina Cunningham, Miss Lavinia M. Rolleston; 91 native agents.

SHANGHAI: on the Woosung river, 14 miles from the sea; occupied as a mission station, 1850; laborers—the Rev. and Mrs. J. M. W. Farnham, D.D., the Rev. and Mrs. George F. Fitch, the Rev. and Mrs. John A. Silsby, Mr. and Mrs. Gilbert McIntosh, the Rev. and Mrs. George E. Partch, Miss Mary Posey, Miss Mary E. Cogdal, Miss Emma Silver, Miss E. A. Lindholm; 39 native agents.

HANGCHOW: the provincial capital of Chekiang province, 156 miles northwest of Ningpo; occupied as a mission station, 1859; laborers—the Rev. and Mrs. J. H. Judson, the Rev. and Mrs. J. C. Garritt, the Rev. and Mrs. E. L. Mattox, Mrs. L. J. Doolittle; 22 native agents.

SOOCHOW: 70 miles from Shanghai; occupied as a mission station, 1871; laborers—the Rev. and Mrs. J. N. Hayes, the Rev. and Mrs. D. N. Lyon, the Rev. and Mrs. Joseph Bailie, the Rev. and Mrs. W. N. Crozier; 15 native agents.

NANKING: on the Yang-tse-Kiang, 90 miles from its mouth; occupied as a mission station, 1876, laborers—the Rev. and Mrs. Charles Leaman, the Rev. and Mrs. W. J. Drummond, the Rev. and Mrs. T. W. Houston, Miss Mary Lattimore, Mrs. R. E. Abbey, Miss E. E. Dresser, Miss Effie K. Murray; 23 native agents.

In this country: Mrs. D. N. Lyon, the Rev. J. M. W. Farnham, D.D., and Mrs. Farnham, the Rev. and Mrs. J. H. Judson, Mrs. T. W. Houston, Mrs. Joseph Bailie.

SHANTUNG MISSION.

TUNGCHOW: on the coast, 55 miles northwest of Chefoo; occupied 1861; missionary laborers—Rev. C. W. Mateer, D.D. and Mrs. Mateer, Mrs. Mills, Rev. W. M. Hayes and Mrs. Hayes, W. F. Seymour, M.D. and Mrs. Seymour, Rev. J. P. Irwin and Mrs. Irwin, and Miss M. A. Snodgrass; 2 ordained natives and 10 native teachers.

CHEFOO: the chief foreign port of Shantung; occupied 1862; missionary laborers—Rev. Hunter Corbett, D.D. and Mrs. Corbett, Rev. Paul D. Bergen and Mrs. Bergen, Rev. George Cornwell and Mrs. Cornwell, and Mrs. John L. Nevius; 1 ordained native, 1 licentiate, 46 helpers, and 7 Bible-women.

CHINANFU: capital of the Shantung Province, 300 miles south of Peking; occupied 1872; missionary laborers—Rev. W. B. Hamilton and Mrs. Hamilton, Rev. L. J. Davies and Mrs. Davies, J.

B. Neal, M.D., and Mrs. Neal, Rev. V. F. Partch and Mrs. Partch, Miss S. A. Poindexter, M.D.; 15 helpers and 1 Bible-woman.

WEI HIEN: 150 miles southwest from Tungchow; occupied 1882; missionary laborers—Rev. J. A. Leyenberger and Mrs. Leyenberger, Rev. R. M. Mateer and Mrs. Mateer, Rev. F. H. Chalfant and Mrs. Chalfant, Rev. J. A. Fitch and Mrs. Fitch, W. R. Faries, M.D., and Mrs. Faries, Miss Emma F. Boughton, Miss Mary Brown, M.D., Miss Fanny E. Wight, Mrs. M. M. Crossette and Miss Rebecca Y. Miller; 4 ordained natives, 2 licentiates, 69 teachers, and 3 Bible-women.

ICHOWFU: 150 miles southwest from Chefoo; occupied 1891; missionary laborers—Rev. W. P. Chalfant and Mrs. Chalfant, Rev. C. A. Killie and Mrs. Killie, Rev. W. O. Elterich and Mrs. Elterich, C. F. Johnson, M.D., and Mrs. Johnson, and Miss A. M. Larsen, M.D.; 10 native assistants.

CHINING CHOW: 150 miles southwest from Chinanfu; occupied 1892; missionary laborers—Rev. J. H. Laughlin and Mrs. Laughlin, Rev. William Lane and Mrs. Lane, J. L. Van Schoick, M.D., and Mrs. Van Schoick, Rev. R. H. Bent, Miss Emma Anderson, and Miss H. B. Donaldson, M.D.; 1 Bible-woman, 1 native teacher, and 6 other helpers.

In this country: Rev. Messrs. J. A. Leyenberger, F. H. Chalfant, and their wives; Rev. William Laws and Mrs. Laws, Miss Emma Anderson and Mrs. R. M. Mateer.

PEKING MISSION.

PEKING: the capital of China; occupied as a mission station 1863; the Rev. John Wherry, D.D., the Rev. and Mrs. A. M. Cunningham, the Rev. and Mrs. C. H. Fenn, the Rev. and Mrs. F. E. Simcox, Dr. and Mrs. B. C. Atterbury, Dr. and Mrs. Robert Coltman, Jr., Miss Grace Newton, Miss Jennie McKillican, Rev. and Mrs. C. O. Gill, Miss E. E. Leonard, M.D.

PAOTINGFU: occupied 1893; the Rev. and Mrs. J. L. Whiting, the Rev. J. Walter Lowrie, the Rev. and Mrs. J. A. Miller, George Y. Taylor, M.D., and Mrs. Reuben Lowrie.

In this country: Mrs. John Wherry, Miss Grace Newton, George G. Taylor, M.D.

There were received last year upon confession of faith—Canton Mission, 166; Hainan Mission, 11; Central China Mission, 126; Shantung Mission, 477; Peking Mission, 64. A total of 844 added to the Church in all our Missions in China.

The general statistics of our Presbyterian Missions in China for the past year are as follows: Ordained American missionaries, 58; unordained missionaries, including medical, wives and single women, 119. Total American workers, 177.

Natives ordained, 30; native licentiates and helpers, 513. Total native agents, 543.

Churches, 74; communicants added on confession of faith last year, 844. Total number of communicants, 6922. Schools, 233; number of pupils, 4386; native contributions for self-support, \$2284 (gold).

Medical work in China during the past year—Canton hospitals and dispensaries, 5; patients, 52,052; Peking hospitals and dispensaries, 4; patients, 25,557; Shantung hospitals, 2; patients, 42,446; Hainan hospitals and dispensaries, 2; patients, 10,985.

In 1894 there were in all 1977 missionaries in China, 869 men, 562 married women and 546 single women. Ten hundred and eighty of these were representatives of British, Irish and Canadian Societies, 812 of them of American Societies, and 85 of Continental Societies. The first Mission work in China was begun by the London Missionary Society in 1807, followed by the American Board in 1830, the American Baptist Missionary Union in 1834, the American Protestant Episcopal Church in 1835, and our own Board the same year. The Society which has entered China last is the Canadian Methodists in 1891. Of all the missionary organizations, the China Inland Mission leads with 593 missionaries, followed by our own Board with 180; the Methodist Church, North, with 140; the American Board with 117, and the Church Missionary Society of England with 110.

Since the war with Japan there has been a constant influx of Chinese, especially officials of the wealthier classes, into Shanghai. Real estate values have doubled, tripled, in some cases more than quadrupled, while a large number of cotton mills have sprung up, and there is prospect of the building of a railroad from Shanghai to Soochow.

Keeping pace with the general expansion, and the demand of China for a better literature, the Central China Mission has been authorized to enlarge the Mission Press by the purchase of an adjoining property, the Board desiring to be prepared for the great extension of Mission work in China which the future is sure to bring. During the last year the output of the Press was 49,041,438 pages—twelve millions of pages more than the previous year.

The character of Chinese scholarship and the nature of its historical research, are well illustrated in a book entitled, "The Origin of Things," published in 1835, by Wei Sung, a Chinese scholar who began as a boy to note down the time and circumstances of the origin of different customs, habits, words, etc., among the Chinese. The information which he thus gathered, he published in twenty-two volumes and an appendix; one volume, for example, treating of graves and funerals, another of musical instruments, another of fortune telling, theatres, etc., another of money, etc. According to Wei Sung it was in the Shang Dynasty, B.C. 1766-1154 that the sky was determined to be 116,150 li above the earth. About the beginning of the Christian era it was determined that the sky moves at the rate of more than 680 li during the time it takes a man to take and release one good breath. The first maps were made in B.C. 2797, and in A.D. 1056 the common people were first forbidden to study astronomy even, as at the present time only the duly authorized officials are allowed to make almanacs. The first record of an eclipse is B.C. 2150. The first bridges and brick walls were built about B.C. 2300, and the first pagoda, A.D.

250 as a place of deposit for Buddhist relics. In A.D. 1579 the population was 60,692,856, while charitable homes and foundling asylums were first established about 500 A.D.

The air is full of hopeful signs of better times in China. In a recent address Dr. Henry summed up these signs succinctly as follows:

"1. The demand for a change in the administration of the central government. A manifesto has already been issued, demanding (a) a change in the constitutional government; (b) the removal of incapable rulers; (c) the removal of the 'cue' as a sign of government allegiance; (d) the prohibition of the practice of foot binding; (e) the prohibition of opium smoking; (f) the protection of a free press. These involve great changes. To secure them, outside help is required. A British protectorate would be a boon for China.

"2. The construction of extensive railroads, bridges, tunnels, canals, etc., is tending to upset heathen belief, and is opening to Europe a trade in China's 34,000 square miles of coal beds, oil and mineral products, so that the development of the wealth and industry of China is assured.

"3. The adoption of Western methods and ideas will help her. She is getting her eyes opened. Japan taught her a lesson. Education is acknowledged as of value and schools are in demand.

"4. To-day, China is beginning to believe that Christianity is a prime factor in the progress of Western nations.

"5. Her appeal to our missionaries for a knowledge of science, art, literature and general learning is a hopeful sign."

Providing suitable literature is an important branch of Mission work, and nowhere more so than in China. The number who can read is very large and there is a great amount of native literature, but much of it is of no value, and much is even worse. Much good work has been done, still there is a wide and inviting field. The Bible has been translated into the classic style and the mandarin dialects, and the New Testament and some other portions have been rendered into many other dialects. Literature has been provided for distribution among the heathen and for the use of native Christians. Theological, religious, school and scientific books have all been translated as well as histories and hymn books. Periodical literature has not been neglected. *The Child's Paper* is more than half through its twenty-first year, and *The Chinese Illustrated News* has as nearly completed its seventeenth. Besides there are several magazines, etc., that have not lived so long.

The Bible translation is undergoing revision and many of the books and tracts also need revision, or to be rewritten. Aided by native teachers of better literary attainments, more knowledge of divine things and more spiritually minded, much better work can now be done. For several years there has been an increasing demand for Christian literature, and in the New China, now emerging from darkness, it is to be expected that the demand will be greatly increased.

Where can the highest scholarship attainable in American or European universities find a more worthy or more promising field for its achievements than in the renaissance of China.

How many of the people of China can read? Dr. Farnham answers: In the absence of any census, it is impossible to say. The opinions of those who know best differ widely. The illiteracy differs in different sections; is probably greater in the north than in the south or central China. As might be expected, it is greater in agricultural districts than in cities and villages; it is greater among some classes than others.

Whatever view may be taken, there are a great many readers in China, especially of the colloquials, where the character is taken for its sound. Men who attended school from the age of four to thirteen, when they go to learn some trade, have learned to call over a large number of characters, though they do not know their meaning as used in the classic style. Now when they read aloud the colloquial books and tracts, they and their auditors will hear their mother tongue which they would understand to the same extent that similar English readers would understand anything written in English. There is no system of education or free public schools, but every family contrives to have at least one of its members educated who is able to do the reading and writing of that family or clan. So, although many of the men and nearly all the women cannot read, yet our missionary literature is almost sure to fall into the hands of "the scholar" in the family who will be able to read and expound it to the rest.

The empire of China is larger than the United States, and extends farther north and south. As might be expected, it has as great a variety of temperature and in similar situations a similar climate. In the uplands, on the plateaus and in the mountainous regions, the climate is as heathful as in any part of the world. But on the alluvial deposits at the mouths and along the banks of the great rivers there are large malarial districts. Such places, in some instances, may be left till the Gospel overtakes them through the evangelization carried on by the natives. But such a policy, however wise, cannot always be carried out. In these unhealthy regions there is sometimes a large city or populous district constituting a strategic point—the key to a vast extent of country. Those places must be first occupied. Such are the cities of Shanghai and Soochow, Hangchow, Ningpo and Nanking, occupied by our Central China Mission. They are all located on a great alluvial plain, unhealthy and surrounded by a country full of malaria. Rice is the staple product, and rice fields are proverbially unhealthy.

For some time the subject of "Foot-binding" has agitated the minds of missionaries and native Christians in China, and even some not in any way connected with Missions are stirred, as is evident from anti-foot-binding articles in the native papers. It has always been the rule of some boarding schools to unbind the girls' feet, and about twenty years ago an anti-foot-binding society was formed in Amoy, with very good results, but not until recently has the subject been generally discussed. In many places mass meetings have been held, and societies organized. At one of these meetings in Shanghai, a native woman, formerly a pupil in our boarding-school, was called upon to give an address, probably the first woman in Shanghai who has ad-

dressed, from a platform, a *mixed* audience. She did herself credit, speaking well and forcibly. Mr. Sez, the native pastor of the church at the Shanghai Mission Press, has been enthusiastic and untiring in his efforts on behalf of this movement. He has published a book with illustrations of the evils and discomforts of the horrible practice. For many years missionaries hoped that as the Christians be-

came enlightened, the custom would die out, but all now agree that this was a mistake. Christian women went on binding their children's feet, apparently oblivious to the sin against God and their own bodies. Now, however, a better day has dawned, and with the united influence of Christianity and civilization, it is hoped this disgusting custom will be abolished.



Mr. Bailie.	Mr. Shoemaker.	Miss Cogdall.	Mr. McIntosh.	Mr. Drummond.
Miss Morton.	Mr. Lyon.	Miss Dresser.	Mrs. Doolittle.	Mr. Crozier.
Mrs. Silsby.	Dr. Smith.	Mr. Mattox.	Miss Posey.	Mr. Garritt.
Mrs. Smith.	Mrs. Shoemaker.	Mrs. Mattox.	Mrs. McIntosh.	Mrs. Drummond.
Mr. Silsby.	Miss Rolleston.	Mr. and Mrs. Hayes.	Mr. Kennedy.	Miss Cunningham.
	Mr. Houston.			Mrs. Garritt.

THE CENTRAL CHINA MISSION.

BY J. N. B. SMITH, D.D., NINGPO.

The Central China Mission, the oldest mission of our Board in China, occupies five stations, Ningpo, Shanghai, Hangchow, Soochow and Nanking, in connection with which we have twenty-nine outstations, where native preachers or other workers are located, and about the same number of places are visited more or less regularly by missionaries and native workers.

The area included within the limits of these stations and outstations is about 40,000 square miles, with a population of from thirty to thirty-five millions. There is not another place on the earth of equal extent so densely populated. There are over 800,000

people for each missionary of our Board in Central China. The region occupied by our Central China Mission, in consequence of its geographical position, has become the commercial centre of the Empire, and it would be a good thing for the country if it were also made the political centre. As a mission field it is important, both from the density of its population and from its value as a centre from which to carry on operations in all parts of the Empire.

SHANGHAI.

Shanghai is the centre through which the other stations of the mission communicate with the outer world. Previous to the time (1843) when it was made an open port it was a city of comparatively little importance, but its growth and development since then

have justified the prophecies of the Revs. J. K. Wight and M. S. Culbertson, written when the station was first opened in 1850. It has become commercially "not only the largest and most important city of China, but of all the East," and is "the great point of communication between China and the United States and Europe;" from it missionaries have "gained access (directly and indirectly) to the northern and northwestern portions of the Empire." Thus its importance as a centre of missionary operations is equal to its importance commercially. Men from all parts of the Empire are met on the streets and in street chapels, and God alone knows how much of the seed sown in Shanghai has borne fruit in distant homes which no missionary has ever visited. What is true of Shanghai is true of all the other stations, though, perhaps, in a less degree.

Our mission press, which is located at Shanghai, is the pioneer of mission presses in China and of our own mission work in this land, for the first money expended for the China mission was the amount advanced to pay for cutting a set of matrices for casting Chinese type. From the press there are issued yearly millions of pages of Scriptures and tracts, which have led many souls to a knowledge of the Saviour. To a former superintendent of our press (Mr. Gamble) belongs the honor of the invention of stereotyping matrices from wooden blocks, thus practically revolutionizing the work of printing in new languages.

NINGPO.

Ningpo is about 100 miles south of Shanghai in a direct line, though the distance traveled by the steamers is 132 miles. Foreign built steamers leave Shanghai every afternoon, except Sunday, and proceed northeast down the Wusung river into and down the Yangtse; leaving its mouth they turn south and proceed across the entrance of Hangchow Bay and then turn into and go up the Ningpo river, usually reaching Ningpo in time for breakfast the morning after their departure from Shanghai.

Ningpo was opened as a foreign port in 1842, but though larger and more important politically than Shanghai, it soon fell behind its more favored rival as a commercial centre. After the first few years foreign traders and merchants were fewer in number than in Shanghai, and to-day the trade of the port is practically in the hands of the Chinese.

Ningpo was the first city in China to be occupied by our Board as a mission station, and was opened by D. B. McCartie, M.D., in 1844. He is still living in Japan. It is worthy of remark that all that has been accomplished by the direct work of our missionaries in China and Japan and among the Chinese in the United States of America has been done since a man still living began his work in Ningpo. In connection with this station we have our most extensive country work, and it is historically the most important station of our mission. Missionaries from Ningpo opened Shanghai station; our work in Hangchow is the result of work originally begun in and carried on from Ningpo, and the pioneers of our Shantung and Peking Missions received their training as missionaries in this station.

HANGCHOW.

Hangchow is about 120 miles southwest of Shanghai, or 150 by canal. The usual conveyance for passengers from Shanghai to Hangchow is a native house-boat, which is propelled by sculls, sails or tow ropes pulled by men, one or all depending on circumstances. The time required for the trip varies from three days to a week. Foot-boats, so-called because they are rowed by oars worked by the feet, make the trip in from thirty-six to forty-eight hours. Steam tugs with a tow of house-boats make the trip in the same time.

Hangchow was at one time the capital of the Empire, and is still a city of considerable importance, being the capital of Chehkiang province and the southern terminus of the grand canal. It is on the Tsientang river, which is the natural outlet for the southwestern portion of the province.

Hangchow was opened as a mission station by Dr. and Mrs. Nevius in 1859, but their work was interrupted soon after by the incursions of the Taiping rebels, so that the station was not permanently occupied by foreigners until 1867, though, in the interval, a native preacher had been located there and a church had been organized.

SOOCHOW.

Soochow is about 75 miles west of Shanghai. The same means of conveyance are employed as in going to Hangchow. The time occupied in the trip varies, being eighteen hours by steam tug or foot-boat and two to four days by house-boat.

Soochow is the capital of Kiangsu province, and is situated in the most densely populated portion of the most densely populated province of the Empire. It was first opened as a mission station in 1871.

The Chinese have a proverb to the effect that, while heaven is above, we have ever Soochow and Hangchow here below. This proverb serves to show their appreciation of the wealth and beauty (from their standpoint) of these cities, and also the great value they set on the things visible to the natural eye, as compared with the invisible realities of the spiritual life. These cities have been made open ports by the late treaty between China and Japan. A steamship company has already been organized to carry on steam navigation between Shanghai and Hangchow and Soochow, and a company has been chartered to build a railroad from Shanghai to Soochow.

NANKING.

Nanking (southern capital) is about 160 miles north of west of Shanghai in a straight line, and 200 miles by river. Foreign-built steamers leave Shanghai daily, except Sunday, go down the Wusung and up the Yangtse to Nanking, making the trip up the river in a little over, and down in a little less, than twenty-four hours.

Nanking was the capital of the Empire during the last native dynasty; the leader of the Taiping rebellion was crowned Emperor at this place, and occupied it as his capital. The treaty of 1842, by which Canton, Amoy, Foochow, Ningpo and Shanghai were opened to foreign trade and residence, was signed here.

Nanking was occupied as a station by our mission in 1876, though it was over five years before we secured land suitable for our mission buildings.

DIFFICULTIES.

The progress of our mission in Central China has not for several years been so rapid as in some other portions of the Empire, and we have been criticised because we have not done more in the way of aggressive itineration.

In the early days of the mission frequent tours were made from Ningpo; but as the work expanded and new stations were opened, it required the full time of the very small force of foreign missionaries to hold what had been gained, and itinerations were perforce

confined to fields already occupied. Old fields had to lie fallow from lack of men to cultivate them, and new and inviting fields could not be opened because there were no laborers to send into them.

Owing to the fact that a different dialect is spoken at each station, we find it difficult to fill vacancies by transfers from one station to another, and thus each station requires a larger force than it would need if all spoke the same language. It is evident, too, that our itinerations will be limited more or less to the regions where the dialect which we use will be understood.

There is no other mission which has so many people within the limits of its stations and outstations as we have. The area included within the limits of our mission is about the same as that included within the limits of the Shantung mission, while the population is nearly or quite double. But the density of the mass increases its power of resistance, and when to this we add the difference in temperament and the comparatively prosperous condition of the people, we have additional reasons for a much larger force of missionaries in Central China than we have had heretofore.

In view of the paucity of our force and the peculiar difficulties of our field, it has not always been easy to bear criticism with equanimity, especially when it has been based upon comparisons of our work with that done under other and essentially different circumstances. The fact, however, remains, as an encouragement, that, while we have been hampered by lack of men and burdened by lack of sympathy, we have so far been able to hold our place as a pioneer mission in this region. Our mission opened Hangchow and Soochow and practically Nanking, and natives trained in our mission schools are leaders in Christian thought and activity in their respective stations in other missions as well as our own.

It has not always been pleasant to see others reap the harvest for which we have sown the seed; it has sometimes been humiliating to see other missions come into fields that we have opened and carry out the plans which our meagre force has made impossible to us, but these discouragements are balanced by the fact that no other mission occupies so many important stations in Central China as our own, or has its force so widely and well distributed. The teeming

multitudes of this populous region can be easily reached from one or more of our stations, and while the members of our other stations may be limited by their dialect, those in Nanking speak a language that is understood in all China north of and bordering on the south of the Yangtse river. We need now more men to occupy and develop our present territory and to enable us to enter into the regions already opening up beyond.

Pray for us.

CHINESE MANDARINS.*

BY W. A. P. MARTIN, D.D., LL.D.,

President Emeritus of the Imperial Tungwen College, Peking, China.

In forty years' intercourse with Chinese officialdom I became acquainted with Mandarins of all grades, civil and military—from policemen to princes.

The average foreigner takes a Mandarin to be a sort of Brahman of a superior caste, exalted and peculiar. But in Chinese society there is no unalterable stratification, nor is there outside of the Tartars any class possessed of hereditary privileges, for the orders of nobility recently conferred on a few of those who supported the Government in its struggle with rebellion, and two or three who previously enjoyed such distinction as representatives of ancient sages, are not sufficient to constitute a class.

"Ministers and generals are not born in office," is a saying constantly cited to encourage the aspirations of youth. They are told, without reserve, that by learning and wisdom they may rise to the one, or by feats of valor attain to the other.

In theory there is no road to office but the thorny path of competition. A government that makes this the rule is pure. One that sets it aside even partially is branded as corrupt. Such in popular estimation is coming to be the character of the Tatsing, or "Great Pure" dynasty, because within the last forty years it has declined from the standard of earlier reigns—in every season of distress from war or famine, replenishing its exchequer by the sale of honors or office. Yet so cautiously is this done that not one in ten

of the Mandarins owes his elevation to direct purchase.

The commonest form of purchase is that of the privilege of competing for higher degrees without passing through lower grades. Where actual office is brought into market it is generally coupled with the condition that applicants must have gained one or two degrees in the regular way. In either case a certain respect is paid to the competitive system, so that people have not wholly lost confidence in it, nor ceased to stake on it the labor of a lifetime.

This is a democratic feature of the Chinese Constitution, in theory offering to all the inspiration of equal opportunity, and it still exerts an incredible influence in promoting education and maintaining loyalty. But in their official forms there is nothing democratic. No officer, high or low, is chosen by the suffrages of his fellows; all are appointed by the Emperor, and from that hour they constitute a body apart.

THE CIVIL SERVICE.

They spring from the people, but they do not, as with us, revert to the people, for, barring crime or blunder, they are in the public service for life. If once in office, real or nominal, money, flattery, family connections and sometimes ability will serve to open the road for further advancement. China is no exception to the common experience.

"This mournful truth is everywhere confessed—
Slow rises worth by poverty depressed."

To render the segregation of its Mandarins more complete, the Government inculcates a code of official manners and imposes an embargo on intercourse with the untitled vulgar. I have known men cashiered on that ground, though it usually covers graver charges, such as that of engaging in trade, which to the whole Mandarinate is strictly prohibited.

So distinct are they from the people that a special name like Mandarin, which is Portuguese for *quan*, "ruler," seems not inappropriate.

Mandarins, whether civil or military, are divided into nine grades, distinguished by a globular stone or button that shines on the apex of a conical cap like a gilded ball on a church spire. For the two highest it is red, deep or pale. For the third and fourth blue,

* Dr. Martin has in press a work entitled *A Cycle of Cathay* (to be published in March next by Fleming H. Revell Company), in which the various aspects of Chinese life—social, religious and political—are described from his own observation.

bright or dull. For the fifth and sixth white, clear or opaque. For the last three it is gilded copper (by courtesy called gold) and variously marked. Plumes of peacocks are conferred as rewards for special services.

Their long silken vestments are, in case of civil servants, embroidered with birds of gentle disposition and tuneful note. For the military they are emblazoned with ferocious beasts of prey. In my further remarks I shall confine myself to the former, partly because my experiences have been chiefly among them; partly because in China the civil service is the more important—the low estimation in which the military are held accounting in some measure for the misfortunes that have lately overtaken the Empire.

THEIR PREROGATIVES.

Military Mandarins are mostly illiterate—the ground of selection in preliminary tests being feats of strength, skill and agility, such as throwing a hundred-pound stone, fixing an arrow in a bull's eye or turning a double somersault. I have known some who possessed the strength and intelligence of an ox.

A Mandarin's first privilege is exemption from torture. When, therefore, it is thought desirable to extort a confession from one, even of the humblest, it is necessary to obtain an imperial decree stripping him of his official cap, which, like the magic cap of Siegfried, shields him from violence.

It is derogatory to the dignity of a Mandarin to go afoot. The military are required to mount a horse and civilians to be carried in sedan or cart, a usage older than Confucius, who, when asked to sell his carriage for a charitable object, replied that, "being a Mandarin, he could not go on foot."

A sedan with two bearers may be enjoyed by any one who can pay for it—but prior to England's first proof of prowess foreigners made use of it at the risk of being dropped in the street if they met a Mandarin. A chair with four is what all Mandarins are entitled to in the provinces, but only the highest in the capital, where all others must be content with carts, or in lieu thereof take horse or mule—never a donkey, the royal beast of Palestine being in Peking so irredeemably plebeian that no respectable native will venture to ride it within the walls.

When Mandarins, of no matter what rank, enter the sacred precincts of the "Forbidden

City," the awe of majesty falls on them, and they all come down to their feet, unless by special favor granted a horse or chair and two, an honor conferred only on the aged or meritorious.

EDUCATION AND MANNERS.

Civil Mandarins are always men of education, and being, with rare exception, the pick of a thousand or it may be of ten thousand, they are men of keen intellect, the flower of their country's culture. The Book of Rites, with its three thousand rules, being one of their text-books; they are well posted in ordinary politeness, to say nothing of official etiquette. But for a foreigner to appreciate the charm of their manners he must go through the same discipline and form his taste by the same standards.

Manners are their forte, or rather their weak point, for they are prone to "polish up the knocker of the great front door" to the neglect of the furniture within. Possessing very little general knowledge, they are absolutely devoid of preparation for special duties. I have known a man fill successively a post of presiding officer in five out of the six chief departments of State, in which that of Rites or Ceremonies was the only one whose business he had ever studied. Why should he take the trouble to learn the business of any, when he knows that each is only a stepping stone to something beyond? After all, are there not clerks to keep the Yamen running? These clerks, with or without degrees, are the real rulers—though not Mandarins—each having a specialty in which he becomes expert. Without them the government of a district, not to say of the Empire, would be impossible. To become a Mandarin in the regular way a man must go through the prescribed curriculum and win its highest honors.

A student fresh from the schools by a well-written essay wins the third degree, and is rewarded with the governorship of a district city. Here he is "Father and mother to the people," and sits under a canopy inscribed with the words, "Ye all are my children." His duties are as multifarious as those of the head of a household. He directs the police, collects the taxes, inspects the schools, superintends the public charities, attends to the interests of agriculture, holds inquests, and his spare time, if he has any, is given to the functions of a judge in a court

of first instance—all this without other training than that which comes from experience.

His salary is miserably small—\$300, perhaps, with an allowance of three times as much to “encourage probity.” Notwithstanding this suggestive inducement, he ekes out his income by irregular methods, some of which are sanctioned by custom and some practiced but not sanctioned.

Mayoralties are divided into four classes, nominally from the difficulty of the post, really from the amount of probable emolument—some of them yielding, under skillful cultivation, from sixty to a hundred thousand taels (or ounces of silver) per annum. Enjoying a respectable revenue and ruling with the authority of a little King, a Mayor has reason to be satisfied, even if he does not grow into a Prefect or Taotai. “I would rather be a Mayor in China than President of the United States,” said a Chinese Chargé to me when he saw our Chief Magistrate relegated to private life.

THE AUTOCRACY OF THE MANDARIN.

In a country where there is no free press and no ballot-box, the district Mandarins enjoy an almost autocratic immunity from interference, and so general is the tendency to make the most of their opportunities, that Chinese writers assert that among them corruption is the rule and integrity the exception.

Passing by a lonely mountain, Confucius heard the wail of a woman. Inquiring the cause of her grief, he was told that her husband and son had been eaten by tigers. “Why do you live in such a place?” asked the Sage. “We came here,” she replied, “to be free from exactions.” “Mark that, my children,” said the Sage, turning to his disciples, “evil officers are more dreaded than tigers.” This is from an ancient book, but it is constantly cited as applicable to the present day.

In the same vein a modern writer, who lived a little more than a thousand years ago, tells of a family who, to be free from oppression by Mandarins, chose to dwell in a dismal swamp and subsist by catching snakes for medicine.

Good officers do exist, nevertheless. Witness the boots now and then to be seen hanging at a city gate—I have myself seen such—left there by a departing Magistrate at the request of the people, as a hint that his suc-

cessors should walk in his steps. Witness also innumerable anecdotes like the following:

A poor woman appealed for help to a new Magistrate. “What do you wish me to do for you, my good dame?” “The fame of your Honor has come in advance. You always pity the poor, and I have been told you will give every poor family a donkey.” “I shall think about that; but while I am thinking you may go out and buy me a pound of salt.” When the salt came he learned that the woman had to pay for it three times the regulation price. Sending for the shopkeeper, he imposed a fine, which he handed over to the woman, saying, “Now go and buy your donkey.”

The predatory tendencies of provincial Magistrates are aggravated by the fact that they are strangers from abroad—the law forbidding them to take up a post within two hundred miles of their birthplace or to form marriage ties within their districts.

THE MANDARIN AND MISSIONS.

Able and cultivated as the Mandarins are, their effectiveness would be much enhanced by an education of greater breadth, as well as by special training for their duties. For the widespread corruption with which they are chargeable there are only two remedies, viz.: To pay them a liberal salary according to their style of living, and to have them come under the influence of those principles which create a “Christian conscience.”

In our mission work the Mandarins are a class that must be reckoned with. They are prone to oppose it in spite of treaties and imperial edicts. Of some it may be said that “they hate the light because their deeds are evil.” Of others that they are wedded to usage and dread innovation.

In all cases the missionary will be a gainer by showing proper respect to the Magistrate of his district, making him a call of ceremony and giving, along with a few religious books, a present of something curious or pretty, but not costly. There is no better way to remove prejudice and conciliate the good will of a Mandarin than to invite him to visit a small museum in which he may see illustrations of the arts and usages of Western life. Such a collection of objects need not be expensive, but there is room for Christian liberality in providing the missionary with the means of procuring it.

AUDUBON PARK, New York City.



THE AH TING HOSPITAL, PEKING—DR. ATTERBURY IN THE FOREGROUND.

[By courtesy of Fleming H. Revell Co.]

CONCERNING SELF-SUPPORT, PARTICULARLY IN SHANTUNG.

THE REV. PAUL BERGEN, CHEFOO, CHINA.

This paper does not attempt to record any brilliant progress yet made in the matter of self-support on this mission field. Rather is it an attempt to narrate briefly some of the difficulties with which we have to grapple. The churches of Shantung, making slow and painful essay toward self-support, have perforce to travel a long, obscure and tortuous way. Something has been done—*much*, if we compare things now with the past of twenty years.

Note some of our troubles—persistent, serpentine, that impede and baffle. Self-support here is decidedly a different thing from self-support on the American home mission field. Suppose the Home Board assists a struggling church. It is still native assisting native—compatriots, working together with unclouded mutual confidence and

mutual knowledge. The foreign element is practically eliminated. But here it is Anglo-Saxon trying to work in the traces with the Oriental—both Christians, yes, but still different by centuries of slow development on one side, by birth, by education, by manner of life, by speech. We all know that between the Anglo-Saxon and the Asiatic there is a great gulf fixed. It has been bridged. We maintain a precarious intercourse that by slow stages is growing richer and less constrained, into which is entering more of that wide, sweet spirit that the Apostle speaks of—“Neither barbarian nor Scythian, bond nor free.” But this national spirit is unquestionably one of the fundamental difficulties in approaching the question of self-support or, indeed, of any missionary’s work whatever.

POVERTY AND NOVELTY.

Then the awful poverty of the people. No one can know what that means who has not

delved and grubbed and worked his way into the inner life of the people—spending days and nights with them and seeing repeatedly their common meals during seasons fat and lean. This is a *bran-eating*, not a flour-eating people with which we have to do—a grass-eating and root-eating people. They live practically without meat. Should there be unhappy demise of cow or mule, dog or donkey, through accident or tuberculosis or general decrepitude, there is a neighborhood feast. They eat occasionally of wheat bread, buy a bit of pork, have a bowl of vegetables, a few ounces of salt fish, but just about as often as the ordinary American citizen indulges in terrapin or canvas-back ducks.

Another trouble looms up. Support of ministers of religion is a novel idea to the Chinese. "But," says one, "do not the Chinese support their own priests—Taoists and Buddhists? Not according to our ideas of what is best, not as Chinese Christian ministers will have to be supported. It is this way: Temples are mostly small and not inhabited by any priest. There is no expense, therefore, save in the matter of casual repairs. When temples have attendant priests they are supported by the temple lands—a kind of estate of the church, which has been bequeathed, generally a long time ago, passing the memory of living man, for the use of the temple. The priests have the produce of this land and so live. The subscription paper is not seen. No gifts are made or asked for beyond those voluntarily offered by worshipers coming to pay their vows. These endowed temples are exceedingly few compared with the village shrines and minor temples that require no priest. But we come with a plea for systematic benevolence. We urge a church or coterie of churches to support regularly a pastor. This is a novel idea, and its effect is not wholly agreeable at once. Our native brethren are apt to urge: "But is not the Gospel free then? Are we to give as much, if not more, than we offered in the service of idols?" It makes a delicate question for the (to them) richly opulent foreigners to approach. There must be much patient tact and long toil to lead them to see the "li," or principle, involved. Progress has been made, as the figures below will indicate. The Chinese are self-respecting, and desire nursing only to a certain point.

Again, at this stage of missionary work

we have many still in the church who are like the followers of David when he made his residence at Adullam. Many, as in ancient and mediæval days, after suffering shipwreck in the world, all broken and miserable, have sought sanctuary in the church, and the church now, as in the beginning, tenderly sympathetic towards all suffering, the champion of the distressed, gives them food, anoints their wounds—accepts them as burdens to be borne in the name of him who in his own body bears the burdens of the world. Finally, although we have something more than 4000 communicants in the Presbyterian church of Shantung, yet they are a scattered folk and, therefore, find it hard to combine and coöperate in the matter of self-support.

PROGRESS IN SPITE OF ALL.

But, possibly, we have said more than enough concerning our difficulties. Not all are poor, not all are distressed, not all are scattered. What, then, has been done? In general, we might say that all the Christians are systematically taught, that it is their privilege and duty to give to the work according to their ability.

In the erection of chapels the people, as a rule, have defrayed a good proportion of the expense. Here, for instance, is a list of chapels in the field that Dr. Corbett and I are going over:

Pei Ling Chapel, estimated cost, \$75; Mex. built and paid for by native Christians.

Fu Chia Pu Chapel, estimated cost, \$75; Mex. built and paid for by native Christians.

Nan Pei Ling Chapel, estimated cost, \$50; is a room donated to church by owner.

Yuan Chuang Chapel, estimated cost, \$50; donated by owner.

Yuan Chuang New Chapel, estimated cost, \$275; one-half paid by natives.

Shih Kou Chapel, estimated cost, \$300; two-thirds paid by natives.

Tái Chih Chuang Chapel, estimated cost, \$100; two-thirds paid by natives.

Ta Shin Tán Chapel, estimated cost, \$275; \$150 paid by natives.

Chao Ko Chuang Chapel, estimated cost, \$60; given to Church by owner.

Only in a few exceptional cases is any foreign money paid for providing a place of worship for the Chinese or for a school-house. The small local expenses of the

congregations are usually borne by themselves.

HOME MISSIONARY SOCIETY.

For some years there has been in operation a Home Missionary Society in Shantung. It is called the Yang Lien Chü. Its origin was somewhat as follows: We had ordained five well-educated young men. The question then arose, "What shall we do with them?" How shall they be supported? Hence the gradual emergence of the Yang Lien Chü, which, in brief, provides for two collections yearly to be taken up by the native church of this province for the support of those five men. They receive \$8 monthly. This salary was fixed by the native committee of laymen, and is about double the amount received by native evangelists maintained by the Board. The money taken charge of by this society is exclusively from natives. This society has done good service, though at one time it seemed staggering toward collapse, and, in fact, this year has come out with a small deficit. Still it is quite solvent. As the Shantung Presbytery is to be divided, some modification of this plan will have to be introduced. It is the opinion of most of us that the native brethren fixed the salary too high in comparison with the standard of living of the pastor's parishioners. This is being discussed at the present moment.

One pastor, the Rev. Li Ping Yi, a shrewd, practical and yet thoroughly devoted man, was called by three flourishing churches west of Wei Hien last year, and his support entirely assumed by them. This year the Rev. Lan Yua Huo received a call from two other churches in the same region, promising his entire support. The call has been approved by Presbytery and accepted by Mr. Lan. Mr. Chiao Chêng Kwo, a licentiate, was called by two churches south of Wei Hien, to be their pastor, they promising two-thirds of his salary, or about \$60. As the call was made, as we considered, too much on the authority of the elders of the churches, the matter was postponed for the present. These are hopeful indications of increasing willingness and ability of the Chinese to support their own work of evangelization. For the past year the contributions of the native Shantung Church amounted to \$1440.

LIBERALITY EVEN TO SACRIFICE.

We will only add that from time to time the Christians have made generous gifts for special uses. During the last famine the more favored gave liberally to their unfortunate brethren. Last winter, when the (C. I. M.) hospital here was crowded with the wounded, the Christians of the Chefoo Church subscribed liberally in gifts of money, bandages, delicacies and personal service.

During the last few weeks, when Dr. Corbett informed the native Church in his part of the field concerning the Board's lack of funds, the native preachers and teachers, without further suggestion, made each a donation of one month's salary towards the deficit, raising the sum of \$120. Rev. Chang Yü Feng, supported by the gifts of the native Church, led the van in this movement. We cannot here touch on the matter of self-support in education, though here, also, there is growing appreciation of its value and added inclination to pay at least something towards expenses incurred. To the impetuous and ardent foreigner the results achieved may seem meagre. Our desires always outrun our successes. But the main fact to keep before us is that the *principle* of self-help has been accepted and established in the Church of Shantung. The seed has been planted and has sprouted. We have now to cultivate and expect orderly growth. Such a matter as that of self-support in this lean Oriental province, that has such a desperate struggle to find sustenance for its digestive tract, and at this time of the infancy of the Church, will develop slowly, but we hope and we believe that, by the blessing of God, solid results will be ultimately attained.

THE PRESENT CRISIS IN CHINA.

REV. WILLIAM P. CHALFANT.

Now that the treaty of Chefoo has been signed and Japan has taken possession of Formosa, those who have China's interests at heart are anxiously questioning the future.

Will the reforms in China's institutions which are anticipated by the Western world actually take place?

The question is one of vital importance to the Chinese people, because not only would

thorough reform relieve much public distress and set the nation on the road to prosperity, but the failure spontaneously to institute such reform will probably result in China's falling into the hands of some aggressive power or powers, who will attempt to do for her what she refuses to do for herself.

For, whatever changes may or may not result from the recent war within the nation, it is sufficiently clear that a great change has been effected in her international relations. Her prestige has received a terrible blow. Japan has shown to the wistful powers already encircling the sleepy giant of the East, how easy it would be for a nimble foe to bind him hand and foot. True, the giant may awake; but the present indications point to the conclusion that he will not.

The people of western nations may be pardoned for miscalculating the effect of China's humiliating defeat upon the minds of her people. With us such a defeat would be the signal for scathing criticism from the daily press. Excited discussion, public and private, would abound, and, in short, such an outburst of popular indignation might be expected as would insure radical reforms.

Not so in China. Native journalism does not exist except as represented by a few papers published in the principal foreign ports and of limited circulation; public meetings, as we know them, are not held, and political discussion, even in intelligent circles, seldom rises above the plane of gossip. The people look upon the existing government as a sort of necessary evil, whose policy it is useless to discuss.

Add to such considerations the prevailing illiteracy, the absence of rapid intercommunication, and the persistent misrepresentations of the officials, and one is prepared to find that the war has had little effect upon the public mind.

A recent journey by the writer from America to the Shantung province, via the Yangtzü river and the Grand Canal, has served to emphasize the contrast between Japan and China in the respects just mentioned. In the ports of Japan the people were in a ferment of excited discussion concerning the issues of the war, and competent witnesses reported that this was true far in the interior. On the other hand, in the course of a three weeks' journey in China, hardly a word has been heard to indicate that the people care a straw about the results

of the war, even when they happen to know anything about it.

A very few of the more instructed ones confess, with a sigh, that the hoped-for awakening is not taking place.

It, of course, remains true that China's conservatism has been slowly crumbling for the last fifty years, and it is certain that her recent humiliation is another of those blows delivered at her stubborn pride by a hammer mightier than that of Thor. This blow will have, as usual, a certain effect, but an effect which will but slowly be made apparent, and meanwhile the danger is, as has been already intimated, that her full repentance may come too late.

Now let us turn to another question, more interesting from an evangelistic standpoint. Are these national reforms necessary before the Gospel can be expected to gain widespread acceptance by the Chinese people?

The writer believes that this question can be answered decidedly in the negative. The late war is often spoken of as an agency in "opening China to the Gospel." The phrase is misleading in so far as it implies that the missionary and his message have not already free access to the bulk of the Chinese population. It is true that there is a great deal of misapprehension as to our motives. In the few quarters where there is open and organized hostility, as in Hunan, or, just now, in Ssü Ch'uan, it can usually be traced to a few influential men.

In spite of local opposition, it remains generally true that the messenger of the Cross, furnished with ordinary tact, can go where he will and gain a hearing for his message.

It is an anomalous fact that, up to the present year, China has been, in respect to travel in the interior, more open than Japan.

In the latter country the missionary has been jealously watched by ubiquitous officials and limited in his movements by a strictly defined passport, whereas the traveler in China, armed with the general passport from Peking, can practically travel unmolested at least within the four provinces which he is allowed to specify, with only an occasional question, or, more likely, without any question at all. So far as a readiness to hear the Gospel is concerned, it is perhaps sufficient to state that it is the exception when the missionary traveling about the country fails to get a respectful hearing.

The startling aspect of the situation in China to-day is not that we cannot get access to her people, but that golden opportunities are being lost for lack of men and means to take advantage of them. Surely little more could be expected were all hoped-for reforms already accomplished facts.

Nor is it to be lost sight of that the social awakening of this people, while in some respects facilitating the spread of the Gospel, will inevitably bring with it counteracting influences.

As we see to-day in the ports, the stimulus of foreign trade tends to foster two of the besetting sins of the Chinese—covetousness and pride.

A people absorbed in growing commercial interests are not hopeful subjects for religious instruction, nor is it to be supposed that the pernicious literature, attacking the claims of Christianity, which is sown broadcast in India and Japan, will fail to reach the hands of reading men in awakened China.

Let us not deprecate the dawn of a better day. No well-wisher of China can fail to rejoice at the prospect, however remote, that her government may be purified, her antiquated methods give place to the appliances of western civilization and her enormous natural resources be developed, to the enrichment of her people. It is only urged that it would be an irremediable mistake to neglect present opportunities to win China for Christ while waiting for greater opportunities that may never come. The Church of Christ can now go in and possess the land. What she may be able to do twenty years hence, or ten years hence, when a wide-awake native government or possibly a hostile foreign one is at the helm, is a question.

Oftentimes in these latter days the Master's words concerning Samaria are finding new application. "Say not ye, 'There are yet four months and then cometh the harvest.' Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to the harvest."

These words are penned in the hope that they may arrest the attention of some one who is ready to become one of the Lord's reapers in a field vast in extent and rich in promise.

THE MIND OF CHINESE WOMEN.

MRS. GEORGE S. HAYS.

Who can fathom the mind of an ordinary woman? But the mind of a Chinese woman,

a heathen woman, who shall dare attempt to describe? The easiest way out of the difficult task set for me would be to advance the principle held by many Chinese men, that a Chinese woman has no mind. But I am unwilling to agree entirely with this crushing conclusion when I remember the many times I have been told by Chinese friends that I was in deed and in truth a Chinese woman.

I fancy the first distinct working in the mind of a Chinese girl is the realization that she is not a boy, and a patient acceptance of this fact and of all the conditions implied therein. She soon finds out from the frank comments of her mother and neighbors that she was not wanted in the world, but that having come she must be endured; that her brother, of course, shall have the choice morsels of food, the newest and brightest garments, the petting and indulgence; in short, the best of everything, while she stands by unnoticed. But she takes what is left with the practical common sense possessed by many Chinese women, and makes the best of it.

She also finds out whether she is pretty or ugly, clever or excessively stupid, but in all these matters she only shares the fate of her brother. The Chinese are often brutally frank in their criticisms, and it is in this atmosphere of knowing everything about everybody, from the cost of her next-door neighbor's dinner to the details in the case of infanticide in the opposite court, that the girl grows up.

But although she early imbibes the notion that a man may commit any evil which he can cover with money, and that therefore the possession of wealth is the highest good, she is faithfully taught by her mother that purity of life—if not of thought—is indispensable in a woman, and she holds in abhorrence her less carefully guarded sister who has gone astray.

Very soon—all too soon—into the young girl's life of work or careless play enters a new element, the thought of her approaching marriage. Even in practical phlegmatic China, a little romance gathers about a wedding. The girl knows perfectly well that in ninety-nine cases out of a hundred the unknown mother-in-law will prove to be a tyrant, the young husband turn out to be cold, unloving, ill-tempered, or deformed; the new life will be full of heart-breaking

homesickness and slavish drudgery; yet she cannot but hope that hers will be the hundredth lucky case, and rosy visions of a handsome, indulgent husband and a happy life, mingle with the bright garments and elaborate food she helps her mother prepare for the approaching ceremony.

At last all is over. The exhibition of the pretty trousseau, the envious comments of girl friends, the excitement of being for once in her life "the observed of all observers," the triumphant entrance of the bridegroom on whom, in her timidity, she dares not cast a glance, the bitter parting with her mother, the pomp and ceremony of the bridal procession, the elaborate worshiping of Heaven and Earth in the courtyard of her new home—all is over, and the bride belongs for life and death to this new family into which she has been married.

During the trying months that follow, a good deal depends upon the attitude of the bride. Much has been said about the cruelty of Chinese mothers-in-law, but a great deal could also be said about the ignorance, the impertinent disobedience, the lazy inefficiency, and the violent, uncontrolled temper of the daughter-in-law.

After a more or less stormy period of transition, the young wife becomes accustomed to her new manner of life and takes up its burdens, too often, in a hopeless and wretched manner. I have seen many poor household drudges, who work unceasingly from morning until night, half starved, thinly clad, terribly abused, who do not dare to claim to have minds of their own. For this class a future hell promises no terrors; "could it be worse than the life daily endured." But I have seen dull faces light up at the thought of a heaven possible for even such as they. These women never leave home; they do not have an opportunity to worship idols; they take part mechanically in the worship of ancestors; they have little love of life, and little fear of death.

But the mental calibre of the majority of Chinese women is vastly superior to that of the class just mentioned. Full of silly superstitions, most unreasonable when angry, and with many false ideas of life, yet the Chinese woman has an influence in her home which can never be fully estimated.

It is not every husband who beats his wife in China. "Some wives beat their husbands. There must be an acknowledged head

in each household," was the frank confession of a Chinese woman. Accounts of wives and mothers who render efficient help in affairs of business, and of educated women who are always consulted on important matters by their husbands who hold high rank as mandarins, are not uncommon.

The happiness and comfort of the family depend, in great measure, upon the women of the household. Although the husband holds a strict oversight over the spending of money which he provides for food, very many women earn clothing for themselves and children by sewing, spinning, and weaving. In numerous cases it is the wife who is the wage-earner, and she entirely supports her children, an aged mother-in-law, and her lazy, opium-smoking husband.

When we think of the constant fault-finding and violent quarreling, the grinding poverty, the dull, hopeless lives of many of the Chinese women, we must remember that what would be unendurable from our standpoint is not only bearable, but sometimes even pleasant, to those who are accustomed to nothing better. One real sorrow which daily presses upon a Christian woman—the mourning for sinful acts and failure in duty—is not felt by the majority of Chinese women.

"I am not a sinner. I have never committed such a crime as murder, arson, or highway robbery. I am good to the aged dependent upon me. I help the poor. I have enough to eat and to wear and have two sons to care for me in my old age. If you wish to find a sinner, go to Mrs. Chang. Four of her sons died one after the other in their early manhood. *She* must be a great sinner, else why has she been so heavily punished?" Such is the common attitude.

The wasting of rice, the cutting of cloth, the soiling of pure water are counted as minor sins, but the punishment of drinking in the next world all water polluted during this life, is easily evaded by burning a paper cow at the dead woman's grave to perform that service for her!

But, although the ordinary Chinese woman has her life so filled with foolish superstitions and vain self-sufficiency, with the trivial gossip and exacting cares of everyday life, crowding out all aspirations for anything higher, there are some women in China who have certainly been touched by a power from above. When we hear of heathen women,

who have never had a chance of hearing the gospel, earnestly striving after perfection, worshiping faithfully the goddess of Mercy, the only saviour known to them, abstaining for years from the eating of meat, striving to live pure, kindly and peaceable lives, how does it affect us?

Are any of us able or willing to say to these Chinese women, blindly groping after the truth, "Whom therefore ye ignorantly worship, him declare we unto you?"

TWO KINDS OF PROCLAMATIONS.

Some of the riots last spring in the province of Szechuen were directly traceable to such proclamations as the following :

"At the present time we have obtained clear proof that foreigners deceive and kidnap small children. You soldiers and people must not be disturbed and excited. When the cases are brought before us we certainly will not be lenient with them."

"Notice is hereby given that at the present time 'foreign barbarians' are hiring evil characters to kidnap small children, that they may extract oil from them for their use. I have a female servant named Li who has personally seen this done. I exhort you good people not to allow your children to go out. I hope you will act in accordance with this."

"At the present time, when Japan has usurped Chinese territory, you English, French and Americans have looked on with your hands in your sleeves. If in future you wish to preach your doctrines in China you must drive the Japanese back to their own country, then you will be allowed to preach your holy gospel throughout the country without let or hindrance."

These are in very distinct contrast with the proclamation issued by the Prefect of the Nanking circuit after a dinner, to which he invited all the men of the mission community in Nanking, translated and sent by Mr. Houston :

"Given by Li, by grace of the Emperor, Commissioner of Salt Revenue, Expectant Intendant of Circuit and Prefect of the Jiang Ning (Nanking) Circuit, being advanced three steps in office and having one brevet rank, having thirteen times received honorable mention in official records :

"For the purpose of publicly and straitly charging the people concerning foreigners,

who have in whatever points in the interior established chapels, schools or like places. For a long time these have been permitted by the Emperor's commands. Now, having examined the doctrine halls in every place pertaining to this prefecture, we find that there have been established free schools where the poor children of China may receive instruction, hospitals where Chinamen may freely receive healing, that the missionaries all are really good ; not only do they not take the people's possessions, but they do not seem to desire men's praise.

"Already the Prefect, with the Magistrates of the provincial capital, has personally visited each hall and has commanded the Magistrates of outside districts to personally visit each outstation of the churches and talk with the missionaries. They have personally observed the hospitals, school-houses, etc. They are for good, established with the sincere desire to save men. Although Chinamen are pleased to do good, there are none who excel these (missionaries).

"We think it right, therefore, to put forth this proclamation, plainly charging soldiers and all people. Be it known that foreigners here renting or otherwise setting up halls do so to save and to help the poor, and that there is not the least underhandedness. Let it not be that you, on the contrary, wrongly invent false reports and even commit crimes and misdemeanors. If there should be shameless villains who, thinking to 'fish for wealth' (*i.e.*, take by violence), invent reports and create disturbances, falsely accusing (the missionaries) of offenses, they will first be thoroughly examined, then strictly dealt with. They will be punished to the fullest measure, certainly not leniently. You have been informed and warned. Do not disregard this proclamation."

A long step in advance has been taken when the Magistrates will vouch for the character and purpose of the hospitals and schools, which have hitherto been misrepresented and misunderstood as giving ground for the charges that foreigners enticed the Chinese into the hospitals and children into the schools for the sake of obtaining their eyes or their hearts.

When a man's ways please the Lord, he maketh even his enemies be at peace with him—Proverbs xvi. 7.

Letters.

AFRICA.

Mr. Kerr wrote from Efulen, West Africa, September 3, 1895, as follows :

After his last trip, Mr. Good said, "If I go to Ebolewo'e again, I will take some Bule as carriers. The carrier question is a big one with us; we cannot take an Eyemeyemek man because some of his clan may have trouble on the road, owe some goods or have run off with a woman. All the different clans are the same, and have the same troubles. We are so anxious to have these people understand that our men are not in any way in their family troubles, and that they are not to be made the objects of trouble on the road. It was for this reason that Mr. Good wanted to try the experiment of taking them. We had been assured over and over again that no one would touch our men, but the Bule at Efulen doubted the truth of the statement, and were rather afraid to go, but some of our workmen promised me they would go, so I began making preparations on their promise. The morning I was ready to start, a great number of the head-men came to Efulen and forbade any Bule going with me; they said there was trouble at five different places on the road, and that if a Bule went he was in danger of having his throat cut. Because some one in his clan had trouble a Bule is in danger of being caught or killed for that man's crime. I did not force my boys to go, but I told them that it was go with me, or go to their towns, as a coward was not wanted at Efulen. Two of my men said they would stand with me and go. You don't know how glad I was to have them stand firmly and not be tied by such poor cowards as most of the old head-men are. In all the journey to and from Ebolewo'e we were received with only kindness by all the people; they treated us well and begged us to come back to them soon.

"I found Ebolewo'e in a strange state. As had been told me they were robbing everybody that passed near them. In the head-man's town there was an organized society, the object of which was systematic highway robbery. They called themselves, "Bemvon e ya So" (followers of a spirit called "So"); they had power over death and witches, so all who were not initiated were in mortal terror of them. A member of the society could not be killed while under the spirit's influence, so other people were told. I was told that I was the first one to pass through safely in the past four months. Though I saw many of them, none had the courage to say or do anything to us. There were about forty young men and boys perfectly nude and smeared from head to foot with white mud; some had guns, the rest spears and knives. I am sure I never saw a worse-looking set in my life. I talked to them and the head-man of Ebolewo'e, and I think convinced them of their bad ways, because the old man stood up before all and said he would stop it now that he knew it to be so bad. Nearly all the young men said they would stop it, and as a sign of their well-meaning many of them washed off the mud and put on a loin cloth. I found some people building on our ground, but after a little talk they promised to stop and leave just as soon as we came.

"On the whole trip I made a special effort to tell them of our Lord and Master. I did not make long marches, but spent a long time talking to the people in the towns on the road. I cannot tell you how much I enjoy this part of the work, just tramping from town to town, talking say for half an hour in each town. To meet every day many who have not heard of the Master, and to be able to tell them of his goodness and love. I was especially successful in gaining the confidence of the people in the region of Ebolewo'e, so successful that they sent five boys with me to go to school at Efulen. I am sure it is worth more than a hard tramp of three weeks to snatch as it were five young hearts from the very gates of death and start them on the path to a life in Christ."

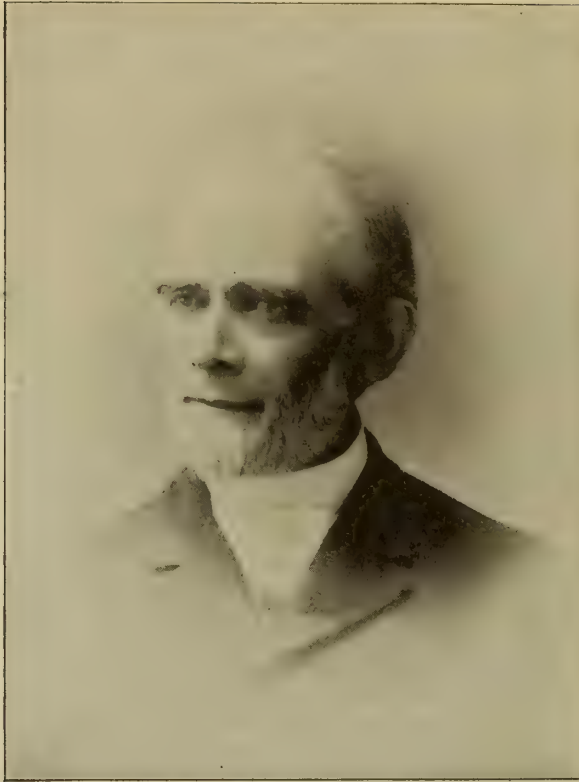
INDIA.

M. S. RAWAT, Ambala City, September 28, 1895 :—The evangelistic work in and around the city is now carried on by a voluntary band of male workers formed by us. Three evenings in the week are devoted to village work in which we have met with cordial reception from the people; one evening we preach in the Mundi, and one evening is set apart for work among a very interesting, but much neglected, class of people in the city called the Dhe. Three of these people have already joined the church, and there are some more ready for baptism. The Sweepers here seem to be very indifferent, and we have not paid much attention to them. Our work in school has roused much opposition from the Aryas. The alacrity with which the boys have responded to our appeals to love Christ has alarmed them, and for the last six months they have been caricaturing Christians and missionaries in all conceivable ways. Their fanaticism seems to have cooled down now, but our work is going on as usual. For one of their anti-Christian lectures, they got a Jain who was present at the Chicago Parliament of Religions as a representative of Jainism. He said that all the Americans were dissatisfied with Christianity, and that they are now looking to India for light and guidance in religious matters. For this purpose he said he was invited by well-known persons to their clubs, and that they were all pleased with what he had to say about the religions of India, and that a society had been formed to propagate his religious views! He showed many letters which he said he had received from the American ladies and gentlemen while he was in America, expressing their approval with what he had said about his religion, and declaring their dissatisfaction with Christianity! They are now trying to send a letter to the American Christians to the effect that the missionaries are doing nothing in India, and that all they say about India when they go back to America is false.

KOLHAPUR.

REV. J. M. GOHEEN :—Thirteen adults have been received into the Church here on profession of their faith. Of this number eight were from the towns I have told you of before—Herla, Kini, etc. Five were from our Girls' Boarding School here at Kolhapur. Last Sabbath was our Communion Sabbath. It was a day long to be remembered. Those who have been baptized in these towns have been boycotted and persecuted, but I am thankful to say they are standing firm.

EDUCATION.



REV. WILLIAM HENRY GREEN, D.D., LL.D.

We take particular pleasure in presenting to our readers this month the face of Prof. W. Henry Green. To many of them it will be very familiar, for, after half a century of teaching, his pupils are to be found in large numbers in various parts of our own country, and many also in distant lands. Princeton feels under deep obligation to him for so many years of devoted service, and has determined to celebrate in fitting manner the fact that it will be fifty years in the spring of 1896 since he began to teach in the seminary at that place. The occasion is one in which not Princeton alone, but the friends of Biblical scholarship everywhere, will feel a profound interest. Invitations will be sent out at an early date to those who will delight

to do him honor and to express their satisfaction with the work which he has carried forward with such signal ability in the instruction of students, the elucidation of the Scriptures and the defense of the truth. Prof. Green's thorough knowledge of the Hebrew and cognate languages has made his services invaluable at the present juncture, when the attention of scholars has been turned with intensity of interest to the various problems connected with the study of the Old Testament language and literature. Since the death of Dr. Charles Hodge he has been the senior professor in the seminary, and the object of the love and reverence of the hundreds of students who have had the privilege of being under his care.

The Church expressed its very high regard for him in 1891 by making him Moderator of the General Assembly. Princeton College gave him the degree of D.D. in 1857, and in 1884 he received in person the same degree from the University of Edinburgh. Rutgers College gave him the degree of LL.D. in 1873.

Dr. Green has published, besides numerous articles in the newspapers and magazines, a *Grammar of the Hebrew Language*, an *Elementary Hebrew Grammar*, *The Pentateuch Vindicated from the Aspersions of Bishop Colenso*, a translation of Zöckler's *Commentary on the Song of Solomon*, in the American edition of Lange's great work, and a book on the Hebrew Feasts.

His latest labors have been devoted to a thorough investigation of the results of what has become so famous under the name of the Higher Criticism of the Pentateuch. The issue of these labors is now appearing in the publication of several volumes. Two of these have been given to the public within a few weeks. The first is *The Higher Criticism of the Pentateuch*. The second is *The Unity of the Pentateuch*. His position on these subjects is well known, and the learning and skill which he brings to the defense of the views expressed will be generally acknowledged and appreciated.

The authorities of the seminary consider the moment most opportune to call the attention of its many friends to the pressing want of a better endowment of the Old Testament Department, and they are taking vigorous measures for the endowment of a chair to bear the name of the honored and beloved professor, who has done so much for the promotion of Oriental learning and the full equipment of candidates for the holy ministry for their sacred and responsible undertaking.

Particular interest attaches to Princeton Seminary from the fact of its close relation with the first efforts of the Church to provide adequate theological training for her ministry. The work of instruction began in the fall of 1812 with three students, and with the Rev. Archibald Alexander, D.D., as the first professor. The character of this noble Christian scholar impressed itself powerfully and permanently upon the institution over which he presided during its formative period.

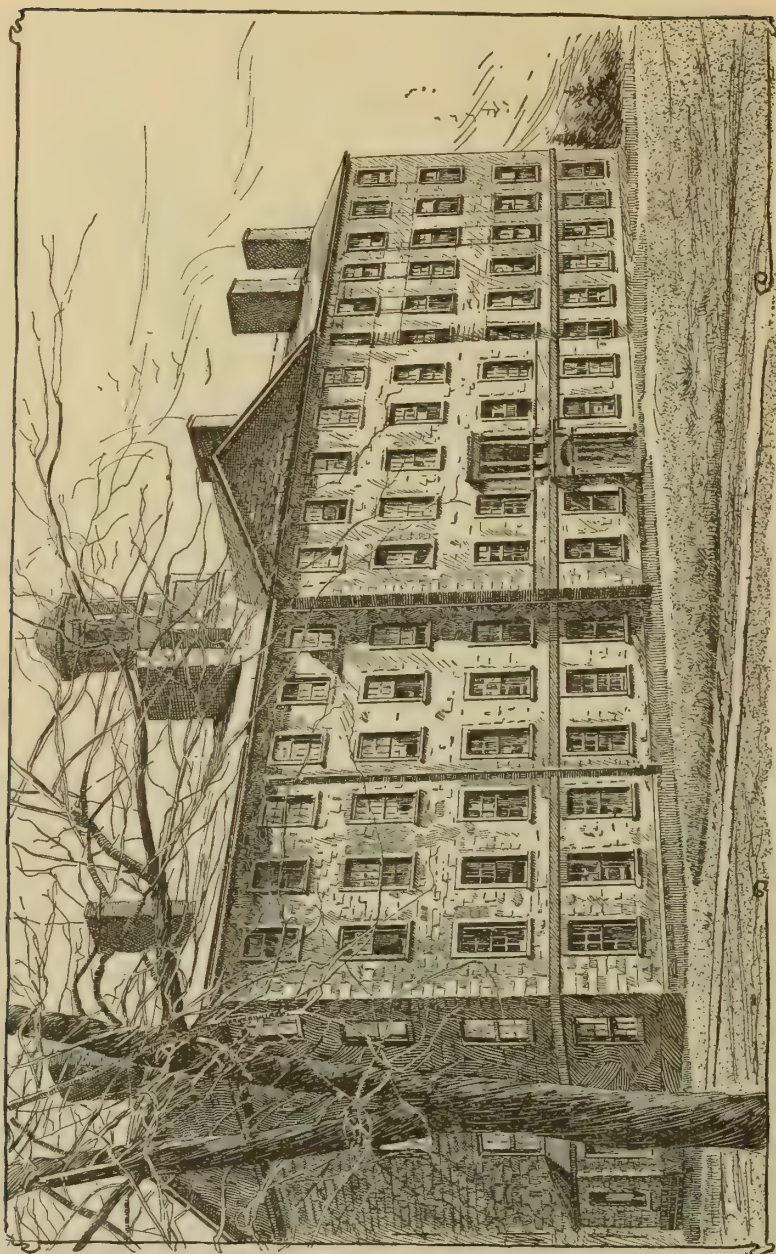
The Rev. Samuel Miller, D.D., in learn-

ing and piety the equal of his colleague, was elected professor in 1813, and the two labored together in perfect harmony and effective service until death removed the one in 1850 and the other in 1851.

As early as 1820 Charles Hodge was associated with Dr. Alexander to be his assistant in teaching Hebrew, and two years later was made professor of Oriental and Biblical Literature. In 1840 he was transferred to the chair of Exegetical and Didactic Theology, and entered upon that remarkable career as a teacher of theology, a commentator and editor and controversialist, which has made his name distinguished both at home and abroad. The number of students largely increased, and the General Catalogue, issued in 1894, showed that 4391 students had been connected with the institution from the beginning, of whom 2579 were still living, and 232 were that year in attendance upon the courses of instruction. The list of professors contains, besides the three famous names already given, such as the following: John Breckenridge, D.D., at one time the efficient Secretary of the Board of Education; Joseph Addison Alexander, D.D., James Waddell Alexander, D.D., William Henry Green, D.D., LL.D., A. T. McGill, D.D., LL.D., C. W. Hodge, D.D., LL.D., J. C. Moffatt, D.D., C. A. Aiken, D.D., Ph.D., A. A. Hodge, D.D., LL.D., F. L. Patton, D.D., LL.D., W. M. Paxton, D.D., LL.D., B. B. Warfield, D.D., LL.D., J. D. Davis, Ph.D., G. T. Purves, D.D., J. De Witt, D.D., LL.D., W. B. Greene, Jr., D.D., G. Vos, Ph.D., D.D. The seven last named, together with Prof. W. Henry Green, constitute the present faculty of the seminary. They have the assistance of Henry W. Smith, Instructor in Elocution, and Rev. Chalmers Martin, Instructor in the Old Testament Department, and Dr. Patton gives lectures upon "Theism."

SEMINARY BUILDINGS.

The first building was designed for students' rooms, recitation rooms, and an oratory, ever to be remembered for the Sabbath-day conferences held there, in which Drs. Archibald Alexander and Charles Hodge were conspicuous figures. It stands on the eminence on which the British army was drawn up on the morning of the battle of Princeton. Seven or eight professors'



PRINCETON THEOLOGICAL SEMINARY.

houses have since been built or bought, and a chapel, two more dormitories, a refectory and two library buildings have been added to the equipment of the institution.

In some respects the seminary is very rich, but the increase in the number of buildings and the very large increase in the number of students and instructors make such heavy drafts upon the treasury that the

income from the endowment, greatly reduced by the present low rates of interest, is unable to keep it well supplied, and there is a very pressing need for additional funds for the Endowment Fund, for the Contingent Fund and for the library.

FELLOWSHIPS AND PRIZES.

The "George S. Green Fellowship" yields \$600 in quarterly payments, and the

benefit is given to "that member of the graduating class who shall stand highest in a special examination to be held in April upon a specified portion of Hebrew, and who shall in addition prepare the best thesis on a specified subject to be presented on or before the first day of April."

"The Alumni Fellowship" and the "Archibald Robertson Scholarship" are used conjointly to provide the income to be "appropriated to that member of the graduating class who shall stand highest in a special examination to be held in April upon a specified portion of the New Testament, and who shall in addition prepare the best thesis on a specified subject to be presented on or before the first day of April."

There are also five "Biblical Prizes," one open to members of the Senior Class and the others to members of the Middle Class.

THE BOARD OF EDUCATION'S TREASURY.

Unusual anxiety was felt this year in the making of appropriations on account of the large number of candidates expected as "renewals" from the great number enrolled last

year. Between ninety and a hundred men over and above the number of new men whom the Board could venture to enroll in the fall were kept upon a separate roll, in the hope that the means to provide scholarships for them might be found before the end of the year.

It is a great pleasure to be able to say that the Board has been sufficiently encouraged to induce the making of the October payment to all of the men thus separately enrolled. This action has brought timely relief to men who were in a state of considerable anxiety, from the fact that they had confidently depended upon receiving the aid of the Board and had incurred obligations accordingly. And now it is of the utmost importance that the churches and Sabbath-schools make it a point to send to the Treasurer sufficient funds to enable him to make to these same men the January and April payments. Particularly it is to be hoped that the 4140 churches, which last year made no contribution to the funds of the Board, should this year lend their assistance, in order that it may be saved from embarrassment and our candidates from distress.

PUBLICATION AND SABBATH-SCHOOL WORK.

A PRACTICAL REPORT FROM KENTUCKY.

It is sometimes a good thing to know what our friends really think about us. We tell the story of Sabbath-school missions so often in these pages that, notwithstanding the variety of detail constantly reaching us, we are in just a little danger, perhaps, of repeating ourselves. We are glad once in a while to step aside and let some one else take up the pen. So, without further preface, we present our readers with one out of a number of excellent and appreciative synodical reports adopted at the last autumnal meeting. The authors of this report are the Rev. J. P. Whitehead, pastor of the First Presbyterian Church, of Newport, Kentucky, and Mr. G. L. Hathaway, forming the Committee on Publication and Sabbath-school Work in the Synod of Kentucky for the current year. We omit the opening sentences of the report and slightly condense a few paragraphs, otherwise the report is as adopted:

A REMARKABLE EXHIBIT.

Here is a remarkable exhibit—a missionary and benevolent agency of the Church, which not only takes charge of the funds collected from the churches and donated by individuals and puts them to work in one of the grandest and most fruitful of all missionary enterprises, but absolutely pays its own way in doing so. Without taking a single dollar from the contributions of little child or wealthy donor for running expenses, it not only puts dollar for dollar into the work, but makes every dollar given larger by thirteen cents out of the profits of its own labors.

Truly this is a remarkable statement. We must conclude that there are sound men at the head of this Board whose fidelity and integrity are such as please God.

LESSON HELPS AND OTHER PUBLICATIONS.

As to the publications of the Board we are convinced that no house in all the world is doing more for the cause of good literature than this, our own publishing house. Our Sabbath-school lesson helps and papers are not surpassed, if, indeed, they are equaled, and their cost is within the reach of all. Where there is inability to meet the costs, reductions are made, and, if this is not enough, all supplies to worthy and needy schools are furnished free of charge.

There is no reason in the judgment of your Committee for any Presbyterian Sabbath-school not using our own approved publications.

Again, we are pleased to see that the Board is on the watch to make such improvements as seem to be demanded.

Our Young People's Societies, Boys' Brigades, Men's Leagues, and kindred organizations are soon to be provided with suitable literature as good as the best. The Presbyterian Church and all its agencies cannot do a wiser thing than remain loyal to this Board and its publications.

We especially commend the moral tone and spiritual helpfulness of all the literature that is issued from this source.

THE MISSIONARY DEPARTMENT—FINANCES.

Let us next notice the Missionary work of the Board.

This is peculiarly interesting. We find that the contributions to the Missionary Department of the Board for the past year from all sources, including interest on permanent funds, aggregate \$129,939.58, an increase over last year of \$5202.28. Of this amount \$25,183.16 was turned over to the Missionary Department by the Business or Publishing Department, two-thirds the profits for the year. The increase of the contributions of Sabbath-schools over the previous year is \$9186.69, but the church collections fell off \$5394.18.

What does this signify? The Sabbath-schools were induced to make special efforts through the Children's Day services which were designed to arouse interest and enthusiasm. This is the one Board above the others which, by its very nature, is calculated to attract the attention of the children. This, however, does not excuse the churches.

WORK ON THE FIELD.

The missionaries visited 82,348 families and distributed 17,357,726 pages of tracts and periodicals, also 38,958 volumes of books. This is certainly a good showing, but what are the practical results?

From April 1, 1894, to April 1, 1895, 1034 new schools were organized and 254 were reorganized with an aggregate of 44,004 scholars and 5455 teachers. That the work is abiding in its results appears from the fact that of 870 schools organized the previous year, 756 reported this year, or 87 per cent., and also that fifty churches are reported as growing out of the work in that year.

THE WORK IN KENTUCKY.

The success of the work in the mountain region indicates the direction in which our energies should be expended. As a result of work by one missionary three Presbyterian churches have this year been organized. This work has been accomplished under the guidance and assistance of the Rev. Donald McDonald, D.D., Synodical Home Missionary, and the Presbyterian Home Mission Committee, of which the Rev. W. C. Young, D.D., is Chairman.

In view of the fact that but one missionary has been at work for the Board, we consider this an encouraging report. If through the efforts, directly or indirectly, of one Sabbath-school missionary three churches can be organized in a year, it seems reasonable to conclude that more attention might profitably be given to this work. We are

not aware of any other agency of our Church within the bounds of our Synod which has been instrumental in organizing three churches during the past year.

During the past year 25 Sabbath-schools have been organized in this Synod and five have been reorganized. The number of teachers in these schools is 138, and the number of scholars, 1182. The number of schools visited is 54. The number of miles traveled is 5101. The number of families visited is 1358, and the number of addresses delivered is 222. The number of conversions reported is 31. The pages of tracts and periodicals given is 26,646. The number of volumes given is placed at 106, and the number of volumes sold is 15, while the number of Bibles and Testaments given is 64.

RECOMMENDATIONS.

We would make three recommendations to the Synod concerning this Board:

First—In view of the value of Sabbath-school Missions and what has been accomplished during the past year, we recommend that we, as a synod, in this form, express our deep interest in our Board of Publication and Sabbath-school Work and assure it of our confidence in its management.

We recommend, secondly—That the pastors and elders make a special effort to interest the church membership—at least, that portion which may not now be interested—in our Sabbath-schools and in their work; and that they call the attention of all the people to the importance of the study of God's Word as essential to Christian growth.

We recommend, thirdly—That we approve of the Assembly's call for \$200,000 for this year's work, and that we will do what we can to help in raising this amount.

BIBLE INSTITUTE WORK.

Synodical Missionary Brown, of Wisconsin, writes:

In the first week of November I joined Sabbath-school Missionary Mack and the Revs. Howard Talbot and Angus Sellars in holding a Sabbath-school Institute at Winchester. There were seven meetings; all were well attended and some were crowded. Two purposes are kept in view at these meetings—educational addresses bearing upon the work of the Sabbath-school, and evangelistic addresses tending to awaken those who are Christians and to bring those who do not know Christ to a saving knowledge of his grace. Twelve persons rose and indicated their desire to begin a Christian life, and the people generally declared that they were much benefited by the services. I spent ten days with Sabbath-school Missionary Bain in the Madison Presbytery and held two Institutes, one at Brodhead and the other at Cambria, and in addition visited a number of needy mission fields. In all fourteen services were held and the blessing of God seemed to rest upon them all.

THE New Testament is enfolded in the Old, and the Old Testament is unfolded in the New.—*Donald Fraser.*

S. S. WORK IN ILLINOIS.

The Rev. M. A. Stone, our faithful missionary for more than two years, wrote to us in September last :

In the early part of the month while on a missionary tour I fell from my bicycle, rupturing the muscles of my left leg. It caused me much pain and still gives me trouble occasionally. In August I had a narrow escape from typhoid fever. The portion of the State in which most of my work lies is quite sickly, especially during the summer.

During the six months closing September 30, 1895, I have been permitted to organize 12 Sabbath-schools and to reorganize 6, with a total membership of 628. Besides these I have visited and aided 36 schools, visited 281 families, delivered 107 addresses, and traveled 3852 miles.

One of the schools planted in April—Battery Rock—asks for a church to be organized. Before the next meeting of Presbytery we hope to see

this effected. One place where the church membership had fallen to 4, there is now practically a new church building and 15 members, with a flourishing Sabbath-school.

On September 22, I organized a school in a new town. We were the first on the ground and made it a Presbyterian school. They said, "Come back soon and organize a C. E. Society."

On September 29, I organized a Bible-school in Kampsville, a town of over 300 people, controlled by the Catholics and German Lutherans. No Sabbath there! Saloons and stores open all Sunday.

September 30 closes two years' work in this field. In that time, or rather during the past eighteen months, I have organized 26 new schools, reorganized 8, and organized 2 Young People's Societies; 1250 teachers and scholars assemble in these schools. I have traveled 12,000 miles, visited 1000 families, and delivered 346 addresses. But there are 444,000 young persons, between five and twenty, that are still outside of Sabbath-school influences in the State of Illinois.

CHURCH ERECTION.

THE SCOPE OF THE BOARD AND ITS NEEDS.

With a view, at this time, when business is reviving, of increasing the interest of the Presbyteries in its work, the Board desires to explain more in detail the manifold forms into which, from the single conception of its early days, its functions have gradually developed, and to say a few words in regard to its most pressing needs.

At the present time its work includes the following branches:

1. The receipt of the contributions from the churches and their distribution, together with the surplus income from other sources, among the needy churches. This originally, together with a general oversight, was the Board's sole function; but as the Church has grown, other duties have been assigned to it and other trusts committed, the performance and protection of which would involve a substantial and necessary expense, even were its earlier duties now unnecessary and the contributions from the churches arrested. Thus there are now in addition:

2. The care of a Permanent Fund amount-

ing to \$150,000, from the income of which the expenses of administration are largely met.

3. A Loan Fund aggregating nearly \$250,000, which, distributed among the churches, is constantly returning in regular installments with accruing interest, to be again annually distributed in like manner to new applicants.

4. A Manse Fund, which, exclusive of actual grants, has reached the sum of \$85,000. Nearly \$50,000 of this is now loaned to not less than two hundred churches, from which installments are constantly coming back, to be added to the balance available for new loans. The charge of these two loan funds, involving their constant return and redistribution, forms a very substantial part of the business of the Board, although they are entirely independent of any contributions from the churches.

5. The care and frequent adjustment and settlement of mortgages, now exceeding three thousand, and the oversight of a like number of insurance policies, aggregating \$1,750,000, all of which must be periodically renewed and the premiums thereupon collected from the churches.

6. The care of certain life interest funds, amounting now to about \$125,000, which must be invested and protected and the income thereupon paid in accordance with the provisions of the trust.

7. In addition to the above distinct departments, there is wide correspondence in regard to proposed organizations, methods of building, architectural designs, and the general advancement of the work of church extension.

Were the work of the Board now, as in its early days, confined simply to the receipt and disbursement of the contributions of the churches and the consequent correspondence, the expenses of administration would of course be much less than, in the widely diversified functions of the Board, is now inevitable. It is manifest, however, that these additional responsibilities and manifold duties carry with them an enlargement in usefulness and effectiveness out of all proportion to the necessary increase in expense.

But now, as of old, the relation of the Presbyteries and the churches is more immediately to that original department of the work from which actual grants are made to home missionary churches. This department was originally wholly dependent upon the contributions of the churches, and if, owing to the generous provisions and liberal bequests of early friends, the Board is now able from other sources to supplement these stated contributions, so that *much more than their entire aggregate is annually appropriated* for church building, it still remains true that upon their regularity and sufficiency the Board must depend for the effective administration of this its most important and interesting department.

Thus it is readily evident that a falling off in this respect cripples the Board and works distress among the hundreds of congregations looking each year confidently for the accustomed aid in building. It should also be remembered that the expense involved in administering this department is not materially affected by the aggregate amount received. The number of such contributions remaining the same, however small the aggregate, the expense cannot be much reduced, while the larger the income, the less the percentage required for such purpose.

Yet it is precisely in this department to which are devoted all of the ordinary contributions of the churches that the Board

finds itself confronted with the discouraging fact that the support, instead of increasing, appears to be weakening. Either its work is not appreciated by the great body of the churches, many of which were themselves in their infancy aided by its appropriations, or else the fact that it does not allow itself to run in debt, has given rise to a conviction that its need of money is not great.

The last three years have indeed been marked by financial depression; and doubtless, also, the needs of other Boards, from no fault of their own, deeply in debt, have appealed more insistently to the sympathy and resources of the churches. It should not be overlooked, however, that it is simply and only because the character of its work is such that it can, under pressure, retrench in time to escape the calamity, that this Board is not also in debt. But such retrenchment, prudent as it doubtless is, means that churches are left without the help that is vital to their welfare.

The Board would, therefore, most earnestly present to the Presbyteries and churches the following considerations:

1. This Board has for fifty years borne its full share in the work of extending and building up our beloved Church. During that period it has collected and disbursed in aid of church building more than \$3,000,000, and thus secured to our body more than five thousand church edifices, of an aggregate value exceeding \$10,000,000.

2. As the Church is constantly growing, the work of this Board has never been more important or extended than to-day. It is as true now as ever in the past, that by far the larger part of the hundreds of churches each year organized cannot secure church homes without the aid extended to them by this Board, and, also, that such edifices are essential to their life.

3. Unless the churches are willing to increase their contributions, the future work of the Board's oldest and most important department, viz., that which provides absolute grants for church buildings, must be largely curtailed, to the distress and danger of our infant congregations.

4. But two months of the year remain to make good the present large deficiency.

The Board is confident that it is only necessary that the facts should be known and appreciated to insure a hearty and generous response.

A SIGNIFICANT REFERENCE.

Whatever want of appreciation of the work of the Board may be indicated by the failure of so many churches to contribute funds for its work, it is clear that the new Synods and Presbyteries are in little doubt in regard to it. Such reference as the following is significant upon this point. It is from the letter of one of the faithful missionaries in the Indian Territory:

"If I can do anything for the Board at any time, do not fail to command me, for without your timely assistance I should have

been heavily in debt for house rent, and *all of our churches in the Synod would be without buildings.*"

Again from a brother in Kansas: "We feel under deep and lasting obligations to the Board for their help, as we would more than likely have fainted by the wayside had you not so kindly come to our assistance. May the blessings of God ever be with the members of the Board of Church Election is the earnest prayer of every member of the First Presbyterian Church of O——."

FREEDMEN.

FINGER ON THE PULSE.

The faithful physician often, when anxious to know whether his patient is going to improve or become worse, sits patiently at the bedside with his finger on the pulse. A crisis has been reached. A slight change one way or the other will decide the result. We are all familiar with situations of this kind. They come in every household, and the joy or the bitter disappointment of the outcome can easily be recalled, nay, can never be forgotten.

A situation somewhat similar in conditions as above described confronts us in the work entrusted to our care as members of the Board of Missions for Freedmen. This is just the time of year when we anxiously wait with our finger on the pulse. Soon after the adjournment of each Assembly, we must say to each one of the 175 ministers under our care, just how much we think we will be able to give toward his support for another year; and later on in the summer, we must say again to our 257 teachers just how much we can afford to give them a month, and how many months we can allow their schools to run. There is no living man who can say assuredly, when these plans are made, that the friends of the work on whom we are to depend for aid, will give us the full amount that is needed. Our calculations must be based on averages on past records, on present conditions, and on future probabilities. The past must be studied, and the future must be scanned. Contributions from all sources must be watched and compared with past contributions from the

same sources. Influences from without, calculated to produce an increase or decrease of the flow of the Church's bounty, must be carefully estimated. Not until at least one-half of the year is gone, can we come into possession of sufficient data to even guess, with any degree of correctness, as to how we are to close the year. The month of December is with us an anxious month. It is the critical point at which we are to know whether our previous surmises have been well grounded or unfounded. Up to this point articles have been written, appeals have been made, circulars have been sent, seed has been sown; but no one knows what is to be the result. December is the month when many churches take up for us their annual offering. No anxious candidate, on the eve of election day, scans more critically the various returns that are to show whether he is elected or defeated, than does the management of the Freedmen's Board watch the returns of December, to know whether or not the Church has responded to its calls, and means to furnish to its servants sufficient funds with which to meet the obligations they have entered into in its name; and whether the work which has been committed to their care is to be expanded, or contracted, or kept within the lines of the previous year.

Even at this writing, the Board of Missions for Freedmen cannot possibly tell just how it is going to stand financially at the end of the year. The contributions from the regular sources, such as church collections and offerings from Sunday-schools, Young People's Societies, Women's Societies, for

the first seven months kept up remarkably well. Up to the first of December, the sum total from all these sources was slightly in advance of the year before. The effort to raise the Million Dollar Memorial Fund up to this point seemed not to have affected the above sources of supply. Half of December, however, had not gone by before a drop of over \$3000 from regular church contributions made itself manifest. What the rest of December and the following months of our fiscal year have in store for us remains to be seen. We are already alarmed at these first indications. The finger on the pulse indicates a change for the worse. Should the alarming symptoms increase or even continue as bad as they are now, radical measures must be adopted, and that right early, to prevent a condition of things similar to that which faced us at the close of last year, and out of which special effort is being made by the Church at large, through a special committee, to extricate us. We certainly shall be compelled, should the decline continue, to absolutely cut off so much of our work as will, as far as we can judge, lessen our expenses to correspond with the diminishing of our receipts. And if this be done, what disappointments it will cause! What bitter tears it will start! What real suffering it will produce! The surgeon's knife gives pain, but this can be dulled by anæsthetic treatment. What mental and moral anæsthetics can be administered to prevent the mental anguish and the moral depression of soul that will come into many a lowly home when word is sent that the school must be closed? Devoutly may it be said, "God forbid that such a thing should be done!" There is yet time for the Church to come to our help. The receding tide may yet be turned. Churches that have fallen behind in their contributions may yet supplement their gifts. But there is no time to be lost. If the next month shows a reaction in our favor, we will maintain the present lines of our work to the end of the year. If the decrease continues, some of the work must stop. One church that gave us two years ago over \$1000, last year gave us a little over \$600, and this year, so far, has given us less than \$300. It declines like these that make our hearts heavy; and if these declines, along with the clear apprehension of the needs of our work, were laid

side by side on the great heart of our own great Church, we are sure that that great heart would be heavy, too. We are sure, also, that under these conditions the declines would disappear, and the needs would be provided for. With our finger on the pulse we would find it again beating strong and firm with the sympathy it really has for the poor, the unfortunate, and the destitute, which sympathy needs only to be aroused.

E. P. C.

HELPING THE BOARD.

The colored people in the South, for whose welfare the Freedmen's Board is laboring, are, in some cases, doing grandly in the way of helping the Board to carry on its work. On the same day on which we received a contribution of a little over \$5 from a church in the North with over 500 members, we received also \$8 from a small colored church in South Carolina, with the following note from the minister in charge:

Dear Board for Freedmen:—I notice in the annual report of the Board that many of our churches contributed nothing to the support of the Board last year. I am taking the Board's report to my people, and trying to teach every member that duty demands that it pay at least something to the Board for Freedmen. I have made my collection from ——— Church, which I hereby send. Since I have informed the women of the great work that the ladies of our Church are doing, they are anxious to see their contribution in the annual report to the next General Assembly. The report of ——— Church is as follows: Church collected \$4.60; Woman's Society collected \$2.65; Sabbath-school collected \$1.05; total for ——— Church, \$8.30.

Two smaller churches will be reported in due time.

—Another from a colored teacher who gets \$20 a month for six months in the year:

Dear Board:—I am still at work—just stopped to-day. I am fixing to have an entertainment for the Board. Mrs. ——— and I expect to send some little money of our own earning, but we want the people to help all they can. They are poor, but quite willing to help the Board. I can't tell just when I will send, but as soon as possible. I am ashamed that we have not sent any yet, but we will come up after a while.

—Nothing is more creditable to our colored friends and fellow-citizens than their disposition to help themselves. Nothing commends them more strongly to those who desire to help them.

COLLEGES AND ACADEMIES.

HUNDREDFOLD INVESTMENTS.

Any educational system must have its rootlets in local schools. The local school that has the best selective and individualizing force will be the best rootlet. The academy of the East and the past would be an instance, better than a definition, of such a local school.

Located in a community of indefinite size, it continued and enlarged the scope of the education that had begun in the district school, and gave opportunity for the social development of the students.

It prepared for college, not only fitting for college entrance, but influencing many to take the collegiate course.

It was a popular centre of interest, both a stimulus and an ideal, drawing to itself the brightest boys and girls, the respect and affection of the community, and developing local characteristics that gave each school a marked individuality. To one reared in Central New York, Aurora, Cazenovia, *Homer and Whitestown recall such vitalized and individualized institutions.

THE ROOTLET.

The academies were the rootlets of the educational system.

The college received its life from the rootlets. Nearly every educated man began his career in such an academy. It was the function of the academy to draw to itself by an absorptive process the best nutritive material, and continuing the process, to send this material up to college, whence there came an annual fruitage of ripened intellect and character for leadership in the professions. A very large proportion of the educated public and professional men now in the forefront were thus discovered and trained for their life work.

PERMANENT IN THE EAST.

The academy has been succeeded by the high school, which, in the East, inherits

many of the characteristics of its progenitor, and by the private academy, differing from its predecessor mainly in being avowedly a financial enterprise and in drawing students from a very large territory. In great measure, therefore, the old academic spirit survives in the East and is fostered by the colleges. It has been carried westward and reappears in such colleges as Wooster, Wabash and Beloit.

NOT INDIGENOUS IN THE WEST.

But west of the Mississippi it is not indigenous. There the State undertakes, without money and without price, to furnish universal education, and it is to be commended for the attempt; but that this costless public education is not priceless is proved by the number of Western youth in Eastern schools, and by the still larger number that would enroll themselves in any academic institution within their reach and means. It is proved indirectly by the improvement of public schools which invariably follows the planting of an academic school in any community.

This confessed need of the West, as evident as confessed, calls for immediate and generous action. If academic training is to bring forth fruit there such as gladdens communities and the Church in the East, it must be transplanted to those soils and receive careful culture.

Wise men saw this need, and more than a decade ago the General Assembly undertook the work. A few rootlets have been planted and have received too little attention from the Church. Yet, with scarcely an exception, they have gathered and prepared and forwarded to the colleges and seminaries some of the choicest material.

Neither Church nor State has outgrown the need of men trained by this academic method and spirit. No educational process has yet been devised that can be its substitute. It makes specialists—in well-rounded manhood—ready for the investigation and solution of the problems that are to be solved outside the universities, in the world's larger laboratory.

*Hon. Ira Harris, U. S. Senator from the State of New York, once said in a public speech: "If there had not been an Academy at Homer, I should have been a second-rate farmer on Tully Flats."

THE POLICY OF THE COLLEGE BOARD.

Five years ago this was announced by Dr. Ganse, viz.: That the Board did not advocate the establishment of new colleges until those then under its care should be strengthened and in a measure endowed: that the enlargement of the Board's work should be through an increased number of academies. The lack of money has made enlargement of that work impossible, and the Board is rather seeking to insure the permanent vitality

of local self-help in establishing and devoting to the Church by mortgage and fealty nearly half a hundred academic institutions.

But 22 per cent. of needed endowment for this half a hundred institutions, though the endowment be sufficient only for effective maintenance, is the princely sum which Presbyterian wealth and Presbyterian loyalty, Presbyterian love of learning and Presbyterian faith in education must speedily provide.



of institutions under its care than to promote the founding of more academies that are not self-sustaining from the start.

SUCH ARE THE ROOTLETS.

These, under semi-starvation conditions, have gathered, prepared and sent on a hundred of the students now in Presbyterian theological seminaries. This is but the continuation of fruitage begun about eight years ago, which is to be perennial. This is only one of the results. To every student prepared for the ministry dozens have been prepared by academic training to be good messengers of glad tidings in other spheres of life.

Still further, 22 per cent. of help given by the College Board has developed 78 per cent.

THE SEAL.

Our eminent brother, Dr. Henry C. McCook, of Philadelphia, is versatile. He went to the ant, and learned so thoroughly not to be a sluggard that he excels the average minister in several specialties, as he does in the regular work of the pastorate. Among other things, he is the man who knows all about heraldry. He designed the seals of the various Boards of our Church, illuminated and framed, for exhibition in the Presbyterian section of the World's Columbian Exposition. The Sunday opening of the Exposition closed the Presbyterian section before the exhibit was unpacked. The Board of Aid for Colleges and Academies adopted the seal which Dr. McCook has designed; the original illuminated design hangs framed in

its office, a beautiful thing; the seal cut under Dr. McCook's supervision is impressed on its legal documents, and a reproduction of it heads this article.

The explanation of its symbolism is interesting, and is here given, mostly in Dr. McCook's words.

The central conception is in the motto "Per Solem Solum Lucent"—They shine by the Sun alone: in other words, the learning of the schools is but reflected light from the Divine source of all wisdom and truth. This is especially emphasized in the work of this Board, whose collegiate and academic schools are loyally subordinate to God and His Word and dependent thereupon.

The symbolism expresses this thought in two ways. First on the chief of the shield the moon and planets (Saturn and Jupiter) represent a glory which is due to the Sun, whose light they reflect. Second, the open Bible, fronting and illuminating the shelf of ancient vellum books, expresses the same idea in symbols well known in literary symbolism. Books grouped in one form or another are very common on college and university seals and shields of arms. Every student in institutions aided by the College Board is systematically taught the Holy Bible, and sees all literature, philosophy and science in its light. The crest has a parchment scroll for a wreath, and the lamp which surmounts it also is an emblem of literary research of truth.

The shield itself is the coat of arms of Chicago, the home of the Board, the Y representing its branching river, and its red color being the nearest heraldic approach to the terra cotta of the Chicago coat of arms. The silver pall around the shield is the heraldic Metropolitan color. The floral supports on either side of the shield are plants of the flowering Columbine, a most beautiful flower, which is American, and has its name from the same origin as Columbus; a little touch of reference to the Columbian Exposition, and indicating the year in which the seal was devised.

The combination of colors is very rich and beautiful, and they are arranged in true heraldic superposition, that is, tincture on metal and the reverse, so that no false heraldry can be noticed.

The College Board recorded its gratitude to Dr. McCook for his generous and skillful labor of love in this behalf.

NEW MARKET ACADEMY.

BY CHARLES MARSTON, FORMER PRINCIPAL.

New Market is one of the most thriving country towns in East Tennessee. It is located on the main line of the Southern Railway, twenty-five miles northeast of Knoxville, in a fertile agricultural section, and has about 500 inhabitants.

New Market Academy was founded in September, 1885, with the approval of the Board of Aid for Colleges and Academies, under the care and patronage of Union Presbytery and at the solicitation of the citizens of New Market. Its object has been to fit students for college, and to provide a good high-school education for others. Its course of study has three departments—primary, grammar and academic, covering in all ten years. The instruction is thorough. The teachers are of the best to be found. The principals have all been college graduates, their entire time and energy being given to their work, some years one teacher doing the work of two.

Forty-three students have been graduated from the academic course. Over 1500 students have been enrolled since the academy was established. They are industrious and persevering young people, who have come to learn, and are willing to work hard and to make sacrifices in order to get an education. In 1889 the present building was erected at a cost of about \$4000, more than half of which was given by citizens of New Market and vicinity.

The academy has no endowment. Until recently it has received aid from both the Home and College Boards. The Home Board, owing to its heavy debt, has been compelled to withdraw its aid. To keep expenses within the income the salary of the principal has been reduced and the cost of tuition increased.

The present outlook is brighter than for two years past. The attendance is 120, quite an increase over that of last year. A co-operative boarding club has been organized by the students, furnishing good board at about \$4.50 a month.

Union Presbytery last spring appointed Prof. John G. Newman, of Maryville College, financial agent for the academy. He was instructed to visit all the churches within the Presbytery, to solicit contributions to build a dormitory and to start an endowment.



NEW MARKET ACADEMY.

There have been pledged thus far about \$1500, payable one-third annually.

The academy needs :

1. *A dormitory for boys.* Rooms for students in private homes are hard to find. A house has been rented this year for the use of young ladies, but there are no accommodations for boys.

2. *Books and money for our library.* We have a few good books, but most of the volumes in our library are of little value—donations that were made to relieve the donor. We need books of reference, works of standard authors and good story books for children. If each one who reads this article would contribute one book of real merit, he would be none the poorer and our library would be richer.

3. *Scholarships.* There are bright boys and girls in reach of this school, anxious for an education, who cannot pay for the tuition (\$1 to \$2.25 a month, according to grade). Their parents are too poor to aid them. The academy cannot give them free tuition, because the teachers' salaries are for the most part dependent on the tuition fees. These worthy young people need aid now more than after they enter college. If they are helped through the academy, they can teach in the public schools, and so put themselves through college. Twenty-two dollars a year would pay their tuition in the highest grade in the academy.

4. *Endowment.* This would enable us to lower the tuition, pay our teachers promptly, double our attendance and widen our range

of influence. An endowment of \$5000 or \$10,000 given to a school like this will do as much good as ten times that amount given to some wealthy college.

NEW MARKET FOLK.

BY PROF. JOHN G. NEWMAN, MARYVILLE COLLEGE.

The class of people reached by New Market Academy is not what we call "Mountain Whites." This remark by no means indicates that we are better than they ; indeed, we are closely related to the "Mountain Whites ;" many of them are our first cousins. We are both mostly of Scotch-Irish descent. But our geographical position will not permit us to claim their name. New Market, like Knoxville, is in the great Valley of East Tennessee. To the south, thirty miles away, rise the Allegheny Mountains ; about as far north is the Cumberland range ; we are in the valley.

There are two general classes of our people, the well-to-do and the poorer. This draws a line almost dividing the population into halves. The better class consists mostly of farmers, who are educating their children in our schools. The other half is made up of a class who own their homes, such as they are, and a class who have nothing at all, but depend upon the wages they can make as farm hands. Many of these people appreciate the value of education and try to put their children into school. Some are

careless and do not help themselves as they should. But most of this poorer half of our people are worthy of better advantages than they now have. They are earnest, hard-working Christian people, too poor, however, to pay the required tuition in our academy.

Hence the need of an endowment.

A BOY'S LETTER.

REV. EDWARD C. RAY:—*Dear Sir*: Will you please send me the circulars of the College Board for 1895-1896? I want to see if I can interest the young people of the Junior Society of Christian Endeavor, of which I am President. I have a brother older than me going to . . . , which I see gets some help from the College Board. I am only thirteen years of age, but our society may be able to do a little for to aid the Board in the course of a year.

Respectfully, D— C—.

A GIRL'S LETTER.

The whole of this throbbing letter cannot be given—the expression of gratitude for help from pulpit and pastoral work is too personal and sacred to the receiver. The quotations lose much of their force, shorn of the intensely earnest, almost passionate cry of soul to soul. No logical argument for educational interests, no most eloquent plea in behalf of the uneducated, can more than suggest the agonizing disappointment that breaks the hearts of such as the writer of this letter.

"I want to thank you for those library books. I have enjoyed them so much! I cannot tell how much.

"Such sermons are so interesting; they would inspire any one to get an education.

"I have a strong desire for an education. It looks as if my younger years were being wasted.

"I cannot help envying your children and others that have so many advantages. We farmers work from morning till night, and have only a few books.

"I cannot tell what a burning wish I have for an education."

So writes upon tear-stained paper, a young girl, almost illiterate, yet with intuitions to turn from the superficial and ephemeral to the choicest of the world's books, and a nature quickly responsive to the best in every public utterance.

An education would give to this girl, first, herself—developed and cultured powers; then, the complement of herself—"to learn and propagate the best that is known and thought in the world."

Yet this girl is but one of a great number whose hearts ache with such noble longing.

The College Board has been enabled, by funds committed to its administration, to meet this need in several Western communities. Many such girls have been educated in schools of the Board's planting or fostering. Many such girls thus educated are doing notable work as missionaries, educators, ministers of the good things that education alone makes accessible.

"How far our candle throws its gleams!" But this is God's hour for universal illumination. Yet only as we are "laborers together with God."

MINISTERIAL RELIEF.

IN WHICH WAY SHALL DEBT BE AVOIDED?

When Mr. George Junkin, the President of this Board, wrote in his earnest and forcible appeal in the last number of *THE CHURCH AT HOME AND ABROAD*, "Church members abhor Board debts," he expressed a fact which is always kept in mind by the Board. It is true that, after reporting to the General Assembly for many years a balance in our treasury, we did last year report a debt. But, as we have said elsewhere, a debt so small—less than \$2000—can scarcely be called an exception to our rule. Any business transaction on so large a scale as ours, must have a margin even

larger than this. It, therefore, still remains true that the Board, which is the servant of the Church, is fully in agreement with the people in their abhorrence of "Board debts," and we have spared no pains to make this clear to all. We have repeatedly emphasized the fact that "the Board can distribute only what it receives." We highly appreciate the language used on this point by the Synod of Illinois at its meeting last November:

"The Board for the first time in a long series of years has had to report a debt. This is a fact worthy of consideration. It shows most careful management. No enterprise of our Church is conducted with more prudence. The administration is worthy of our heartiest co-operation."—*Printed Minutes, page 17.*

None know better than the members of the Board—few, indeed, are in a position to know so well—the sufferings and want in the homes of the disabled servants of the Church, and how inadequate for their relief are the sums voted upon the present scale of appropriations. Nevertheless, to all appeals (and naturally they have been many and urgent) for the Board to enlarge this scale, we have pointed to the limitations of our treasury, and replied that it is for the churches to order this much needed advance by enlarging their contributions, and not for the Board to do it by running into debt. Last year, for example, there was a gratifying increase in the contributions of the Church, but it was all needed for the exceptionally large number of new cases for which the Presbyteries asked aid; and to keep our expenditures within our income, the average to each family upon our roll was still kept at the low figure of about \$200 which has prevailed for so long.

Indeed, there have been years when the Board, to keep its expenditures within its income, has resorted to the distressing alternative of an actual reduction even of the sums already voted. This reduction has several times amounted to 25 per cent. upon all the appropriations for the year. In 1875 they were all reduced by one-half, and even then there were 69 families—nearly one-fifth of all then upon the roll—to whom, after their grants had been duly voted, no payment whatever was made. Thank God, reductions have been unknown for more than a decade; but the outlook has again become threatening. The contributions have fallen off to such an extent that for the first time since 1884 the Board is obliged, with the deepest pain, to announce another reduction as now imminent.

And is there not a peculiar injustice in this “reduction” which the Church does not compel from any other Board? Our Missionary Boards, for example, must feel it keenly when they are compelled to retrench in the face of a Providence which is at the very moment beckoning them on through doors newly opened to wider fields. But what would be said if the Church made it practically necessary for such a Board to bring its expenditures

within its income by defaulting upon the payment for service which the faithful and self-denying missionaries had already rendered? The people would rise up as one man against such a method of “ending the year without debt.” “Injustice” would be one of the mildest terms by which they would characterize it.

Now, have you ever thought that this injustice is of the very essence of a reduction, when the Church compels it from the Board of Ministerial Relief by withholding gifts to its treasury? In this case it is not a question of notifying workmen to leave the field, nor of offering them continued work at reduced salary. It is a notification that for work which they have already performed, a part of the consideration which had all along been kept before them, is now to be withheld! The report of the Home Board to the Assembly of 1891 (page 5) says: “The salary of a home missionary allows him no margin above an economical support.” The other Missionary Boards have said substantially the same thing; and it practically holds good concerning most of our pastors, also. And has not the Church declared to these pastors and these missionaries in the most solemn form, by repeated utterances of General Assembly, Synod and Presbytery, that in accepting their services on terms which made it impossible that they should themselves make provision for old age or disablement, it recognized itself as under sacred obligation to take this responsibility upon its own shoulders?

Every case on our roll is one in which this obligation of the Church has been recognized not only impliedly or in general statements, but personally and definitely. Presbytery has endorsed every one of these cases, the Board has accepted it, an appropriation has been voted, and payment begun; when at this point, by the falling off in contributions, retrenchment must be made in order to avoid closing the year in debt, and the payment is suddenly reduced by a large percentage! This, too, when at the very best the total appropriation for the support of these now helpless families is so inadequate. Might not a business man say that by such retrenchment the Church has defaulted upon its obligation for service which had been rendered?

Even our "new cases," those which are brought to us for the first time by recommendation from the Presbyteries, are always cases in which service has been already rendered to the Church. Its obligation to these men, therefore, exists already; it will continue to exist so long as they live. All the Board can do is to withhold the payment of this debt. We cannot prevent the Church from owing it.

Recall a further sentence from Mr. Junkin's paper, in the January number of this magazine:

"Ah! Could you sit with us and hear the letters read which tell of the years of service rendered by these brethren, of their age now, and of their actual want, your hearts would break before you would tell us to cut down those slender and hardly sufficing sums."

In letter after letter which comes to us from those who are upon our roll, the remark is made that this appropriation (earned by long years of faithful and self-denying service to the Church) is the sole pecuniary dependence of the family; its only financial resource. When this only resource is so small at best that it is barely enough for the actual necessities of life, a reduction is something which cuts to the quick! I can never forget the replies which came to the Board from these homes of the honored but dependent servants of the

Church, when the announcement was sent to them of the last reduction in 1884. They gave me sleepless nights. One of the venerable men—whose letter I have before printed—wrote: "You cannot conceive of the effect of a cut-down when already below the living point. A former cut-down I think caused the death of my wife; we had quite enough to bear before, but when that came she soon sank under it."

There are more than 800 families now on the roll, and our year closes March 31. By the time these lines come under the eye of the reader, there will be not more than eight weeks in which to turn the tide and avert this threatened reduction. Shall we not have from one and another of you, individual gifts sent directly to the Treasurer of the Board?

One friend writes to us: "I notice in the last number of *THE CHURCH AT HOME AND ABROAD* that your Board is in special need, and so enclose you my check for fifty dollars." And another: "I have added fifty dollars to my annual contribution on account of the more pressing need of funds for that noble work."

Shall we not have many such notes, and at once? Are there not some among those whom God has blessed with means, who will send us still larger sums to meet our urgent need and avert this reduction?

THERE is in Philadelphia an association known as the Merchants' Fund. It cares for old merchants who have been unsuccessful and does so in such a quiet way that only the members of the Executive Committee know the names of the beneficiaries. Sixty-four were helped or supported last year at a cost of about \$15,000. The invested capital of the fund now amounts to \$323,000, and the income is most wisely, economically, and usefully employed. Aged ministers are not the only men who may need help.

SAY IT WHILE THEY LIVE.—Bishop Potter once told the following story: Several years ago some of us were assembled in Calvary Church, New York, to bear our testimony to the life and influence of the late Dr. Edward Washburn. I may venture now to violate the confidence of a domestic incident which transpired then, and which I think you will own to have its significance and appropriateness here. One after another, Phillips Brooks, and others like him, rose in their places in that crowded study to tell what they owed to the genius, to the high spirit, to the unswerving loyalty to duty, to the splendid courage, to the rare scholarship, to the philosophic insight, to the prophetic utterance

of Edward Washburn. The testimony was done. At the door all the time there stood a slender woman, who had stood during his life nearest to him of whom we spoke. I never shall forget her face—the passion of it and the pathos of it—nor the power, tender but reproachful, with which she spoke when at length we were still: "O, if you loved Edward so, why *didn't* you tell him of it while he lived?"

AGED heralds of the cross, says the *Toronto Presbyterian Review*, men whose step was once elastic, whose voice was once firm—whose faithful warning made our conscience speak—now feeble in voice as in step—almost forgotten as another generation has arisen who know them not—shall we neglect them? We all need cheer in times of depression, who more than our old veterans to whom the grasshopper is becoming a burden—will it cheer them to know that the Church is giving less than usual. Have you counted what deficit means to them? to know what it is to contemplate a threatened shortage in the fund? There are some whose money is deposited for safety only to whom a rich return would come if they tested the promise, "He that giveth to the poor lendeth to the Lord."

Children's Christian Endeavor.

Some of the questions in our recent numbers are answered by Gertrude Pollock, of Longmont, Colo., as follows:

Some Marys mentioned in the New Testament are, Mary Magdalena, out of whom Jesus cast seven devils; Mary, the mother of Jesus; Mary of Bethany, the sister of Martha and Lazarus; Mary of Cleophas; Mary, the mother of Mark and Mary, a Roman Christian, who is greeted by St. Paul in his Epistle to the Romans, as having toiled hard for him.

The English is Mary.

The Hebrew is Miriam.

The French is Marie.

The Greek is Maria.

The Latin is Maria.

My grandma's name was in the Greek form, Maria.

Maria Edgeworth was a distinguished writer.

George Walker writes: If my answer is correct please send me one of Dr. Good's pictures.

A Sudra is the lowest of the four great castes of the Hindoos. I found this answer in the dictionary. I am a member of the Junior Christian Endeavor of the West Presbyterian Church in St. Louis, Mo. I am thirteen years of age.

The people of India believe that four castes issued from Brahma the Creator.

The Brahmins or highest caste came from his mouth; the Warrior caste from his shoulders; the Laboring caste from his thighs, and the *Sudra*, or lowest caste, came from his feet.

The Sudra caste is looked down upon by the other castes. Their touch is considered defiling.

My mamma and papa were missionaries in India for over five years.

I was born in Fattahgurh, India, and lived there for four and a half years. My nurse was of the Sudra caste.

These are the first two letters that came. Others have come later, and it does not seem necessary nor convenient to print them all.

There is one, however, which speaks of the Questions for the Missionary Meeting that are printed in the latter part of each number—after the RECEIPTS. Daisy H. Connor, of Uniontown, Kansas, says: "I have not ever studied the questions, but I should think they would do a great deal of good, and I shall try and study them hereafter."

I am very sure that any one who does use those questions thoroughly will find a great deal more in this magazine than would be found without them.

H. A. N.

Several other children have sent intelligent answers to our questions, and we have

sent them the promised pictures. We are sure that such studies are useful to all who undertake them. We are glad to encourage our young readers to learn all they can about the work of the Church in which they are growing up. We are always glad to receive letters from any child or any child's mother or teacher.

A DROLL MISTAKE.

Did you notice what nonsense was made of one sentence on page 65 of our January number—what a senseless jumble the types got into? In the left-hand column, just below the corner of the picture, in the sentence beginning, "He traveled," the types might almost as well have been tumbled down there from an upsetting of Dr. Nevius' wheelbarrow. You see the types had all been set in lines of the usual length, and then, to make room for the picture, they had to be divided into shorter lines all the way down from the top to the bottom of it. In doing this and then placing the lines just below, the printer got them jostled into the ridiculous shape in which you found them, and perhaps you could not make any sense of it. Did any of you try to straighten out that sentence? This is the way the sentence should read:

"He traveled a great deal and bore all the inconvenience and discomfort and fatigue with perfect good humor."

You may find it amusing to look carefully and see just how by letting the last three words of the first line change places with the four words just below them, and letting the words "with perfect good humor" change places with the four words below them, it will make the sentence all right. If you try this by writing the words and lines in that way you will see how it might happen, in moving the types as they stood in those lines to build the picture into that page, that four half-lines should swap places as four children might at a table, or in a play. If any of you have a chance to talk with a printer about it you may learn a good deal about printing from this blunder of ours. The printers have to take a world of pains and care to print all that you read without making mistakes. In almost everything that is printed some little mistakes occur, like using a wrong letter, or not putting the commas right. But we do not often quite spoil a whole sentence so as to make nonsense of it. But do you know that sometimes a sentence is *written* that has nothing but nonsense in it? Forgive us this time, and we will try hard never to print any more nonsense.

Children and mothers should read the Home Mission letters in this number. They will find them very interesting. That one from Rev. James Slovane Corkey, North Dakota, is a solemn one—a *child taught to dance, but not taught to pray!*

Let children hear the mighty deeds
Which God performed of old,
Which in our younger years we saw,
And which our fathers told.

Young People's Christian Endeavor.

MISSIONARY.

The word, according to its derivation, means one who is *sent*. A missionary is one who goes wherever he is sent, whether near or far—one who devotes himself to the fulfillment of his mission whatever it is, whether obscure or conspicuous, whether pleasant or painful.

The privilege and honor of being sent depends not upon the place to which one is sent, but upon the importance of the mission and the dignity and authority of the one who *sends*.

Practically one's *mission* is the same as his

work which God sets a person to do is his *vocation*; to do that work as well as he can, diligently and faithfully, is his *mission*. It is wholesome to call all this to mind often, so as not to have too wide a separation in our thought between those whom we commonly call *missionaries* and all other Christians.

Hardly less important is it to avoid making too wide a separation in our thoughts between two classes of missionaries, as *home* and *foreign*.

We have rarely seen the true idea more happily expressed than in the charming book lately issued by Fleming H. Revell Company, *From Far Formosa*, by George L. Mackay, D.D., twenty-three years a missionary in Formosa from the Presbyterian Church of Canada. He says :



From "*From Far Formosa*."

Copyright 1895, by Fleming H. Revell Company.

A VILLAGE IN EASTERN FORMOSA.

vocation. Both these words in Christian usage intimate a person's relation to God. One's *mission* is that to which God *sends* him. One's *vocation* is that to which God *calls* him. Every Christian has a mission appointed by God. Every Christian is called of God—has, therefore, a *vocation* of God, and whatever is of God is sacred. God calls some to preach, some to teach, some to plow, some to sell goods, some to cook food, some to nurse the sick, some to nurse children, some to make garments, some to black boots, some to clean streets. Every useful, honest

To be a missionary became the passion of my life. That was the dominant idea through all the years during which I served as school-teacher at Maplewood and Maitlandville, as scholar at Woodstock and Omeme Grammar Schools, as student of arts in Toronto, and as student-missionary during the summer vacations at Blue Mountain, Port Burwell and Vienna, Lincoln and Buddulph, Forest and MacKay.

A quarter of a century has passed since I served the Church in those struggling Home Mission fields. The greater part of that time I have been far hence among the heathen, and am called a foreign missionary. But not now—not once in all these years—have I thought the foreign missionary above his equally heroic and equally faithful brother who

toils in the obscurity of a broken-down village, in the darkness of ultramontane Quebec, or amid the pioneer hardships of the newer settlements in Canada. It is not for me—it is not for any foreign missionary—to look loftily on the ministry at home, or think of them as less loyal, unselfish and true. We are all missionaries, the *sent* ones of the King, and not our fields, but our faithfulness, matters. Many of the Church's first may be last when the Master comes.

At my side on the evening of my ordination was another candidate for the holy office, George Bryce, who was under appointment to missionary and educational work in Manitoba. Bryce has served the Church with honor and success, and has risen to distinction among Canadian educationalists and authors. That evening we stood together before the Rev. J. Pringle, the Moderator, knelt together, and by "laying on of the hands of the Presbytery" were together set apart to the work of the Gospel ministry and designated to our respective fields, he to go to the newer West, and I to go to the older East. The Convener of the Foreign Mission Committee came up from Ottawa and delivered the charge to the foreign missionary. My companion was similarly addressed in the name of the Home Mission Committee by the Rev. Dr. Laing, now minister in Dundee. The speakers recognized the importance of the occasion as marking a forward movement in both the home and the foreign work, and as suggesting a union of aims and interests that must never be sundered. The Church's work is one.

PRESBYTERIAN HANDBOOK.

This useful little book of sixty-five pages contains, in concise form, much religious information of value to all who are interested in the work of the Church. It gives many facts regarding the work, through various agencies, of the Presbyterian Church; the names of the officers of each Board; an account of our educational institutions; besides many valuable statistics that one needs always at hand for instant reference. The Handbook is just issued by the Presbyterian Board of Publication. Price, 5 cents each; ten copies, 25 cents; one hundred copies, \$1.25.

CHRISTIAN BROTHERHOOD.

"The brotherhood of Christianity must have a helping hand to lift the ignorant into knowledge, the oppressed into liberty, and the sinful into holiness," says the *Montreal Witness*. "Every church ought to be a brotherhood of Jesus Christ, animated by his passion for helpfulness. In the primitive days of Christianity each church was known as the brotherhood. Eusebius tells us that when a Christian entered a foreign city his first inquiry was for the church or brotherhood. As soon as he found it he was welcomed as a brother, and supplied with whatever could contribute to his spiritual or bodily refreshment. Mutual brotherly love was then the distinctive mark of Christians. The heathen were compelled to call aloud in wondering admiration, as Tertullian writes, 'Behold how these Christians love one another, and how they are ready to die for one another!' That was

the kind of Christianity which turned the world upside down, and banished the darkness of Roman oppression and injustice. A revival of such Christianity can come about only through brotherly churches filled with the spirit, and helpful with the helpfulness of Jesus Christ."

NOTES.

There are now more than three thousand Christian Endeavor Societies in Great Britain.

* *

The Good Citizenship Committee of the Christian Endeavor Union in a Massachusetts city make it their duty to look after the discharged prisoners from the jail.

* *

Dr. Clark states a well-known fact when he says that the desire for larger things and a wider outlook, fostered by the Christian Endeavor Society, has sent many a boy and girl to college.

* *

"Unless prevented by a reason which I can conscientiously give to the Lord Jesus Christ," is the only excuse, says Mr. Baer, which the Christian ever ought to be willing to give for the non-performance of any duty.

* *

A missionary society in New York asks its members to sign this pledge: "Because I believe it to be my duty to inform myself of the spread of Christ's kingdom in the world, I hereby promise to spend at least one-half hour each week in reading missionary literature."

* *

During an evangelistic service held one day at the holiday season in the Kentucky State Prison at Eddyville, on the invitation of the prison Christian Endeavor Society, one hundred persons professed conversion, and more than four hundred expressed a desire to lead a better life.

* *

A Christian Endeavorer in Dundee started in business two or three years ago as a grocer. The business prospered, and he recently opened a second store in another part of the town. But as he is able to live on the profits of the first, he devotes to missionary work what can be made in the second.

* *

The following general subject of prayer is suggested for the World's Christian Endeavor Prayer Chain during the month of February. For the young converts who have recently been brought to Christ, that they may be strong, unselfish, winsome Christians, and that they may begin at once to show their love for Christ by working for him.

* *

The pledge, says Dr. Francis E. Clark, is an appeal to the heroic; it is a recognition of the element of duty in every life; it is an acknowledgment that something is due to the spiritual nature; it is a reinforcement of the command to seek first the kingdom of God; it is a blow at whims and moods and fancies as controlling elements in the religious life.

Rev. John Pollock, of Glasgow, writes in the *United Presbyterian Magazine*: The Presbyterian Church abhors innovations and clings to that which is old, consequently, it has accepted Christian Endeavor, which is as old as Pentecost. The most conservative Presbyterian takes kindly to it whenever he understands it; for he recognizes in it, if he be well informed, the old "praying society," which kept religion alive in Scotland in the cloudy and dark day.

* *

The suggestion comes from New Zealand that young people unite in a Christian Endeavor Letter League by promising to write each month at least one letter which shall have for its definite object the extension of the Master's kingdom. The letter may tell of the Saviour's love, or help some one in sorrow or in need of spiritual uplift. "The act of writing commits the writer to the truth of his message. It helps to define, to deepen, and to solidify the religious life of those who use it to convince others, since it remains as a witness of their beliefs."

* *

The Comanche Indians, it is said, are accustomed to destroy their children when twins are born. But maternal instinct, too strong for custom, leads the poor mother to save one child by secretly putting the other out of the way. Annie Maria Barnes, in her "Matouchou," a story of Indian child life, tells of a little girl left in the sand to die because it was one of twins, but rescued, reared in a Christian home, and afterward claimed by the Indian father. [Furnished by the Presbyterian Board of Publication. \$1.25.]

* *

A harsh, penurious man, with no sunshine in his nature, who didn't dare to be happy himself and didn't know how to make other people happy, always connected his hope of heaven with the date of his conversion. In prayer meeting he was accustomed to use an expression which became very familiar from its repetition. He said he had "a hope that twinkled like a star from the distance of forty years." When this expression was mentioned to John G. Whittier, he remarked, "That is pretty good poetry, but very poor religion."

* *

The Missionary League of the First Presbyterian Church of Cincinnati, O., has this for its object: "To see that all the members of the First Presbyterian Church are interested in the cause of Missions to the extent of a quarterly contribution in some form to the same, and to disseminate knowledge on the subject of Missions by the circulation of literature, by the maintenance of a missionary library in the church, and by holding at least four general church missionary rallies per year, at which the sermons, addresses and other parts of the services shall be missionary in spirit."

* *

As every sinful indulgence makes its own poison that depresses the system, so "every good emotion," the physiologist assures us, "makes a life-promoting change." Goodness, cheerfulness, kindness, contentment have their corresponding physical value and act as antidotes to poisonous irritants, and so give strength. There are other ways of ruining the body besides getting drunk, yielding to vulgar indulgences, or acquiring the fast-increasing cigarette cancers. A half-hour's fit of hatred, or

anger, or uncontrollable grief may undermine the constitution, and has caused death. Anxiety, envy, discontent, un-Christian ambition may be the subtle poison which the physician tries in vain to eradicate from the ailing body. The great Hebrew seer, whose writings are becoming better appreciated as time goes on, anticipated a wonderful chemistry when he said: "As righteousness tendeth to life, so he that pursueth evil pursueth it to his own death."—*Youth's Companion*.

SUGGESTIONS FOR STUDY.

[Mexico is the topic for March. These hints are given one month in advance to accommodate those who wish more time for study.]

HELPFUL ARTICLES.

See THE CHURCH AT HOME AND ABROAD, March, 1895, page 220, for a list of books of reference and periodical literature. In the same number "Suggestions for Study" may be found on page 249.

The following articles are in THE CHURCH AT HOME AND ABROAD for March, 1895: New Aspects of Our Work in Mexico, by Rev. Hubert W. Brown; A Spiritual Veteran, by Rev. T. F. Wallace; A Mexican Wedding, by Rev. Isaac Boyce.

The following articles may also be consulted: A Visit to Guadalajara and San Luis Potosi, *Gospel in All Lands*, March, 1895. Mid-Winter Travels in Mexico, by Dr. August Schachner, *The Mid-Continent Magazine*, June, 1895. Mexico as the Cradle of Man's Primitive Traditions, *Review of Reviews*, July, 1895. The Republic of Mexico, by Arthur Inkersley, *The Chautauquan*, October and November, 1895. Romanism and the Religion of the Aztecs, by Rev. D. F. Watkins, *Methodist Review of Missions*, January and February, 1895. Young Life in Mexican Homes, by Rev. J. M. Weems, D.D., *Methodist Review of Missions*, August, 1895. Guadalajara, Mexico, by Rev. John Howland, *Missionary Herald*, May, 1895. The Modern Spanish Version of the Bible, by Rev. R. A. Webb, D.D., *The Missionary*, November, 1895. Porfirio Diaz, by Rev. W. B. Winton, *Methodist Review of Missions*, November, 1895. Two Nurseries of the Church in Mexico, by Miss Jennie Wheeler, *Woman's Work for Woman*, March, 1895. The Philosophy of the Mexican Revolutions, by M. Romero, *North American Review*, January, 1896.

* *

PRESIDENT DIAZ.

Facts regarding this man may be found in the *Methodist Review of Missions*, November, 1895, and in the *Review of Reviews*, January, 1893.

* *

A MEXICAN STATESMAN.

The death of Manuel Romero Rubio, Secretary of the Interior, and father-in-law of President Diaz, occurred October 3, 1895. Rubio was in the Cabinet of President Lerdo in 1875, and was Lerdo's friend and supporter during the struggle that preceded the triumph of Diaz. He then retired from public life, he and President Diaz having become, not only political adversaries, but personal enemies. At a reception given in the United States Legation, which both men attended, Mrs. John W. Foster, wife of the Minister, acting as hostess, brought the two together and was instrumental in

making peace between them. The President afterwards married one of Rubio's daughters, and invited the statesman to a place in his cabinet. Minister Rubio, one of the foremost men of learning in Mexico, has done much to secure better educational facilities for the country, and to raise the people to a higher plane.

* * *

TWO GREAT ENTERPRISES.

One of them is the Tehauntepec Railway, completed in November, 1894. It extends from near the mouth of the Coatzacoalcas, on the Gulf of Mexico, to Salina Cruz, on the Pacific. By this route the distance from New York to San Francisco is 2334 miles shorter than by the isthmus of Panama.

A second enterprise is the Mexican Valley Drainage and Canal Tunnel, which carries off the surplus water of the valley and the sewage of the capital. The valley or basin in which the city of Mexico is located is surrounded by hills, and there is no natural outlet for the surplus water of several lakes near the city. A canal, thirty miles in length, connects with the sewage system of the city, crosses four lakes to carry off their overflow, and extends to the mountain north of the capital. Here a tunnel, six miles in length, is cut through the mountain to the Panuco river, which flows into the Gulf of Mexico. At the opening of the last Mexican Congress, President Diaz announced the practical conclusion of this great work. It is estimated that the death rate, which had risen to 40 in 1000, will be diminished by one-half.

* * *

FACT, INCIDENT, AND OPINION.

The poinsettia is called *flora de pasqua* in Mexico. It was named for the Hon. Joel R. Poinsett, who was our Minister to Mexico in 1828, when the flower was introduced into this country.

Leopold Batres, a learned antiquarian and official curator of Mexican antiquities, believes that Mexico was originally peopled from Africa and Asia. The Mayas of Yucatan are of Japanese origin; the Toltecs came from China; other races are of Hindu extraction.

In the *Gospel in All Lands* for March, 1894, Rev. William Green describes El Taquin, the great pyramid of the Totonaco Indians. It is in the town of Papantla, on the western border of the State of Vera Cruz. Mr. Green believes that either here or at Misantla, one day distant, will some time be found the ruins of the ancient city of Cempoallan, so often spoken of as the first city conquered by Cortez in his famous march from the coast to the Aztec city of Tenochtitlan (modern Mexico).

Timoteo Panduro, a little bright-faced Mexican Indian, famous for his wonderful modeling in clay, was one of the celebrities at the Atlanta Exposition. Without any art training he began, like Giotto, to show his genius in his daily play with the village children. His bust of Diaz in the National Museum of Mexico is considered the finest portrait ever made of the President. With very crude little toy instruments he will in two days complete a really wonderful work. After coming to Atlanta he made from a photograph what is pronounced, by those who knew him, to be a remarkable likeness of Henry Grady. He has made busts

of many celebrated American literary people and public men.—*New York Tribune*.

August 25, 1895, for the first time in the history of Mexico, a conviction for duelling was secured in the courts. Col. Francisco Romero was sentenced to three years and four months' imprisonment and a fine of \$1800, and also to pay \$4500 annually for eighteen years to the widow of the man he killed.—*Current History*.

The serious hindrance to any high development of the population of Mexico, says Mr. Inkersley, is the fact that the land is in the hands of so very small a proportion of the inhabitants, about six thousand persons being said to own almost the whole country. Another hindrance is the practical exemption of the land from taxation. To raise revenue nearly every imported article is taxed, taxes being levied not only at the port of entry, but in every State whose borders the goods cross.

A marked revival in the affairs of the Roman Catholic Church is reported. Restrictive laws concerning processions are not enforced, and some of the Sisters of Charity expelled in 1874 have been allowed to return.

When recently the government ordered a general census taken, one of the questions asked was, "What is your religion?" In the military training school in the City of Mexico were two hundred and seventy of the brightest and best young men from the best families in the Republic, and when they came to this question two hundred and sixty-nine answered, "None at all." A writer in the *Methodist Review of Missions* relates this in illustration of his statement that whole communities have rebelled against the rule of the Roman Catholic Church. The tyranny of the Church of Rome has been so great that many have thrown off the yoke, and in so doing have gone to the extreme of denying religion and the very existence of God.

A missionary in San Luis Potosi suggests, in the *Methodist Review of Missions*, some of the qualifications necessary to successful labor in Mexico: 1. The missionary must have a large spiritual insight into the Word of God. The religion of Mexico consists in external practice and imposing ceremonies. The spirituality of the missionary must be replenished day by day. A close, prayerful, earnest search into the revealed Word is essential, or he is in danger of being carried away by the strong tide of formalism. He must allow nothing to interfere with his daily sympathetic communion with the Son of God. 2. He must be ready to adapt himself to the people; must love Mexico and the Mexicans and identify himself with her interests. With largeness of heart and sympathy he will appreciate all that is good, and not affect contempt for Mexican modes of government or thought. 3. He must have business methods and habits. 4. He needs a large fund of that true enthusiasm which is tempered with patience.

* * *

BRIEF READINGS.

The following brief paragraphs from recent numbers of this magazine may be useful as readings at the missionary meeting:

Don Abundio, ninety-four years of age, who walks six miles every Sunday to attend church, Vol. 17, p. 222. Taxation in Mexico, 17: 439. A Christian Conference, 17: 460. The Indians of Yucatan, 18: 95. Negro Colonization, 18: 190.

CHRISTIAN TRAINING COURSE.

[Prepared for the readers of THE CHURCH AT HOME AND ABROAD, by the Rev. Hugh B. MacCauley. See October, 1895, page 340, for full explanation, etc.]

GENERAL REMARKS.

1. The Christian Training Course is intended to meet the pressing need of church societies of young people and adults, and also of individuals, who have a limited amount of time for study, and yet are anxious to know the leading subjects of Biblical and Christian knowledge.

2. It is not indebted to any other training course for its subjects, literature or methods, except to this extent, that it follows two Chautauquan principles, (1) elementary treatment of the subject, (2) a cheap but reliable text-book for reference.

3. Subjects that are or should be treated in the Sunday-school, are not included in this course, except that some would be very suitable for Home Department studies.

4. There are two meetings for each month, and therefore two programmes, to follow the plan of three topics, B, H, and M, for each meeting. *Or easier, perhaps, thus:* (1) Biblical ix, x, at the C. E. prayer-meeting. (2) Missionary ix, x, at church monthly concert. (3) Historical ix, x, at one meeting two weeks later. Invite all to each meeting.

5. Let late comers join the current work, reformation, etc., except individuals, who can easily catch up.

MODEL PROGRAMME, FEBRUARY, No. 1.

Using Biblical, Study IX; Historical, Study IX; Missionary, Study IX.

1. HYMN.

2. PRAYER.

3. BIBLICAL, 15 minutes. Add other texts.

The Redeemer (Part 2); His Offices (Ques. 23), Acts 3: 22; Heb. 5: 5, 6; Ps. 2: 6; John 1: 49. Our Prophet (Ques. 24), John 1: 13; Heb. 1: 1, 2; John 14: 26; John 16: 13. Our Priest (Ques. 25), Heb. 9: 28; Rom. 3: 26; Rom. 10: 4; Heb. 2: 17; Heb. 7: 25. Our King (Ques. 26), Ps. 110: 3; Acts 2: 36; Acts 18: 9, 10; Matt. 2: 6. Have hymns on the Redeemer.

4. HYMN.

5. HISTORICAL, 25 minutes.

The Mediæval Period (Part 3), A.D. 1200 to 1350. Read Hitchcock, 23, and Landmarks, 104-118. *Papal Supremacy; Innocent III.; *Mendicant Orders; Dominic and Francis; Scholasticism; Aquinas; *Papal Decline and Infamy. Have a three-minute essay on starred topic, but touch on all. See mediæval hymns, January, also below.

6. HYMN.

7. PRAYER.

8. MISSIONARY, 25 minutes. Very important.

Work of Home Missions. Mountain Whites and Freedmen. *The Mountain Whites*, Miss Stephenson; *Work at Asheville*, a letter to Juniors. †The Freedmen. *Little Brown Brother*. See also fresh material in *Home Mission Monthly*. Have Watchman Voices. See this magazine for rich matter.

9. PRAYER.

10. HYMN.

MODEL PROGRAMME, FEBRUARY, No. 2.

Using Biblical, Study X; Historical, Study X; Missionary, Study X.

1. HYMN.

2. PRAYER.

3. BIBLICAL, 15 minutes. Add other texts.

The Redeemer (Part 3); His Humiliation; sufferings, atonement, death, burial (Ques. 27), Lu. 2: 7; Phil. 2: 7; Gal. 4: 4; Isa. 53: 3-10; Matt. 27: 46; Gal. 3: 13; Phil. 2: 8; 1 Cor. 15: 3, 4. Have a hymn here.

His Exaltation, resurrection, reign (Ques. 28), 1 Cor. 15: 4; Eph. 1: 20; Phil. 2: 9, 10; Acts 17: 31.

4. HYMN (Jesus glorified).

5. HISTORICAL, 25 minutes.

The Mediæval Period (Part 4), A.D. 1350 to 1500. Read Hitchcock, p. 23, and Landmarks, p. 119-134. The Reformation; German Mysticism; *Wyclif and the Lollards;

*Council of Constance; *Fall of Constantinople (1453); *Printing; Brethren of the Common Life; *Thomas à Kempis; *Savonarola. A very important period. Give it time and if necessary shorten the missionary a little. Have all the starred subjects possible, especially Wyclif, Kempis and Savonarola. For beautiful hymns of this period, see January number, also Laudes Domini, 364, Oh, love how deep; 435, Ye sons and daughters. Read some of Kempis' fine meditations.

6. PRAYER.

7. HYMNS.

8. MISSIONARY, 25 minutes.

China (Part 1), Present Vision in China, *Dennis*, 76-81. *Question Book on China*, 1-68; *Confucius, the great sage; *Chang-Shiu-hua*, a C. E. in China. Watchman Voices, see the admirable articles of this number on China. In preparing this programme consult "Suggestions for Study" in the January number.

9. PRAYERS for our missionaries.

10. HYMN.

We would advise those wishing to join this course now to purchase the full literature, October to June, and read up to date by giving extra time. Societies would best join in just where the studies now are. They will get six important studies in the Biblical, all of the Reformation and the Modern Church (very important) and the Missionary of the Short Course, January to June, including China, India and Africa. By all means have in hand this magazine.

MISSIONARY PERSONALS.

Rev. S. R. Gayley, who died in 1862 after eight years of missionary service in China, left the memory of a singularly faultless character. He was, as the Chinese Christians said, a living representation, rarely and beautifully complete, of the pure and peaceable religion of Jesus.—*Missionary Memorials*.

Dr. Andrew P. Happer is remembered for his broad views of the whole missionary problem, his thorough knowledge of China and its wants, his intelligent foresight along all the lines of progress, and his comprehensive grasp of the whole missionary interest.—*Missionary Memorials*.

The Rev. J. Fisher Crossett was a man of great simplicity of character and devotion to his work. He was known by the Chinese as the "Christian Buddha," said Minister Denby. He literally took Christ as his exemplar, and aimed at translating his ideal, Christ, into reality. He sacrificed himself for the good of the poorest of the poor. The officials had implicit confidence in him, and allowed him to visit at pleasure all the prisons and charitable institutions.—*Missionary Memorials*.

Rev. John Butler, who spent seventeen years—1868-1885—in the Ningpo mission, was genial and sunny, and yet thoroughly consecrated. Next to piety stood his unfailing common sense. He had the confidence and love of the native pastors, in whom he took a fraternal interest, trying to enter into their thoughts and feelings, and so be able to sympathize with and assist them. In councils with other missionaries he always sought those measures which should give stability to the work and develop the piety of the Church.—*Missionary Memorials*.

Dr. John L. Nevius was the ideal missionary. Piety, without ostentation or cant, patience, persistence, sweetness of temper and disposition, good-fellowship, consecration, learning, zeal—all those he had. There is sorrow in many homes once heathen, to which the gospel he preached has brought light and joy and hope.—*Rev. W. S. Holt in The Occident*.

Gleanings At Home and Abroad.

—An old Choctaw Indian prayed for a clean heart, a white heart, a true heart and a big heart.

—The London School Board has decided to spend £40,000 on the education of deaf-mutes, says *The Christian*.

—Unbelief puts circumstances between the soul and God; faith puts God between the soul and circumstances.—*Dean Stanley*.

—The Young Men's Christian Association at Cape Town, South Africa, is declared to be one of the best in any part of the world.

—The London Missionary Society requires all its missionaries who are going to the South Seas to have some months' training in medicine.

—The Christian ought to be a citizen, and the citizen ought to be a Christian, said Governor Greenhalge, of Massachusetts, in a Thanksgiving Day address.

—Icelandic women vote in all church and parish matters, writes Ruth Shaffner, in *The Chautauquan*, and as the Church and State are combined, this is in reality a civic privilege.

—Now that "greater New York," the big new city of four million people, is practically certain, let us all look for a New York that shall be greater in character as well as size.—*Golden Rule*.

—A representative Hindu daily paper declares that there is scarcely an educated man in India who has not read the Bible, and that it is impossible for a Hindu not to feel a profound respect for the Bible.

—*The Spectator* holds that it is quite impossible to write a great poem, or a great novel, without a clear and true perception of the moral and spiritual laws of God as manifested in the life of the world he has created.

—A rich Brahman, says Macaulay, who had seen a drop of sacred Ganges water under the microscope, bought the instrument and destroyed it, that it might not, by its revelations, rebuke his superstitious practices.

—The Madras *Christian Patriot* speaks with gratification of the policy adopted by Bishop Thoburn and the American Methodists, which gives greater responsibility and opportunity to the native Christians with whom they are working.

—The people of Africa are very childlike, and have the most rudimentary conception of an abstract idea. In the initial stages, and until confidence is gained, we should teach them simple facts, gradually leading to higher ones.—*Captain Lugard*.

—To pray the Lord to send forth his truth, and never to know the luxury of a sacrifice on behalf of the truth, is mockery; and an ounce of self-sacrifice for the good of others is worth a ton of such pious hypocrisy.—*Rev. Thomas Evans*, in *The Christian*.

—Rev. James Chalmers, the New Guinea mis-

sionary, has been presented with the freedom of Inverary, his native town, in recognition of "his career as a missionary and his eminent services in the cause of civilization and the spread of the Gospel among the heathen."

—"Go and make disciples." This was not understood as spoken to the apostles only, but to all the brethren. Thus we read, Acts viii. 2, 4, they were all scattered abroad, except the apostles, and they that were scattered abroad went everywhere preaching the Word.—*Dean Alford*.

—The history of this country has abundantly shown that when the conscience of the American people is aroused, it is the most potent factor in American politics, defeating and bringing to shame the cunningly devised schemes of politicians that disregard or condemn it.—*Lyman Abbott*.

—The late Mr. Joseph Thomson was one of the most successful of modern African explorers. It was his boast that in all his travels he never shed a drop of native blood. His provocations were endless, but his marvelous patience and firmness always won him his point.—*Current History*.

—We should not wonder, says the *Cumberland Presbyterian*, that our boys and girls who are taught that the Bible is too sectarian to be read in school, grow up slow to believe that the same Bible is broad enough to be taught to the heathen as the perfect rule of life. We need a revival of faith in God and the Bible.

—The Indians of Paraguay have a tradition that for ages they have been expecting the arrival of some strangers, the Imlah, who would speak their language, and teach them about the spirit world. The tradition says that great care must be taken to attend to their sayings, and obey their teaching. The natives sometimes ask the missionaries, "Are you the Imlah?"—*Regions Beyond*.

—Dr. William E. Griffis, writing in the January *Chautauquan* of Korea, says the Koreans are a conglomerate of many nationalities, including probably Dravidian tribes from India, Thibetans, northern peoples from the highlands of Siberia, besides large immigrations from China and a considerable infusion of Japanese blood. Many of the tall, fine-looking natives suggest Caucasian features, figure and ancestry.

—God is not content to say that he places his strength beneath his children; it is his arm that he places there. In the arm God has interblended the strength of the oak and the grace of the pine. It is the orator's second tongue and the soldier's best weapon. It is our cradle in infancy, our reward in love and our bier in death. Among many precious promises this is preëminent: "Underneath are the everlasting arms."—*Interior*.

—On the brow of the hill overlooking the bay where the *Mayflower* was moored, stands a colossal statue of national significance. On the four corners of the pedestal repose four figures representing law, morality, freedom and education. Above these stands erect the gigantic figure of Faith. With one hand she grasps an open Bible, and with the other, in graceful gesture, she points the nation up to God.—*David Gregg, D.D.*, in *The Treasury*.

—The Armenian boys and girls in the American High School in Smyrna have been contributing for the relief of their suffering countrymen. Alexander McLachlan, the Director, writes to the *Christian Herald*: "Among our boarders in the school an additional sacrifice has been made in their agreeing to give up an important item in their morning bill of fare for breakfast, with the result that during the past few weeks we have forwarded the sum of forty-one Turkish liras (\$180)."

—Modern civilization is making the term foreign missions a misnomer. Innumerable tendons, social, industrial, political and commercial, are making the whole world one. There are to-day no foreign nations in the old sense of the word; for in a large but real sense we are all becoming citizens of the world, so that if we try to elevate and enlighten some one in the most remote corner of the earth, we may lift to a higher plane of living a man who may have a profound influence, either direct or indirect, on our lives.—*New York Tribune*.

—In his article on "Korea: Past, Present and Future," in the *Chautauquan*, Dr. Griffis mentions two interesting events: the coming of Buddhism, with its arts and civilizing influences, and the trade with Arabs, including the use of the mariner's compass. During this Buddhist age a vernacular alphabet was invented, literature became comparatively abundant, relations with China were close and constant, and vast benefit accrued to Japan because of the many elements of civilization and persons of skill and intellect crossing over to the islands from Korea.

—A boy can never become utterly bad so long as there remains with him a memory of his father and mother in the act and attitude of prayer. The time may come with the hardening and chilling process of the years when he will himself cease to pray; but from the canvas long ago painted there will never fade the figures of those, now asleep, whose heads were seen day by day bent in humble, confiding worship; and the memory of father's and mother's prayer helps to keep alive in us our own possibilities of prayer.—*C. H. Parkhurst, D.D., in Ladies' Home Journal*.

—Hull-House, Chicago, is situated at the heart of one of the most crowded, poor and vicious city districts in the world. Into the daily life of this community it has brought a train of civilizing influences. In forms adapted to the understanding of the people, it has given them books, music and pictures, with every help to their fuller apprehension; it has brought about better sanitary conditions; it has entered with sympathy into the puzzling labor questions of its neighbors, giving sober counsel in times of strike, and even arbitrating successfully between employers and employed.—*Atlantic Monthly*.

—Says Dr. J. G. Kerr, in his *Medical Missions*: The large sums of money given to hospitals and asylums for the sick and distressed of all classes is an evidence that in the human heart renewed after the image of Christ there is a compassionate regard for the afflicted and suffering. It is only necessary to refer to such institutions as the Presbyterian Hospital of New York, recently rebuilt (after a fire) and enlarged at an expense of \$875,000, and requiring \$56,000 per annum for current

expenses; and to the Presbyterian Hospital of Philadelphia, built at large expense, requiring \$47,000 for annual expenses.

—The missionary impulse is of the very essence of Christianity. Without it Christianity would be of less value than the most ephemeral mutual benefit society. The Christian who comes to realize in a vital way that all men are his brothers, to whom he is bound by the most sacred ties of duty and obligation, is made thereby not only a better Christian, but a better citizen. A dollar given to save the soul of some foreign heathen may fail to accomplish that result, but it strengthens and deepens the spirit of brotherhood in the heart of the giver, and teaches him to realize more perfectly the interdependence of all men upon each other.—*New York Tribune*.

—In view of the fact that the work of the medical missionary is the evidence to the heathen of the exalted character of Christianity—the proof that it is a religion of love and mercy, and so differs from all other so-called religions—it is necessary that we should avoid everything which could in the least vitiate that evidence or weaken its force. Writing thus in the *China Medical Missionary Journal*, Dr. Kerr adds that practicing for money, or fixing a price for services rendered, must of necessity present to the Chinese mercenary and selfish motives which would counteract the great purpose of the work, and take away the very element which gives the work of the medical missionary any relationship to that of the Master.

—The camphor tree which grows in the peninsula of Johore only occasionally contains camphor crystals. This gum is highly prized by the Chinese who use it in embalming, in incense and in medicine; and it brings a higher price than the common camphor of Formosa and Japan. The natives believe that the spirit of the camphor tree, known by the name of Bisan, is jealous of the precious gum and must be propitiated. If she knows that hunters are in search of it she will endeavor to turn their steps aside. So it is necessary to speak in a tongue which she does not understand, and for this purpose the "camphor language," Pantang Kapor, has been invented. It consists of a mixture of Jakun and Malay words, curiously altered or reversed, in order to confuse the divinity of the camphor tree.

—The purpose of the saloon is not to supply a legitimate want, but to create an unnecessary want, and then feed it. The political saloon is an enemy of the church, an enemy of the home, an enemy of the individual. The Christian ought to stand like a rock against it. The nation held the *Normania* in quarantine in 1892 because of her cholera-infected steerage; individual rights passed for nothing in view of a nation's peril. But we let a worse foe trample upon us, and fasten its fangs in us, because we hold individual rights so precious. You cannot by law prevent a thirst for alcohol; but you can by law help a man to fight it. You can by law prevent an open-doored saloon on every corner to appeal to appetite and overmaster resistance by a feeble will.—*R. S. Holmes, D.D., in Presbyterian Messenger*.

—The Union Seminary Settlement, says *The Evangelist*, is a home of Christian culture and out-

reaching love, a centre of life and light in a district of the city needing both. The head of the house is a tried man, a senior in the seminary, and with him four others of like spirit and experience. There is an open door for the people who desire to get glimpses of that kind of life which religion and education can give; an opportunity for children to see something other than the seamy side of city civilization. The settlement not only carries on a judicious and beneficent work among the poor, but enlists the students in special outdoor city mission work, thus preparing them as no merely theoretical instruction could possibly do, for a phase of pastoral work which is becoming more and more urgent and imperative.

—Samuel Gridley Howe, the most picturesque figure in modern philanthropy, began the teaching of the blind in 1832. "In him," said his pastor, "were united the qualities of Sir Lancelot and of the good Samaritan." The same gallantry which in 1822 burned to rescue the down-trodden Greeks now freed from a still darker slavery the soul of Laura Bridgman. "I would rather," said Horace Mann, "have built up the blind asylum than have written *Hamlet*." In 1848, Dr. Howe added to the task of giving eyes to the blind the still lowlier service of instructing the feeble-minded. Though the work was greeted with derision and has been treated with contempt, it is the most beautiful, as well as pathetic, illustration of the Christian law of service which our time affords.—*Prof. Francis G. Peabody, in Charities Review.*

—The Presbyterian government—on its divine side, the kingdom of Christ; on its human side, a republic—is a government adapted to the needs of man, and in full harmony with the requirements of Holy Scripture. These doctrines have influenced powerfully the form of several of the leading Christian denominations, have permeated modern society, and have modified largely political institutions in many lands. The bulwark of civil and religious liberty in the past, it is believed that they will determine the form of that one Church of the future which is the common hope of all Christian believers. That Church, when it appears, will maintain the parity of the ministry, the equality of believers, the supremacy of the Scriptures and the sole headship of Christ.—*Dr. W. H. Roberts, in The Presbyterian System.*

—The greatest creators of healthy national wealth, in proportion to the money spent on them, are Christian Missions, City, Home and Foreign Missions, Christian Endeavor and Sabbath-school and Young Men's Christian Association, and Woman's Christian Temperance Union work, etc. All of them return a hundredfold in material and mental gain for every dollar expended on them. A City Mission in a slum quarter changes affairs, so that houses renting for five dollars a month are replaced in the course of a decade by those renting for fifteen dollars or more a month. Current mercantile and industrial operations in the quarter change for the better in a corresponding ratio, because a population demanding more goods and better goods is created by the Christianizing, educating and civilizing influence of the Mission.—*George May Powell, in Presbyterian Journal.*

—Rev. O. E. Brown, D.D., writing in the *Methodist Review of Missions*, of the "Call of the

Missionary," finds in the lives of eighteen eminent missionaries light upon the problem of how the Holy Spirit designates those whom he would separate for work on the foreign field. By the direct call is meant that in which the person called is not conscious of any active intervention between the voice of God and the conviction of his soul. The mediated call is that in which the voice of God reaches the person through the agency of some third person. The inferred call is of the nature of a personal judgment as to God's will; it is an inference from providential facts. In the first class the writer places Judson, Moffat, Thoburn and J. Hudson Taylor; in the second, Brainard, Schwartz, Martyn, Williams, Duff and Patteson; in the third, Eliot, Egede, Carey, Morrison, Livingstone, Mackay, Paton and Gilmour.

—The Sheik-ul-Islam is the Vicar-General of the Turkish court, charged with those details of the spiritual life of the empire which would be too intricate for the Sultan's unaided examination. He acquaints his imperial master with any case arising in the Islamic priesthood, whether of sanctity to be rewarded, or of evil conduct to be punished; and the Sultan metes out the appropriate sentence. The next great personage in the empire is the Grand Vizier, whose functions somewhat resemble those of a prime minister. Most of the Grand Viziers, many of whom have won lasting fame by their striking administrative talents, rose from the lowest ranks, even out of slaves. The Kizlar-Aghasse, or chief of the black eunuchs, ranks officially next to the Grand Vizier. The court swarms with parasites, in the guise of secretaries, ushers and palace agents. The male and female population of Gildiz, inclusive of the troops in the palace barracks, cannot number less than between six and eight thousand persons, all fed at the Sultan's expense.—*Richard Davey, in Littell's Living Age.*

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor and place the results of a few at the service of the many.—*President Noah Porter.*

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Samuel Johnson.*

Some Causes of the Retardation of African Progress, by Heli Chatelain. *Journal of American Folk-Lore*, July-September, 1895.

Christian Sociology: II. Society, by Shailer Matthews. *American Journal of Sociology*, November, 1895.

West African Pioneers, by Rev. A. R. Buckland. *Sunday Magazine*, December, 1895.

Brazil and Her Commercial Interests. *International Trade*, December, 1895.

American University Development. *Self-Culture*, December, 1895.

Student Life in Southern Colleges, by F. C. Woodward. *Educational Review*, December, 1895.

China "Against the World," by Rev. Gilbert Reid. *American Magazine of Civics*, December, 1895.

Characteristics of the Chinese, by C. C. Cregan, D.D. *The Treasury*, December, 1895.

The Work of Missions. *Current History*, Third Quarter, 1895.

Child Life Among the Bobangis of the Congo, by Rose Anna Hartsock. *Sunday-School Times*, December 14, 1895.

Child Life Among the Mohammedans of Persia, by Elizabeth A. Labaree. *Sunday-School Times*, December 28, 1895.

Dissolution of the Ottoman Empire, by Prof. E. K. Mitchell. *Hartford Seminary Record*, December, 1895.

The Social Problem, by J. H. W. Stuckenberg, D.D. *Homiletic Review*, December, 1895.

Prison Labor, by Eugene Smith. *Lend a Hand*, December, 1895.

The Venezuelan Question: Its Origin and History. *The Outlook*, December 28, 1895.

Calcutta: Past and Present, by G. W. Forrest. *Pall Mall Magazine*, January, 1896.

A Holiday in Morocco, by A. D. de Guerville. *Frank Leslie's Popular Monthly*, January, 1896.

Korea: Past, Present, and Future, by William E. Griffis, D.D. *The Chautauquan*, January, 1896.

The Church and the College, by Prof. T. W. Hunt, Ph.D. *Homiletic Review*, January, 1896.

A Study of Church Entertainments, by Rev. William B. Hale. *The Forum*, January, 1896.

The Presbyterian Church, by Rev. Charles H. Small, B.D. *The Treasury*, January, 1896.

The Fifth International Prison Congress, by Samuel J. Barrows. *Appleton's Popular Science Monthly*, January, 1896.

The Obligations of Christian Citizenship, by C. A. L. Richards, D.D. *American Magazine of Civics*, January, 1896.

Outline Study: Mohammed and Islam's Rise and Spread, by Harlan P. Beach. *Student Volunteer*, January, 1896.

The Churches in 1895: Chief Ecclesiastical Events. *The Independent*, January 2, 1896.

Abdul Hamid, Sultan of Turkey, by W. T. Stead. *Review of Reviews*, January, 1896.

Responsibility Among the Chinese, by C. M. Cady. *The Century*, January, 1896.

Foreign Missions in the Light of Fact, by Judson Smith, D.D. *North American Review*, January, 1896.

The Crisis in the East, by Karl Blind. *North American Review*, January, 1896.

rites established by Moses. Judaism was a prophecy of the blessings of the Gospel.

The book is occupied with these main features of ancient Judaism: The Place of Worship, Ministry of Worship, Means of Worship and Seasons of Worship, and besides being a valuable treatise on the religious rites and ceremonies of the Jews, shows the vital connection between them and the truths of Christianity as taught in the New Testament. There are excellent illustrations of the Tabernacle, the Court, the Furniture, etc. 12mo. Cloth \$1.25. Published by W. J. Shuey, Dayton, O., and United Presbyterian Board of Publication, Pittsburgh, Pa.

FROM FAR FORMOSA: THE ISLAND, ITS PEOPLE AND MISSIONS. By George Leslie MacKay, D.D., Twenty-three Years a Missionary in Formosa. Edited by Rev. J. A. MacDonald. With Portraits, Illustrations and Maps. Fleming H. Revell Company, New York, Chicago, Toronto.

The Island "Beautiful" has been brought into more prominent consideration by the recent war, which has transferred it from the Chinese to the Japanese Empire. This book gives clearer ideas and more vivid impressions of the island and its people than we had possessed before, and the writer, without egotism, but with great frankness and perspicuity of description and narration, shows the reader the work which he has done, so clearly as to justify the editor's designation of him as "the missionary hero of the Presbyterian Church in Canada." We have found the book delightful reading and a profitable study.

It is beautifully illustrated. For a specimen of its cuts and its style, see p. 163.

NADYA: A TALE OF THE STEPPES. By Oliver M. Norris. Fleming H. Revell Company, Publishers.

This is a story of the Stundists—the Reformers of the Greek Church—during the Russo-Turkish War, which issued in the independence of Bulgaria. It is mainly a lesson in Applied Christianity as contrasted with a life of sinful pleasure on the one hand, and a dead, inoperative and persecuting orthodoxy on the other. The heroic, the tragic and the sentimental are skillfully interwoven, though the tragic seems quite overdone in murder and suicide. There is a promise in the earlier chapters of an unfolding of evangelical truth as the true basis of the highest prosperity, which is not fulfilled in the later chapters. The outcome is that of a village transformed materially, intellectually and morally under the leadership of a young retired military officer, where orthodox priest and Stundist elder labor side by side in furthering the interests of the people. That this ideal condition is reached through the active working of an evangelical faith, the reader is left to infer. A more pronounced statement to this effect would better harmonize with the supposed attitude of the Stundists.

There are not wanting in the story plain intimations of glaring inconsistency on the part of Russia in fighting to liberate the Christians of Bulgaria, while, at the same time, bitterly persecuting the Stundist within her own territory. The story illustrates various phases of Russian life, while it keeps steadily to its purpose of magnifying a Christianity which brings forth fruit unto righteousness.

Book Notices.

AMERICAN BOARD ALMANAC OF MISSIONS FOR 1896. Full of useful information, as usual. Beautifully illustrated. It has, aside from the features common to all almanacs, brief sketches of lands in which the American Board has missions, as well as the fullest and latest statistics of all foreign missionary societies throughout the world.

It is an authority recognized by all denominational Boards of Missions. Price 10 cts., postpaid, or \$1 a dozen.

STUDIES IN THE MOSAIC INSTITUTIONS. The Tabernacle, the Priesthood, the Sacrifices, the Feasts of Ancient Israel. With Illustrations. By W. G. Moorehead, D.D., Professor in the United Presbyterian Theological Seminary, Xenia, O.

The aim of these studies is to show that the essential truths of Christianity were embedded in the

SUMMARY OF PROTESTANT FOREIGN MISSIONS.

We copy the following table from the American Board Almanac of Missions for 1896. The publishers assure us that the statistics are as nearly as possible up to date and from reliable sources. But they remind us "that the final summings up do not tell the whole story. Scores of societies do not enumerate the wives of missionaries, and in most of the columns there are many defective returns." This seems to show that, while the statement is accurate as far as it goes, it is not complete, and that a really complete statement, if it were obtainable, would be still more encouraging.

Attentive readers cannot fail to notice how much larger part in this great work is taken by Great Britain than by any other country, and next to Great Britain the United States of America.

Would it not be well, in our study of these statistics, to inquire in how few days a war between these two Christian missionary nations—if such a horror were possible—would directly sacrifice more lives than their whole number of missionaries, and more money than their whole annual expenditure for missions?

SOCIETIES IN	Principal Stations	Out-stations	Missionaries.			Native Laborers.	Communicants.	Income in Dollars.
			Male.	Female.	Total.			
United States.....	993	4,911	1,469	2,043	3,512	14,766	397,252	\$5,006,809
Canada.....	67	177	199	116	315	395	8,216	421,867
Great Britain.....	3,408	12,084	2,991	2,238	5,229	38,874	312,297	7,337,275
Netherlands..... (17 societies)	66	22	91	1	92	198	1,797	141,635
Germany..... (19 societies)	130	163	550	399	949	3,518	100,761	568,411
Denmark..... (3 societies)	10	.....	11	11	22	42	230	31,516
Finland..... (2 societies)	3	.....	3	3	6	3	208	26,160
Sweden..... (6 societies)	31	3	56	55	111	65	475	112,403
Norway..... (8 societies)	3	.....	68	37	105	1,163	24,436	104,560
Switzerland..... (3 societies)	58	227	166	124	290	801	15,684	106,600
France..... (2 societies)	27	172	35	33	68	278	11,962	61,998
India and Ceylon.... (19 societies)	.....	.....	17	53	70	332	95	10,215
Burma..... (2 societies)	.....	.....	.....	.....	.....	.....	.....	23,659
China..... (4 societies)	.....	.....	.....	.....	.....	.....	.....	1,292
Australia..... (38 societies)	.....	.....	129	55	184	5,954	41,306	202,382
Africa..... (14 societies)	.....	.....	189	40	229	630	40,806	142,791
Central America..... (1 society)	.....	.....	11	.....	11	7	.....	.....
West Indies..... (13 societies)	259	54	370	11	381	3,007	202,143	142,234
Totals.....	5,055	17,813	6,355	5,219	11,574	70,033	1,157,668	\$14,441,807

REV. S. W. BOARDMAN, D.D., President of Maryville College, writes:—I can scarcely conceive how one could have a more delightful closet companion than the *Current Events and the Kingdom*. Here specific objects for petition and thanksgiving, in many directions, the world over, are furnished. We are permitted to become immediate participants in a hundred different battles going on at the same time in the vast campaign of Redemption. And is there not a thrill, a sweetness, an exhilaration in the shock of battle, sure, by faith, of victory?

THE CHURCH AT HOME AND ABROAD places us in the midst of the field, and affords us the opportunity of knowing the pain and the joy of the Church Militant, sure to be triumphant.

The latter part of the magazine, questions, etc., seems to me to be admirable.

Says the *New York Evangelist*:—The readers of THE CHURCH AT HOME AND ABROAD cannot have failed to notice its constant improvement, and to prize it more highly. Its editorial work is specially rich in its table of Current Events and the Kingdom, its Christian Endeavor columns, its Suggestions for Study; and its Gleanings at Home and Abroad, keep us well informed concerning worldwide missions. The table of "Worth Reading" is helpful, and its catechism enables one to give a sketch of the work of the month on short notice. The Christian Training Course, Biblical, Historical and Missionary, in the October number, will be found worthy of special notice, and rich in reference. One will also be surprised to see how complete a guide the Shorter Catechism is for doctrine and life.

RECEIPTS.

Synods in *SMALL CAPITALS*; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e.g., *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistake.

RECEIPTS FOR THE BOARD OF CHURCH ERECTION, NOVEMBER, 1895.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 29; Chesnut Grove sab.-sch., 2. *New Castle*—Dover (including sab.-sch., 2.27), 18; Gunby, 3.09; Head of Christiana, 3.65; Makemie Memorial, 10. *Washington City*—Washington City Western, 26. 91.74
CALIFORNIA.—*Benicia*—St. Helena, 10. *Los Angeles*—Alhambra, 8; Pasadena Calvary, 3.50. *Oakland*—Danville, 4.65. 26.15
COLORADO.—*Denver*—Denver North, 3.55. *Gunnison*—Delta, 4; Grand Junction, 6.50. *Pueblo*—Alamosa, 4.65; Pueblo Fountain, 1. 19.70
ILLINOIS.—*Chicago*—Chicago 1st, 13.61; — 4th, 228.25; — Central Park, 16.42; — Fullerton Avenue, 5.49; Evanston South, 27.89. *Freeport*—Marengo, 8. *Mattoon*—Tower Hill, 3. *Ottawa*—Waltham, 17. *Peoria*—Farmington, 13.50. *Schuyler*—Macomb, 14. *Springfield*—Pisgah, 76. 337.92
INDIANA.—*Crawfordsville*—Delphi, 9.28. *Fort Wayne*—Bluffton, 5. *Indianapolis*—Elizabethtown, 4. *Logansport*—Mount Zion, 2.30. *New Albany*—Clarkestown, 3.10; Madison 1st, 7.75; — 2d, 3. 34.43
INDIAN TERRITORY.—*Choctaw*—Talihina, 1. 1.00
IOWA.—*Des Moines*—Albia 1st, 4.50; East Des Moines, 7.15. *Dubuque*—Independence 1st, 21.43; Zion, 2.82. *Fort Dodge*—Armstrong, 2.50; Coon Rapids, 6.35; Dedham, 1.95; Fort Dodge, 6.92. *Iowa*—West Point, 8.35. *Iowa City*—Deep River, 4; Williamsburgh, 7. *Waterloo*—Ackley, 20; East Friesland, 15.13. 108.10
KANSAS.—*Emporia*—Cedar Point, 4.67; Florence, 7.80; Madison, 3.15; Peabody, 12; Wichita, Oak Street, 3.50; — Perkins, 2. *Neosho*—La Cygne, 2; Louisburg, 5; Miami, 2; Monmouth, 2. *Osborne*—Osborne, 2.50. *Solomon*—Mankato, 3.44; Minneapolis, 3.50; Sylvan Grove, 3. *Topeka*—Auburn, 5.30; Oak Hill, 3; Sharon, 1.59; Vinland, 3; Wakarusa, 1.50. 70.95
KENTUCKY.—*Ebenezer*—Sharpsburg (including sab.-sch., 50c.), 2. *Louisville*—Louisville Central, 15.95; Princeton 1st, 50. 67.95
MICHIGAN.—*Detroit*—Detroit Forest Avenue, 3.48. *Monroe*—Raisin, 2. 5.48
MINNESOTA.—*Duluth*—Duluth Glen Avon, 5.27; Lake Side, 8.05; McNair Memorial, 2; Willow River, 2.60. *Minneapolis*—Minneapolis 1st, 7.92; — Immanuel Swedish, 2. 27.84
MISSOURI.—*Kansas City*—Kansas City 3d, 1.75; Sunny Side, 2. *Osark*—Ebenezer, 5. *Palmyra*—Moberly, 2.25. *Platte*—Mound City, 6.33; St. Joseph, 3d St., 3.15; St. Joseph Hope, 2. *St. Louis*—Bethel, 3.55. 26.03
MONTANA.—*Helena*—Helena Central, 3. 3.00
NEBRASKA.—*Kearney*—Broken Bow, 5; Litchfield, 2.50. *Nebraska City*—Hickman German, 7.50; Hopewell, 5; York 1st, 15.06. 35.06
NEW JERSEY.—*Elizabeth*—Cranford sab.-sch., 5; Elizabeth, Madison Avenue, 2.69; — Westminster, 72.17; Lamington, 18; Perth Amboy sab.-sch., 3.55; Pluckamin, 4.20; Railway 1st German, 3; Woodbridge, 21.44. *Jersey City*—Jersey City 1st, 126.50. *Monmouth*—Farmingdale, 10; Manasquan 1st, 13. *Morris and Orange*—Morristown 1st, 84.55. *Newark*—Bloomfield 1st, 63; Newark Park, 14.08. *Newton*—Hackettstown, 50. *West Jersey*—Camden 2d, 6. 499.58
NEW YORK.—*Albany*—Esperance, 7.25; Gloversville, Kingsboro Avenue, 14.30; Greenbush, 10. *Brooklyn*—Ebenezer German, 2. *Buffalo*—Buffalo Bethany, 6.40. *Geneva*—Seneca, 18.29. *Hudson*—Florida, 3; Good Will, 1.08; Hopewell, 7. *Long Island*—Bridgehaupion, 16. *Lyons*—Newark Park, 16.70; Palmyra, 2.02; Wolcott 1st, 8.28. *New York*—New York 4th, 42.62; — Fourth Avenue, 100; — Washington Heights, 10.30. *Olsego*—Cherry Valley, 25. *St. Lawrence*—Canton, 10.15; Rossie, 5.21. *Steuben*—Almond, 2; Corning, 28.88; Hornellsville 1st, 11.04. *Syracuse*—Skaneateles, 5.88. *Troy*—Troy 2d (including sab.-sch., 7.40), 42.24. *Utica*—Knoxboro, 3. *Westchester*—Katonah, 24.92; Stamford 1st, 62.07; Thompsonville, 23. 508.63
NORTH DAKOTA.—*Fargo*—Hillsboro, 3. 3.00
OHIO.—*Athens*—Barlow, 5. *Bellefontaine*—Urbana, 12.17.

Chillicothe—McArthur, 5; Wilkesville, 9. *Cincinnati*—Bond Hill, 7; Delhi, 3.85; Montgomery, 5.75. *Dayton*—Franklin, 1. *Huron*—Norwalk, 11.68. *Marion*—Marion 1st, 11.16; Richwood, 3.50; York, 2. *Maumee*—Toledo 3d, 15.04. *St. Clairsville*—Mount Pleasant, 1.80. *Steubenville*—Two Ridges, 3.63. *Wooster*—Fredericksburg, 9. *Zanesville*—Tunnel Hill, 1.15; West Carlisle, 2.50. 110.23
OREGON.—*Southern Oregon*—Bandon, 2; Myrtle Point, 1. *Willamette*—Brownsville, 5; Crawfordsville, 3; Lafayette, 3. 14.00
PENNSYLVANIA.—*Allegheny*—Glenshaw, 10.40; New Salem, 2; Sewickly, 48.65; Sharpsburg, 11.94. *Blairsville*—Greensburg, 65.87; Manor, 2. *Butler*—Portersville, 7; West Sunbury, 9.50. *Carlisle*—Duncannon, 13. *Chester*—Lansdowne 1st, 52.27. *Clarion*—Reynoldsville, 10; Richland, 60cts. *Erie*—Kerr Hill (including sab.-sch., 56cts.), 4.36. *Huntingdon*—Mount Union (including sab.-sch., 8.05), 26.10. *Kittanning*—Appleby Manor, 5; Hemer City, 5; Rayne, 1. *Lehigh*—Pottsville 1st, 33.33. *Northumberland*—Lewisburg, 21; Milton, 60. *Parkersburg*—Fairmount, 10; Hughes River, 4. *Philadelphia*—Philadelphia 2d, 6.16; — 3d, 22.76; — Arch Street, 59.35; — Scots, 7.93; — Tabor, 33. *Philadelphia North*—Conshohocken, 3; Germantown 2d, 94.58; Roxborough, 4. *Pittsburgh*—Pittsburgh, East Liberty, 23.48; — Shady Side, 23. *Redstone*—McKeesport 1st, 10; Pleasant Unity, 2. *Shenando*—New Castle 1st, 18.59; New Castle Central, 8; Sharpsville, 2.50. *Washington*—Allen Grove, 5.46; Burgettstown Westminster, 4.25; Cove, 1.50; Limestone, 5.79. *Wellsboro*—Wellsboro, 5.82. 744.19
SOUTH DAKOTA.—*Southern Dakota*—Marion Emmanuel German, 6.73. 6.73
TEXAS.—*Trinity*—Albany, 13. 13.00
UTAH.—*Boise*—Nampa, 3. 3.00
WISCONSIN.—*La Crosse*—Greenwood, 2. *Madison*—Beloit 1st, 5; Pulaski German, 40. *Milwaukee*—Milwaukee 1st German, 1. *Winnebago*—Stevens Point, 8.06; Westfield, 3. 59.06

Contributions from churches and Sabbath-schools, \$2,816 77

OTHER CONTRIBUTIONS.

Miss E. M. E., Albany, N. Y., 10; Rev. J. S. E. Erskine, Thompson Ridge, N. Y., 1; C. Penna, 4; W. H. Robinson, Copiaco, Chili, 5; Rev. W. L. Tarbet and wife, 80 cts. 20 80

\$2,837 57

MISCELLANEOUS.

Interest on investments, 862.50; Premiums of insurance, 524.25; partial losses recovered from Insurance Co., 115.34; Total loss recovered from Insurance Co., 700; Sales of Book of Designs, No. 5, 1.52; Sales of church property, 660 2,863 61

LEGACIES.

Estate of Phineas M. Barber, 2,000; Estate of Joseph W. Edwards, 30 2,030 00

PAYMENTS ON CHURCH MORTGAGES.

TOPEKA, KANSAS.—*Kansas City*—Grand View Park 50 00

SPECIAL DONATIONS.

WEST JERSEY, N. J.—Cedarville 1st..... \$ 4 00
 BOSTON, N. Y.—East Boston..... 88 21
 LEHIGH, PA.—Audenried..... 125 00
 Rev. and Mrs. R. G. Carnahan, Halstead, Kans..... 3 00 220 21
 \$8,001 39

† Under Minutes of 1888.

†† In accordance with terms of mortgage.

Church collections and other contributions, April—November, 1895	\$23,271 71
Church collections and other contributions, April—November, 1894.....	24,930 76

LOAN FUND.

Interest.....	\$69 80
Payments on mortgages.....	150 00
	<u>\$219 80</u>

MANSE FUND.

MONMOUTH, N. J.—Manasquan	\$0 50
---------------------------------	--------

OTHER CONTRIBUTIONS.

Miss Lucy Bittinger, Sewickly, Pa.	5 00
	<u>\$5 50</u>

MISCELLANEOUS.

Installments on loans	\$845 21
Interest	49 64
Premiums of insurance	19 06
	<u>913 91</u>
	<u>\$919 41</u>

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
156 Fifth Avenue, New York City.

RECEIPTS FOR COLLEGES AND ACADEMIES, NOVEMBER, 1895.

BALTIMORE.—*Baltimore*—Annapolis, 3.19; *Baltimore* Boundary Avenue, 6.05; *Chestnut Grove* S. S., 3, 12.24
CALIFORNIA.—*San Jose*—Santa Cruz, 6.50.
ILLINOIS.—*Chicago*—Chicago Fullerton Avenue, 14.65; *Jefferson Park*, 5. *Freeport*—Willow Creek, 25.17. *Springfield*—Pisgah, 76 cts.
INDIANA.—*Fort Wayne*—Hopewell, 3; *Salem Centre*, 1. *White Water*—Liberty, 3.
INDIAN TERRITORY.—*Oklahoma*—Stillwater, 4.
IOWA.—*Iowa*—Mount Pleasant 1st, 15.10. *Iowa City*—Davenport 2d, 3.62. *Waterloo*—East Friesland German, 8.91.
MICHIGAN.—*Detroit*—Detroit Forest Avenue, 3.48.
MISSOURI.—*St. Louis*—St. Louis 1st, 46.10.
NEBRASKA.—*Nebraska City*—Auburn, 5.06.
NEW JERSEY.—*Elizabeth*—Elizabeth Marshall Street, 13.98; *Springfield*, 15. *Monmouth*—Calvary, 2. *Newark*—Newark Park, 11.36. *New Brunswick*—Trenton 3d, 47.86. *Newton*—Bloomsburg, 5.50; *Hackettstown*, 25.
NEW YORK.—*Albany*—Galway, 5; *Stephentown*, 3; *West Galway*, 2.00. *Brooklyn*—Mount Olivet, 4. *Buffalo*—Buffalo Bethany, 4.80. *Hudson*—Florida, 3; *Good Will*, 1.08; *Stony Point*, 13.60. *Lyons*—Palmyra, 2.36. *North River*—Cornwall-on-Hudson, 9.09; *Little Britain*, 5. *Steuben*—Hornellsville 1st, 11.04. *Syracuse*—Cazenovia, 10.63. *Troy*—Brunswick, 4.61; *Lansingburgh* 1st, 5.94. *Utica*—Mount Vernon 1st, 24.75. *Westchester*—Mt. Kisco, 7.26.
OHIO.—*Cincinnati*—Norwood, 5.40. *Dayton*—Franklin, 1; *Springfield* 2d, 42.15. *Lima*—Lima Main Street, 2. *Marion*—Marion, 11.16.
OREGON.—*Southern Oregon*—Bandon, 1.25.
PENNSYLVANIA.—*Blairsville*—Parnassus, 10.02. *Butler*—

Buffalo, 4. *Carlisle*—Middle Spring, 17. *Chester*—Middletown, 5.60. *Erie*—Cambridge, 7; *Titusville*, 64.70. *Huntingdon*—Clearfield, 15.40. *Kittanning*—Rayne, 1. *Lackawanna*—Scranton Greenwich Avenue, 25.35; *Susquehanna*, 8.54. *Lehigh*—Hazleton, 29.15. *Parkersburg*—Hughes River, 4. *Philadelphia*—Philadelphia Olivet, 30.95. *Philadelphia North*—Bridgesburg, 2. *Pittsburgh*—Pittsburgh East Liberty, 23.48; —Shady Side, 11.50. *Redstone*—Little Redstone, 7; *Pleasant Unity*, 1. *Shenango*—Clarksville, 3.72; *Neshannock*, 3.75; *Rich Hill*, 2; *Unity*, 6. *Wellsboro*—Wellsboro, 5.81.
TENNESSEE.—*Kingston*—Huntsville, 2.50.
WASHINGTON.—*Walla Walla*—Moscow, 4.
WISCONSIN.—*Milwaukee*—Milwaukee 1st German, 1.

Receipts from churches and Sabbath-schools.....\$754.88

PERSONAL.

Mrs. C. L. Roberts, Orchard Farm, Basking Ridge, N. J., 1; C. Penna, 3; Rev. W. L. Tarbet and wife, 80 cts.; Rev. H. T. Schall, Big Flats, N. Y., 3

INTEREST.

Roger Sherman Fund.....\$256.00
Martha Adams Fund.....64.48

Total receipts for November\$1,083.16
Previously reported26,173.62

Total receipts from April 1 to December 1, '95.....\$27,256.78

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago.

RECEIPTS FOR BOARD OF EDUCATION NOVEMBER, 1895.

ATLANTIC.—*McClelland*—Abbeyville 2d, 2. *South Florida*—Upsala Swedish (Y. P. S. C. E., 14 cts.; sab.-sch., 21 cts.), 35 cts.
BALTIMORE.—*Baltimore*—Brunswick, 1; *Chestnut Grove* sab.-sch., 3; *Highland*, 3; *New Windsor* sab.-sch., 1.57; *Piney Creek*, 7.30. *New Castle*—Pencader sab.-sch., 6; *Smryna* sab.-sch., 2.34. *Washington City*—Manassas, 4.15; *Washington City*, Takomah Park, 4.47; *Washington City*, New York Avenue Youths' Missionary Society, 10; *Washington City*, Western, 20.
CALIFORNIA.—*Los Angeles*—Fernando, 3; *Los Angeles* 2d (sab.-sch., 3.25), 14; *Los Angeles*, Grand View, 3; *Montecito*, 5; *Newhall*, 2; *Pomona*, 7.70; *Riverside*, Arlington, 14.91; *Santa Ana*, 3.50. *Oakland*—Golden Gate, 3. *San Jose*—Santa Cruz, 5.
COLORADO.—*Boulder*—Boulder (sab.-sch., 3), 15. *Denver*—Denver North sab.-sch., 1.80; *Otis* sab.-sch., 2. *Gunnison*—Delta, 3. *Pueblo*—Monte Vista, 10; *Pueblo* 1st, additional, 2; *Pueblo*, Fountain, 1.
ILLINOIS.—*Alton*—Yanketown, 2.07. *Bloomington*—Pontiac, 20; *Watseka*, 5. *Chicago*—Chicago 4th, 996.07; —Forty-first Street, 54; —Endeavor, 3.57; *Lake Forest*, 160.65; *Oak Park*, 52.74; *River Forest*, 3; *Waukegan*, 10.43. *Freeport*—Galena 1st, 26; —South, 30.36; *Marengo*, 9. *Mattoon*—Effingham, 12.85; *Oakland*, 2; *Tower Hill*, 2; *Vandalia*, 4. *Ottawa*—Aurora, 7; *Au Sable Grove*, 7; *Morris*, 4. *Peoria*—Elmira, 21; *Peoria* 1st, 43.36; *Washington*, 6. *Rock River*—Buffalo Prairie, 2; *Edgington*, 8; *Sterling*, 59.12. *Schuyler*—Camp Creek, 4.25; *Plymouth*, 1.84. *Springfield*—Pisgah, 57 cts.
INDIANA.—*Crawfordsville*—Crawfordsville 1st, 20. *Fort Wayne*—Bluffton, 15; *Hopewell*, 3; *Salem Centre*, 2. *India*—

napolis—Franklin, 13. *Logansport*—Crown Point, 6; *Rensselaer*, 7.11; *Rolling Prairie* sab.-sch., 1.50; *Tassinong* sab.-sch., 4.80. *New Albany*—Madison 1st, 11.01. *Vincennes*—Vincennes, 10.28; *Worthington*, 7. *White Water*—Connersville German sab.-sch., 9.50; *Lawrenceburgh*, 3; *Liberty*, 5.

IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 30; *Pleasant Hill*, 2; *Vinton*, 15. *Corning*—Emerson sab.-sch., 1.22; *Shenandoah* sab.-sch., 3. *Council Bluffs*—Council Bluffs 1st, 14; *Marne* sab.-sch., additional, 1.25. *Des Moines*—Humes-ton, 3; *Perry* sab.-sch., 2.52; *Promise City*, 2. *Dubuque*—Pine Creek, 7. *Fort Dodge*—Carroll, 9; *Paton*, 2. *Iowa*—Mediapolis, 11. *Iowa City*—Bethel, 1; *Columbus Junction* (sab.-sch., 2.14), 5.91. *Sioux City*—Alta, 1.23; *Manilla* sab.-sch., 1; *Sac City* sab.-sch., 2.

KANSAS.—*Emporia*—Emporia 1st, 42.75; *Peabody*, 17. *Larned*—Liberal, 7.60; *Lyons* sab.-sch., 5. *Neosho*—Parsons, 6.31; *Pittsburg*, 2.30. *Solomon*—Harmony, 1.06; *Minneapolis*, 4.15; *Wilson*, 1. *Topeka*—Baldwin, 2; *Black Jack*, 1.42; *Junction City*, 6; *Lawrence*, 9.25; *Manhattan*, 9.17; *Topeka*, Bethel sab.-sch., 2.51.

KENTUCKY.—*Ebenezer*—Frankfort, 27.55; *Sharpsburg* (sab.-sch., 50 cts.), 1.50. *Louisville*—Louisville Central, 54.70; *Owensboro* 1st, 65.

MICHIGAN.—*Detroit*—Detroit, Forest Avenue, 3.48; *Pontiac*, 16.63. *Flint*—Sand Beach sab.-sch., 54 cts. *Grand Rapids*—Ewart, 1; *Ionis*, 22.35. *Kalamazoo*—Cassopolis, 5. *Lake Superior*—Menominee, 17.91. *Monroe*—Erie, 21; *Reading*, 5. *Saginaw*—Ithaca, 4.18.

MINNESOTA.—*Duluth*—Duluth 1st, 38; *Lake Side*, 5.21; *McNair Memorial*, 2.05; *Virginia Cleveland Avenue*, 1; *West Duluth Westminster*, 6.58. *Mankato*—Beaver Creek,

5; Marshall Easter sab.-sch., 2.03; St. James, 3.50. *Minneapolis*—Minneapolis 1st, 51.14; — Bethlehem, 8.90; — Franklin Avenue, 2. *St. Paul*—Oneka, 42 cts.; White Bear, 1.65. *Winona*—Winona 1st, 6. 133.49

MISSOURI.—*Kansas City*—Butler, 5.42; Kansas City 3d, 2.15. *Palmyra*—Laclede, 2.50; Moberly, 2.90. *Platte*—Breckenridge, 7; Mound City, 4.87; New York Settlement, 3; Parkville, 13; St. Joseph 3d St., 3. *St. Louis*—Poplar Bluff, 7.05; Rolla, 6. 56.89

MONTANA.—*Butte*—Dillon, 2.70. *Great Falls*—Havre, 8.56.

NEBRASKA.—*Hastings*—Edgar Y. P. S. C. E., 50 cts. *Nebraska City*—Lincoln 2d, 5.65. *Niobrara*—Winnipeg Indian, 5. *Omaha*—Omaha Clifton Hill, 2.50. 13.65

NEW JERSEY.—*Elizabeth*—Cranford, 10.32; Elizabeth 3d, 20.19; Elizabeth Madison Avenue, 2.69; Perth Amboy, 23.97. *Monmouth*—Beverly, 62; Calvary, 3.45. *Morris and Orange*—Boonton, 13.44; Chatham, 35.78; Mt. Freedom, 6; New Vernon, 7.02; Wyoming sab.-sch., 7. *Newark*—Newark Park, 8.75. *New Brunswick*—Kirkpatrick Memorial sab.-sch., 1; New Brunswick 1st, 39.75; Stockton, 4; Trenton Prospect Street sab.-sch., 42.61. *Newton*—Stanhope, 9; Vail sab.-sch., 2. *West Jersey*—Atlantic City German, 5.05; Blackwoodtown, 25; Wenonah (sab.-sch., 3.90; Y. P. S. C. E., 2), 5.90; Woodbury, 15.08. 350.00

NEW YORK.—*Albany*—Corinth, 3; Greenbush, 10; Princetown, 4.58; Schenectady 1st, 37.17; Schenectady East Avenue, 5. *Boston*—Brookton 1st sab.-sch., 4.10. *Brooklyn*—Brooklyn 1st, 170.57; — Duryea, 20; — South Third Street, 5. *Buffalo*—Buffalo Bethany, 8; Clarence, 3.14.

Cayuga—Weedsport sab.-sch., 16.41. *Chemung*—Watkins (sab.-sch., 6.21), 26.58. *Columbia*—Centreville, 16; Hunter, 2.08. *Geneva*—Gorham, 3.47; Phelps sab.-sch., 10. *Hudson*—Chester sab.-sch., 2; Florida, 3; Good Will, 1.08; Nyack 1st sab.-sch., 10. *Lyons*—East Palmyra, 7.25; Junius, 2; Palmyra, 1.35. *Nassau*—Huntington 1st, 27.23; — 2d, 23.15. *New York*—Montreal American, 100; New York 4th, 52.67; — New York, 17.80; — Washington Heights, 6.75; — Westminster West Twenty-second Street, 118.82. *North River*—Little Britain, 7.25; Newburgh Calvary, 5. *Oscego*—Cooperstown, 30; Hobart, 10; Middlefield, 2.10. *Rochester*—Rochester Brick, 20. *St. Lawrence*—Waddington Scotch, 28.59. *Steuben*—Bath sab.-sch., 5; Hornellsville 1st, 11.04. *Syracuse*—Skaneateles, 5.49. *Troy*—Lansingburgh Olivet, 2.74; Troy Mt. Ida Memorial, 3.11. *Utica*—Knoxboro, 4; Litchfield sab.-sch., 2. *Westchester*—Mt. Kisco, 8.25; Mt. Vernon 1st, 24.21; Yorktown, 14. 900.98

NORTH DAKOTA.—*Fargo*—Corinne Courtenay sab.-sch., 1.30. 1.30

OHIO.—*Athens*—Berea, 2.65; New Plymouth, 2.75; Pleasant Grove, 1.60. *Chillicothe*—Bloomington sab.-sch. and C. E. Society, 1.07. *Cincinnati*—Cincinnati Clifton, 6.44; — Walnut Hills, 44.90; — Glendale, 30; Madisonville, 2; Pleasant Ridge, 16. *Cleveland*—Collamer 1st, 11.68; Guilford, 5.24. *Columbus*—Central College, 3.29; London, 3.50; Plain City, 8.30. *Dayton*—Blue Ball, 3; Dayton 1st, 52.08; Fletcher, 1.25; Gettysburg, 2; New Jersey, 3.87; Oxford, 4.50; Seven Mile, 3.20; Troy, 16.30; West Carrollton sab.-sch., 1.75. *Lima*—Enon Valley sab.-sch., 2.27; Lima 1st, 15; Middlepoint, 3.20. *Mahoning*—Brookfield, 1.50; Clarkson, 2.50; Massillon 2d, 11.41; Pleasant Valley, 1.50; Poland, 10.16. *Marion*—Marion, 11.16. *Maumee*—Collingwood, 30.55; Toledo 1st, 41.45. *Portsmouth*—Hanging Rock, 3.35; West Union, 4; Wheat Ridge, 3.50. *St. Clairsville*—Mount Pleasant, 3.87; Sharon, 1.62; Short Creek, 5. *Steu-benville*—Scio, 6; Unionport, 1; Yellow Creek sab.-sch., 6.88. *Wooster*—Doylestown, 1.75; Hopewell sab.-sch., 1.50; Shreve, 2.80. *Zanesville*—High Hill, 1; Madison, 9.60; Newark 1st, 5.55. 415.49

OREGON.—*Willamette*—Albany, 3.75. 3.75

PENNSYLVANIA.—*Allegheny*—Beaver, 5.91; Bellevue, 11.18; Concord, 2; Freedom, 7; Hoboken, 2; Leetsdale, 56.54; New Salem, 4; Pine Creek 2d, 5; Sewickly, 25.10; Tarentum, 12. *Blairsville*—Blairsville, 40; Greensburg, 59.20; Harrison City, 3.70; Jeanette, 14.65; Livermore sab.-sch., 40. *Butler*—Clintonville, 6.11. *Carlisle*—Middle Spring, 17; Shippensburg, 21.85. *Chester*—Bryn Mawr, 97.23; Coates-

ville, 37.53; Great Valley, 10; Kennett Square, 6; Middletown, 8; Oxford 1st, 53.31; Penningtonville, 10. *Clarion*—Big Run sab.-sch., 46 cts.; Callensburg, 3.81; Maysville, 1.30; Richardsville, 4; Sugar Hill, 4.20. *Erie*—Bradford, 57.48; Conneautville, 3; Cool Spring, 4.11; Garland, 4.65; Georgetown, 1; Harmonsburg, 2; Meadville 1st, 15; Mill Village, 2; Pittsfield, 3.35; Warren, 55.20; North Warren, 3. *Huntingdon*—Altoona 1st, 32.25; Juniata, 5.60; Little Valley, 4; Milesburgh, 7; Moshannon and Snow Shoe, 2.20; Osceola Mills sab.-sch., 5; Williamsburgh, 15. *Kittanning*—Homer, 4; Indiana sab.-sch., 20; Nebo, 4; West Glade Run, 6; Worthington, 6. *Lackawanna*—Kingston, 10.32; Montrose sab.-sch., 4.05; Shickshinny, 5; Tunkhannock sab.-sch., 7.11. *Lehigh*—Pottsville 1st, 32.90; Reading 1st, 36; South Bethlehem, 15; White Haven, additional, 1. *Northumberland*—Great Island, 38; Mahoning Danville, 62.47; Mifflinburg, 3; Mountain, 1; New Berlin, 6; Northumberland, 4; Williamsport 2d, 39.36. *Parkersburg*—Fairmount, 12; Hughes River, 4. *Philadelphia*—Philadelphia 3d, 12.58; — Hebron Memorial, 8; — North 10th Street, 13; — Olivet, 44.03; — Princeton (sab.-sch., 12.80), 171.81; — West Arch Street, 72.46. *Philadelphia North*—Bridgesburg, 10; Calvary, 3.14; Newtown, 45.32; Thompson Memorial, 6.25; Torresdale, Macalester Memorial, 3. *Pittsburgh*—Edgewood, 15.39; Pittsburgh 3d, 346.80; — 7th, 8.43; — East Liberty, 23.48; — Homewood Avenue, 7.40; — Shady Side, 28.75. *Redstone*—Brownsville, 10; Laurel Hill, 17.41; McKeesport 1st, 35; Scottdale, 24.35; Uniontown Central, 2.57. *Shenango*—Enon, 3; Hopewell, 6; Pulaski, 3.57; Slippery Rock, 5; Transfer, 2. *Washington*—Burgettstown, 3.80; Cross Creek, 18. *Wellsboro*—Allegany, 2; Wellsboro, 5.81. *Westminster*—Cedar Grove, 5; Wrightsville, 7; York 1st, 68.07; York Calvary, 36.36. 2,152.29

SOUTH DAKOTA.—*Southern Dakota*—Marion Emmanuel German, 8. 8.00

TENNESSEE.—*Holston*—College Hill sab.-sch., 2; Mount Bethel, 2.43. *Kingston*—Emmanuel, 1; Piney Falls, 1. *Union*—Hopewell, 2.50; Knoxville 2d, 35.77; Maryville 2d, 53 cts.; New Market, 5; New Prospect, 1; South Knoxville, 2. 53.23

TEXAS.—*Austin*—Pearsall, 2. 2.00

UTAH.—*Kendall*—Haines Memorial, 3. *Utah*—Assembly, 1; Manti 1st sab.-sch., 3.55. 7.55

WASHINGTON.—*Olympia*—Hoquiam, 3.03. *Puget Sound*—San Juan Friday Harbor, 1.50. *Spokane*—Rathdrum, 3; Wilbur, 4.10. *Walla Walla*—Moscow, 5. 16.63

WISCONSIN.—*La Crosse*—La Crosse 1st, 6.50. *Madison*—Beloit 1st, 9.04. *Milwaukee*—Milwaukee Calvary, 17; — German, 2; Stone Bank, 2.19. 36.73

Receipts from churches in November	\$6,220 70
Receipts from Sabbath-schools and C. E. Societies...	257 69

LEGACIES.

Estate of Joseph Price, Waynesboro, Pa., 5,000;	
Estate of Mary O. Kingman, Cincinnati, N. Y. (net), 950.....	5,950 00

REFUNDED.

"D," Trenton, N. J., 25; Rev. O. S. Nelson, 10...	35 00
---	-------

MISCELLANEOUS.

Rev. W. H. Roberts, D. D., Treasurer of million dollar fund on account of debt, 265.48; "S. N. X," 600; T. W. Synnot, Wenonah, N. J., 500; M. D. T. R., 1; J. G. Woods, 3; Rev. Robert Gamble, 1,000; Miss Elizabeth Chester, Washington, D. C., 50; 2.51; Mrs. Jane Aikman, 50; "C. Penna., 2; Rev. W. L. Tarbet and wife, 60 cts.	2,474 50
---	----------

INCOME ACCOUNT.

26.16; 45; 51.25.....	122 41
-----------------------	--------

Total receipts in November	\$15,060 39
Total receipts from April 16	46,095 39

JACOB WILSON, Treasurer,

1334 Chestnut Street, Phila., Pa.

RECEIPTS FOR FOREIGN MISSIONS, NOVEMBER, 1895.

ATLANTIC.—*Fairfield*—Lancaster, 1. *South Florida*—Eustis Y. P. S. C. E., for support of E. P. Dunlap, 13. 14.00

BALTIMORE.—*Baltimore*—Baltimore Westminster Y. P. S. C. E., 10.87; Chestnut Grove sab.-sch., 6. *New Castle*—Forest, 13.75. *Washington City*—Washington City 4th, 24.76; — Metropolitan, 51; — New York Avenue Youths' Mission Society, for support of Mr. Andrews, 100. 206.38

CALIFORNIA.—*Benicia*—San Rafael, 51. *Los Angeles*—Riverside Calvary Y. P. S. C. E., 5. *Oakland*—Oakland Brooklyn, 81.25; — Centennial, 10; West Berkeley sab.-sch.,

for support of Mr. Waddell, 4.55. *San Jose*—Cambria Y. P. S. C. E., for Siam, 14; Santa Clara, 20. *Stockton*—Fresno, 29; Stockton, 8.25. 223.05

COLORADO.—*Denver*—Littleton S. S., 1.53. ILLINOIS.—*Alton*—Ebenezer, 4; Greenview, 10. *Bloomington*—Danville 1st, 136.90; Y. P. S. C. E. for support of Mr. McGaw, 10; — 2d sab.-sch., 4.34. *Cairo*—Ava Y. P. S. C. E., 5. *Chicago*—Braidwood, 20.05; Brookline, 7.56; Chicago 1st, 90.70; — Belden Avenue, 18; — Campbell Park, 16; — Covenant, 175; — Englewood, 33.21; — South Side Tabernacle,

13.05. *Freeport*—Foreston Grove sab.-sch., 5; Marengo Y. P. S. C. E., for support of Mr. Freeman, 6.25. *Mattoon*—Ashmore, 7. *Ottawa*—Earlville sab.-sch., 6. *Peoria*—Altona, 5; Oneida, 17; Prospect, 23.18. *Rock River*—Aledo, 25; Alexis Y. P. C. E., for support of Graham Lee, 5; Ashton Y. P. S. C. E., for support of Graham Lee, 12.50; Dixon Y. P. S. C. E., for support of Graham Lee, 7.50; Fulton Y. P. S. C. E., for support of Graham Lee, 30; Kewanee, 5; Morrison, 193.14; Norwood, 66.15; Perryton Y. P. S. C. E., for support of Graham Lee, 12; Spring Valley Y. P. S. C. E., for support of Graham Lee, 5.40. *Schuyler*—Augusta, 32; Monmouth Y. P. S. C. E., for support of Mr. Hyde, 40; Jr. Y. P. S. C. E., for support of Mr. Hyde, 25; Women's Society, 4.25; Mount Sterling, 25.92; Perry, 5; Rushville sab.-sch., 50; Y. P. S. C. E., for support of Mr. Hyde, 20. *Springfield*—Jacksonville State Street Y. P. S. C. E., 10; Pisgah, 2.66. 1,189.76

INDIANA.—*Crawfordsville*—Dayton Y. P. S. C. E., for support of Tag Tak Or, 25. *Fort Wayne*—Bluffton, 10. *Indianapolis*—Brownsburg, 1; Indianapolis 1st Y. P. S. C. E., 5; — East Washington Street Y. P. S. C. E., 2; — Tabernacle Y. P. S. C. E., for support of native helper, 20; White Lick, 13. *Logansport*—Monticello, 17.33; South Bend 1st sab.-sch., 50. *Muncie*—Anderson Y. P. S. C. E., 1.50; Wabash Y. P. S. C. E., 3. *New Albany*—Charlestown Y. P. S. C. E., for support of J. C. Garritt, 7; Hanover Y. P. S. C. E., for support of J. C. Garritt, 5; Seymour Edna Swope, 1.27; Vernon Y. P. S. C. E., 2.75. *White Water*—Clarksburg, 10.67; Dunlapville Y. P. S. C. E., 1.25; Kingston, 29; Providence Y. P. S. C. E., 4.10. 208.87

INDIAN TERRITORY.—*Choctaw*—Beaver Dam, 55 cts.; Bethel, 1; Pine Ridge, 2; San Bois, 2; Spring Hill, 5. *Sequoyah*—Eureka, 1.15; Nuyaka, 10; Pleasant Valley, 1. 22.70

IOWA.—*Cedar Rapids*—Cedar Rapids 2d, for Papal lands, 60. *Corning*—Corning, 7.34; Sidney sab.-sch., 5. *Council Bluffs*—Adair sab.-sch., support of boy in China, 15. *Des Moines*—Chariton sab.-sch., 1.65; Des Moines Westminster, 16; Promise City, 2. *Dubuque*—Hopkinton, 67.25. *Iowa City*—Summit Infant Class, 66 cts. *St. Louis*—Lyon Co. German, 29; Union Township, 11.50. *Waterloo*—Williams, 5. 220.40

KANSAS.—*Emporia*—Emporia Arundel Avenue sab.-sch., 2.15; Wichita Perkins, 5. *Highland*—Holton Y. P. S. C. E., for support of Mr. Fisher, 12.33. *Topeka*—Auburn Jr. Y. P. S. C. E., 10; Oak Hill, 2; Pleasant Ridge, 3.84; Rossville, 4.78. 40.10

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 19.12. *Flint*—Flyn, 1.63; La Motte, 3.10; sab.-sch., 1.27; Willing Workers, 2; Marlette 2d, 4.60; Port Hope, 7.50; Redman, 4.75; Sand Beach, for work in Mexico, 5; Verona, 5. *Grand Rapids*—Grand Rapids Westminster, 56.59. *Lake Superior*—Detour, 4. *Monroe*—Blissfield, 19; Monroe, 17. *Petoskey*—Harbor Springs Jr. Y. P. S. C. E., work among Armenians, 5. *Saginaw*—Pinconning, 3. 153.06

MINNESOTA.—*Minneapolis*—Minneapolis Stewart Memorial, 27.30. *St. Cloud*—Kerkhoven, 5. *St. Paul*—Dundas Y. P. S. C. E., for support of Mr. Wallace, 10. *Winona*—Canton Y. P. S. C. E., 6; Richland Prairie, 3. 51.30

MISSOURI.—*Palmyra*—Hannibal, 75. *St. Louis*—Cornwall, 1.75; Emanuel W. M. S., 6; Marble Hill, 6.60; Webster Grove, 37.55; Y. P. S. C. E., 5; Zoar W. M. S., 8. 139.90

MONTANA.—*Butte*—Dillon, 27. 27.00

NEBRASKA.—*Kearney*—Litchfield, 2.50. *Omaha*—Omaha 1st, 54.46; sab.-sch., for support of Mr. Bannerman, 100; —2d, for support of Mr. Lyon, 25.50. 182.46

NEW JERSEY.—*Elizabeth*—Elizabeth 2d sab.-sch., 250; —3d Y. P. S. C. E., for support of Mr. Pierson, 10; Lamington, 30; Roselle Y. P. S. C. E., for support of Mr. Pierson, 10. *Jersey City*—Hackensack Y. P. S. C. E., for support of Mr. Drummond, 8; Jersey City Claremont Y. P. S. C. E., 5; Paterson East Side, 27.22. *Monmouth*—Atlantic Highlands, 3.21; Beverly Y. P. S. C. E., for support of Mr. Bandy, 10; Freehold, 21.88; Y. P. S. C. E., for support of Mr. Bandy, 17; Perrineville Y. P. S. C. E., for support of Mr. Bandy, 2.50. *West Palmyra* Union Mission, for support of Mr. Bandy, 5. *Morris and Orange*—East Orange Arlington Avenue, for support of Mr. Dodd, 250; Orange 1st sab.-sch., 100; —Central, 250; Y. P. S., for support of Linkha Singh, 25; Orange Hillside, 575; Summit Central, 334.78; sab.-sch. for Hang Chow Boys' School, 75; Wyoming, 5; Mission Band, 10. *Newark*—Bloomfield 1st, for support of Mr. Shields, 425; Newark 1st, 25; —Park, 50.42; sab.-sch., 36.42. *New Brunswick*—Dutch Neck, 22.44; sab.-sch., 5.31; Cranberry Neck sab.-sch., 12.25; Dutch Neck Parsonage sab.-sch., 10; Pennington sab.-sch., 5.62; Trenton Prospect Street, 34. *Newton*—Franklin Furnace, Miss Ella McDonalds, for Laos, 5; Newton, 200; Phillipsburg 1st Y. P. S. C. E., for support of Mr. Doughty, 5. *West Jersey*—Bridgeton 2d sab.-sch., 21.93; Hammonont, 24.43. 2,907.41

NEW MEXICO.—*Rio Grande*—Laguna, 1.50. 1.50

NEW YORK.—*Albany*—Albany 6th, 10; Y. P. S. C. E.,

for support of Mr. Silsby, 15; Esperance, 18.19. *Binghamton*—Cortland, 47.83; Nineveh Y. P. S. C. E., 3.38. *Boston*—Bedford Y. P. S. C. E., 2; Woonsocket, 5. *Brooklyn*—Brooklyn 2d, 22.50; —Classon Avenue Y. P. S. C. E., for support of Mr. Labaree, 5; —Friedenskirche, 21; for debt, 5; —Grace sab.-sch., for Dr. Laffin's work, 10; Lafayette Avenue, 27.36; sab.-sch. Miss. Assoc., for support of Mr. Wilder, 300; —Memorial, 207.34; Y. P. S. C. E., for support of Mr. Labaree, 12.50; —South Third Street, 37.50; —Throop Avenue, 72; —Trinity, 5; West New Brighton Calvary, for Truth Hall, Peking, 25. *Buffalo*—Buffalo Bethany, 54.40; —North, 109.32. *Champlain*—Chazy, 26.64. *Chemung*—Burdett, 5.40; Elmira North Y. P. S. C. E., for support of Mr. Hayes, 25. *Columbia*—Durham 1st Y. P. S. C. E., 6.40; Hunter, 23.23. *Genesee*—Corfu Y. P. S. C. E., for support of Mr. Graham, 5; Leroy sab.-sch., 68.86. *Geneva*—Geneva 1st sab.-sch., 60; Manchester Y. P. S. C. E., for support of Mr. Graham, 15; Ovid Y. P. S. C. E., for support of Tien Sue, 54.36. *Hudson*—Florida, 16.50; Good Will, 5.94; Hamptonburgh, 5.10; Liberty Y. P. S. C. E., for support of Mr. Clark, 10; Middletown 2d, debt, 79.55; sab.-sch., 13.85; W. M. S., 10.75; Palisades, 70.46; Unionville, 2. *Long Island*—Amagansett sab.-sch., 4.10; Bridgehampton, 14.16; Middletown, 9.50; Southampton Y. P. S. C. E., for support of Mr. Campbell, 7.63. *Lyons*—Palmyra, 13.44; Wolcott 1st, 10.48. *Nassau*—Huntington 2d Y. P. S. C. E., for support of Mr. Campbell, 19.82. *New York*—Montreal American, for support of Dr. Thomas, 750; New York 1st, 849.26; —Brick, 1,529.83; —Central, 2,000; —Chinese, for debt, 27.76; —East Harlem, 6; —Good Shepherd Y. P. S. C. E., 10; —Harlem Y. P. S. C. E., for support of native helper, 5; —Harlem Y. M. Bible Class, for support of Sultan Ali, 25; —North Y. P. S. C. E., for support of Mr. Snyder, 5; —Scotch, 500; —West End, 121.64; sab.-sch., for support of Preacher in Ningpo, 11.62; sab.-sch., for Kolhapur Boys' School, 11.83; —Westminster West Twenty-third Street, 53.63. *Niagara*—Holly, 3.30; Lockport 1st, for support of Mr. Winn, 31.12; Manleton, 8.35. *North River*—Cornwall on Hudson, 13.89; Malden, 4; Newburgh Calvary, 13.09. *Rochester*—Lima, 25; Rochester 3d, 250; Y. P. S. C. E., for support of Boon Boon Itt, 18.50; Rochester St. Peter's, 35.06; Tuscarora Y. P. S. C. E., 3.26. *St. Lawrence*—Gouverneur, 40; Waddington Scotch, 2.50. *Steuben*—Corning, 11.46; Cuba, 2.68; Hammondsport, 6; Hornellsville 1st, 66.23. *Syracuse*—Amboy, 7.50; Canastota, 49.38; Y. P. S. C. E., for support of Mr. Cooper, 10; Manlius, 5. Y. P. S. C. E., for support of Mr. Cooper, 10. *Ulster*—Little Falls, 40. *Westchester*—Irvington, 571.87, New Rochelle 2d, for support of F. J. Newton, 60; Yonkers Westminster, 43.90; Y. M. Bible Class, 25; for support of two native missionaries, 29.50. 8,891.65

NORTH DAKOTA.—*Fargo*—Tower City Y. P. S. C. E., 7.50. 7.50

OHIO.—*Athens*—Berea, 3.95; New Plymouth, 4.45. *Cincinnati*—Cincinnati 4th, 6.52; —Avondale sab.-sch., work in Persia, 12.50; Silvertown, 5. *Cleveland*—Cleveland Woodland Avenue Memorial Circle K. D. and S., for support of J. J. Walsh, 12; —Woodland Avenue Memorial Circle K. D. and S., for Mr. Fulton's boat, 2; Guilford, 9.67. *Columbus*—Amanda, 5.61. *Dayton*—Dayton 4th Y. P. S. C. E., for support of Mr. Ainslie, 50; Gettysburg Y. P. S. C. E., for support of Mr. Ainslie, 1; Monroe Y. P. S. C. E., for support of Mr. Ainslie, 1.31; Somerville, 3; South Charleston Y. P. S. C. E., for support of Mr. Ainslie, 10. *Lima*—Van Wert, 50. *Mahoning*—Youngstown 1st, 43.30. *Marion*—Marion, 61.38; sab.-sch., 15.40; Y. P. S. C. E., for support of Mr. Shedd, 25. *St. Clairsville*—Cambridge, 53; Crab Apple sab.-sch., 53.56; Nottingham, 60. *Steubenville*—Harlem Springs, 8; Irontide, 3; Island Creek Y. P. S. C. E., for support of Mr. Swan, 20; Monroeville, 3; New Hagerstown sab.-sch., 3.20; Two Ridges, 3.63; Yellow Creek, 5. *Wooster*—Wooster Westminster, 64.68. *Zanesville*—Unity, 7.21. 606.37

OREGON.—*Portland*—Portland Forbes, 5. *Willamette*—Crawfordsville, 2; Lafayette, 3. 10.00

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 40; —Central Y. P. S. C. E., for support of native helper, 35; Cross Roads, 5; Evans City Y. P. S. C. E., for support of Mr. Elterich, 9; Sewickly, 152.20; Sharpshurg sab.-sch., 10. *Blairsville*—Arnold Y. P. S. C. E., for support of Mr. Dunlap, 10; Braddock 2d Y. P. S. C. E., for support of Mr. Dunlap, 22; Greensburg sab.-sch., 24.33; Y. P. S. C. E., for support of Mr. Dunlap, 10; —Westminster, for support Mr. Dunlap, 50; Irwin, 11.89; McGinnis, 5.85; Parnassus, 57.24. *Butler*—Clintonville, 8.50; Concord, 16.07; North Liberty, 10.50; North Washington, 11. *Carlisle*—Harrisburg Covenant Y. P. S. C. E., 5. *Chester*—Ashmun, 20; Bethany, 3.50; Dilworthtown, 8; Media, 62.35; Olivet, 3. *Claron*—Edenburgh, 19.90; Licking sab.-sch., 13.83; New Rehoboth, 4.48; Richland, 1. *Erie*—Cambridge, 10. *Huntingdon*—Bedford Y. P. S. C. E., 5.92; Bellefonte Y. P. S. C. E., for support of Dr. Peoples, 113.34; Fruit Hill, 5; Berwindale, 2; Kylertown, 3; Williamsburgh Y. P. S. C. E., for support of Dr. Orblison, 8.36. *Kittanning*—Boiling Spring, 6; Harmony Y. P. S. C. E., 6.50; Rural Valley, 3. *Lacka*.

wanna—New Milford, 5.18; Pittston sab.-sch., 45; Rushville Y. P. S. C. E., for support of Dr. Jessup, 7.80. *Lehigh*—Bethlehem 1st Y. P. S. C. E., 4.88; Mountain, 8; Pottsville 1st, 30.28. Reading 1st sab.-sch., 30. *Parkersburg*—Hughes River, 4. *Philadelphia*—Philadelphia Evangel Y. P. S. C. E., 12; —Tabor, work in Guatemala, 46.79; —sab.-sch., work in Guatemala, 46.79; —West Park Y. P. M. S., 5; —Wylie Memorial, 22.50. *Philadelphia North*—Frankford Y. P. S. C. E., 4; Germantown West Side, 276.68; Jenkintown Grace, 6.02; Overbrook, for support of Dr. Briggs, 429.03. *Pittsburgh*—Pittsburgh East Liberty, 122.39; —Shady Side, 69. *Redstone*—Dunlap's Creek, 10.56; Mount Vernon, 3; New Geneva, 2; Rehoboth, 35.43. *Shenango*—Clarksburg Y. P. S. C. E., for support of Mr. Hayes, 15; Little Beaver, 2.42; Neshannock sab.-sch., 85; Rich Hill, 22. *Washington*—Burggettstown, 37.85; sab.-sch., 20.32; Claysville, 53; Mill Creek, 9; Wellsburg, 24.15. *Wellsboro*—Elkland and Osceola, 69; Wellsboro, 31.98. 2,388.81

SOUTH DAKOTA.—*Aberdeen*—Palmer 1st Holland, 2. *Black Hills*—Camp Crook, 2. *Southern Dakota*—Canistota, 4; Marion Emmanuel German, 8. 16.00

TENNESSEE.—*Holston*—Lamar, 1; St. Mark's, 3. *Kingston*—Piney Falls, 3. 7.00

TEXAS.—*Austin*—Austin 1st, 137.55; Fort Davis, 15; Pear-sall, 5. *Trinity*—Waskom, 1. 158.55

WASHINGTON.—*Puget Sound*—Seattle 2d, 5. 5.00

WISCONSIN.—*La Crosse*—Hixton, 5. *Madison*—Reedsburg Y. P. S. C. E., 5. *Milwaukee*—Milwaukee German, 2; —Immanuel sab.-sch., 50; Somers, 12. *Winnebago*—Fort Howard, 12.60. 86.60

WOMEN'S BOARDS.

Women's Board of Northwest.....	\$7,630.41
Women's Board of Southwest.....	647.27
Women's Board of New York.....	1,500.00
Women's Board of Northern New York.....	10.00
Women's Board of Philadelphia.....	7,760.57
Women's Board of North Pacific.....	451.50
Women's Occidental Board.....	218.60
	<hr/> \$18,218.35

LEGACIES.

Estate of Martha Murphy.....	\$1,300.10
Estate of Philip Martz.....	50.00
Estate of Robert Beer.....	3,000.00
Estate Joseph Price.....	5,000.00
Estate of Mary Hayes.....	250.00
Estate of Jane P. Coates.....	500.00
Estate of Eliza Duryea.....	50.00
Interest on Steele legacy.....	45.57
Edwards' estate.....	1,500.00
	<hr/> 11,695.67

MISCELLANEOUS.

Mrs. S. K. B., Newtown, Pa., 100; Mrs. E. M. E., 20; Quarter Century Anniversary Reunion Fund,

RECEIPTS FOR FREEDMEN, NOVEMBER, 1895.

ATLANTIC.—*Knox*—Macon Washington Avenue, 2. 2.00

BALTIMORE.—*Baltimore*—Annapolis, 3.18; Baltimore Boundary Avenue, 18.46; —La Fayette Square, 5; Bel Air, 1; Chestnut Grove sab.-sch., 2; Piney Creek, 4. *New Castle*—Dover 1st, 21.80; New Castle 1st, 119.12; Port Deposit, 6; St. George's, 2.25. 182.81

CALIFORNIA.—*Los Angeles*—Newhall, 2; Pomona, 5.50; San Fernando, 2.25. *San Francisco*—San Francisco Mizpah Band of Hope, 1. 10.75

CATAWBA.—*Yadkin*—Germantown, 1. 1.00

COLORADO.—*Pueblo*—Monument, 2; Palmer Lake, 1. 3.00

ILLINOIS.—*Alton*—Chester 1st, 4. *Bloomington*—Cooksville, 8.54; Piper City, 14.75; Wenona, 5. *Chicago*—Chicago Englewood, 19.64; Oak Park 1st, 17.50; River Forest, 8.72. *Mattoon*—Pleasant Prairie, 9.45. *Peoria*—Peoria 2d, 17.45; Yates City, 5.50. *Springfield*—Pisgah, 1.14. 111.69

INDIANA.—*Fort Wayne*—Bluffton, 10. *Indianapolis*—Indianapolis 12th, 4.21; Whiteland Bethany, 4. *White Water*—Liberty, 2.50. 20.71

INDIAN TERRITORY.—*Sequoyah*—Pleasant Valley, 2.67. 2.67

IOWA.—*Cedar Rapids*—Wyoming, 2.12. *Corning*—Lenox, 6.74; Villisca, 5. *Dubuque*—Lansing 1st, 6.70. *Iowa City*—Bethel, 1; Iowa City, 23; Le Claire, 4; Mount Union, 2; Princeton, 7. *Waterloo*—Waterloo 1st, 16. 73.56

KANSAS.—*Highland*—Holton 1st, 20. *Neosho*—Ottawa, 8.56. 28.56

KENTUCKY.—*Ebenezer*—Covington 1st, 63.90; Sharpshurg, 1.65. 65.55

MICHIGAN.—*Detroit*—Detroit Forest Avenue, 3.48; Howell, (sab.-sch., 2.42), 7.79; Ypsilanti (sab.-sch., 6.03), 12.82. *Flint*—Morrice, 2.10. *Lansing*—Marshall 1st, 16. *Petoskey*—Mackinaw City, 2. 44.19

MINNESOTA.—*Minneapolis*—Minneapolis Westminster, 15. *St. Cloud*—Rheiderland German, 2. *Winona*—Winona German, 4. 21.00

13,107.84; A Friend, Brooklyn, for debt, 1; A Friend, for debt, 13; Rev. Edwin P. Robinson, Orchard Park, N. Y., 15; G. C. Gearn, San Diego, Cal., support Babu Massey, 12.50; Rev. Samuel T. Carter, Huntington, N. Y., for Ichow-fu Hospital, 100; E. F. Morrow, Newark, N. J., 25; J. B., 10; Mrs. Thomas Denny, for Mary Laffin Memorial, 15.40; Mrs. L. Lefferts, 15; Miss Knight, Schenectady, N. Y., for Mary Laffin Memorial, 50; Ed. F. Biddle, Fort Wayne, Ind., 5; E. A. K., Hackett, Fort Wayne, Ind., support Mr. Fraser and Dr. Johnson, 83.34; R. B. Lockwood, Binghamton, N. Y., support of boy in Syria, 12; Thomas Hanson, Brooklyn, N. Y., 1; Benjamin M. Nyce, Warsaw, Ind., support Mr. Adams, 100; T. H. Robinson, Allegheny, Pa., 50; J. B. B., 15; Henry Eckford Phillips, for Karaoli School, 35; Miss S. J. Adams, Greenport, N. Y., 10; McCormick Theological Seminary, support T. G. Brashear, 150; R. B. Lockwood, Binghamton, N. Y., support of boy in Syria, 3; Rev. and Mrs. R. G. Carnahan, Halstead, Kans., 5; O. M., for debt, 25; D. L. Wilson, Adair, Ia., support of boy in China, 15; Miss Susan French, Goldfield, Ia., 5; William H. Perdomo, Anaheim, Cal., 10; Cash, 500; Mrs. Eugene S. Willard, Seattle, Wash., 4.50; Mr. William Sutherland, Brown's Valley, Minn., 5; Edwin P. Robinson, Orchard Park, N. Y., 25; Young People's Society of Spring Valley Congregational Church, 4.31; Thank Offering for Dorothy, 300; Rev. and Mrs. V. M. King, Emporia, Kans., 2.50; Sugar Run United Presbyterian Church, for work of Dr. and Mrs. Wright, 10; Mrs. Addison Moffet, Detroit, Mich., for support of Dr. McGilvary, 50; Mrs. Elizabeth Brisson, New Concord, O., 5; C. Penna, 22; Rev. W. L. Tarbet and wife, 2.80; "Friend," Oswego, N. Y., 25; E. A. and M. Cummins, 25; J. T. W., for China, 5; Boys and Workers of Burnham Farm, Canaan Four Corners, for Africa, 3.33; for South America, 4.35; Mahadeh Church, Syria, for debt, 36; in Memory of Rev. C. De Heer, 15; Bahia Church, self-denial, 60.24; Rev. R. P. Wilder, support G. H. Simonson, 700. 15,814.11

Total received during November, 1895.....\$155,003.31
Total received from May 1, to November 30, 1895. 358,953.03
Total received from May 1, to November 30, 1894. 249,399.28

WILLIAM DULLES, JR., Treasurer,

156 Fifth Avenue, New York.

MISSOURI.—*Ozark*—Carthage Westminster, 7. *Platte*—Chillicothe, 3; Hodge, 2. 12.00

NEBRASKA.—*Niobrara*—Winnebago Indian, 5. *Omaha*—Fremont 1st sab.-sch., 15.64. 20.64

NEW JERSEY.—*Elizabeth*—Basking Ridge, 8.50; Dunellen, 4.46; Elizabeth Marshall Street, 14.68. *Jersey City*—Passaic, 26.71. *Morris and Orange*—Mendham 1st, 14.45; Morristown South Street, 124.67. *Newark*—Bloomfield 1st, 61.59; Newark 2d Y. P. S., 15; —Park, 19.65. *New Brunswick*—Frenchtown, 11. *Newton*—Hackettstown, 25; Harmony, 5.49; Phillipsburg Westminster, 6. *West Jersey*—Haddonfield Jr. C. E. 10. 347.20

NEW YORK.—*Albany*—Albany 6th Y. P. S. C. E., 15; Ballston Centre, 3.74; Galway, 15. *Binghamton*—Cortland, 45.50; Nineveh, 27.69. *Buffalo*—Alden, 5; Buffalo Bethany, 19.20; Hamburg Lake Street, 4.15. *Cayuga*—Genoa 1st, 15. *Genesee*—Castile, 23.73. *Geneva*—Bellona, 11; Geneva 1st, 22.80; Phelps, 8.59. *Hudson*—Chester (sab.-sch., 2), 29.21; Florida, 3; Good Will, 1.08; Goshen, 31.02; Unionville, 6. *Long Island*—Middletown, 9; Setauket, 11. *Lyons*—Palmyra, 1.35. *New York*—Montreal American, 30; New York 4th sab.-sch., 15; —Thirteenth Street sab.-sch., 25; —Adams Memorial sab.-sch., 25; —Madison Square, 30; —Park, 40.85. *North River*—Amenia South, 8.43; Marlborough, 20. *Rochester*—Caledonia 1st, 14.90; Rochester St. Peter's, 18.12; Sparta 2d, 4.14. *Steuben*—Canisteo, 25; Hornellsville 1st, 11.04. *Ulster*—Walcott Memorial C. E., 1. *Westchester*—Bedford, 2; New Rochelle 2d, 17.05; South East Centre, 4.36; Yonkers Dayspring, 12.80. 612.75

OHIO.—*Athens*—Athensville, 3.39. *Bellevue*—Crestline, 3.61. *Cincinnati*—Batavia, 1; Cincinnati Fairmount German, 2; College Hill, 19.88; Norwood, 5.88. *Cleveland*—Cleveland 2d, 20. *Columbus*—Columbus 2d and sab.-sch., 28.34. *Dayton*—Blue Ball, 5; Camden, 7; Franklin, 1. *Mahoning*—Kinsman 1st, 35.00; Poland, 12.69. *Marion*—Marion 1st, 11.16. *St. Clairsville*—Pleasant Valley, 1.10.

Steubenville—Island Creek (sab.-sch., 1.05), 10.55; New Cumberland, 1.30; Pleasant Hill, 2.25; *Steubenville* 1st, 23.92; Yellow Creek, 5. *Wooster*—Ashland, 7.58; Shelby 1st, 5.55. *Zanesville*—High Hill, 1.57; Madison, 11. 225.77

OREGON.—*Southern Oregon*—Myrtle Point, 1. *Willamette*—Lafayette, 1. 2.00

PENNSYLVANIA.—*Allegheny*—Avalon, 13; Aspinwall, 2; Bakerstown, 13.35; Hiland, 8; Sewickly, 33.60. *Blairsville*—Pine Run, 13. *Butler*—Centerville 1st, 28.25; North Washington sab.-sch., 15.17. *Carlisle*—Chambersburg Falling Spring, 35; Robert Kennedy Memorial, 2.60; Shippensburg, 10. *Chester*—Dilworthtown, 11; Honey Brook, 23; Middletown, 8; West Grove, 3.75. *Clarion*—Callensburg, 3.51; Concord, 2.35; Greenville, 5.46. *Erie*—East Springfield, 2; Erie Chestnut Street, 15; New Lebanon, 1; Salem, 2. *Huntingdon*—Houtzdale, 2; Williamsburg, 15.26. *Kittanning*—Appleby Manor, 5; Kittanning 1st, 67.00. *Lackawanna*—Athens, 13.50; Elmhurst 1st, 3.10; Forest City, 1; Langcliffe, 15.59; Sayre, 2.14; Scranton 1st, 111. *Lehigh*—Hazleton, 35.38; White Haven, 12. *Northumberland*—Buffalo, 8; Jersey Shore, 32; Lewisburg 1st, 28.50; Milton, 60; Shiloh, 3. *Parkersburg*—Hughes River, 2. *Philadelphia*—Philadelphia 3d, 21.41; — Cohocksink sab.-sch., 9.10; — Harper Memorial, 6.80; — Scots, 5.67; — West Hope, 20.72. *Philadelphia North*—Abington, 26.65; Bridesburg, 10; Germantown Market Square, 80.48; Jenkintown Grace, 4.03. *Pittsburgh*—Bethany sab.-sch., 14.35; Finleyville, 5; Pittsburgh 6th sab.-sch., 20; — East Liberty, 58.70; — Morningside, 7.14; — Point Breeze sab.-sch., 75; — Shady Side, 28.75; West Elizabeth, 2.35. *Redstone*—Rehoboth, 19.40. *Shenango*—Mount Pleasant, 5; Pulaski sab.-sch., 6.06. *Washington*—East Buffalo, 13.90; Upper Ten Mile, 30. *Wellsboro*—Mount Jewett, 1.70; Wellsboro 1st, 5.82. *Westminster*—Chanceford, 8.25; Marietta, 10. 1,163.75

SOUTH DAKOTA.—*Central Dakota*—Flandreau 2d, 4.05; — House of Hope, 1.50. *Southern Dakota*—Marion Emmanuel German, 4.45; Parkston, 13; Union Centre, 5. 28.00

TENNESSEE.—*Union*—St. Luke's, 4. 4.00

WISCONSIN.—*Milwaukee*—Milwaukee Calvary, 26.34; — 1st German, 1; — Immanuel, 96.09. 123.43

Receipts from churches during November, 1895..... \$3,107.07

MISCELLANEOUS.

Miss E. M. E., Albany, N. Y., 20; Rev. J. Addison Henry, Phila., Pa., 5; Interest from Estate of Phineas M. Barber, Phila., Pa., 4,000; Rev. Alex. Henry, Phila., Pa., 5; Board of Church Erection, New York, 98; Miss Florence Stephenson, Asheville, N. C., 7; Mrs. A. F. Schaffner, New York, 5; Miss Goodrich, Brittons Corners, N. C., 5; Girls' Fancy Work Club, Home Industrial School, Asheville, N. C., 5; Ladies' Missionary Society, Elizabethtown, Tenn., 3; "J. S. B.," Pittsburgh, Pa., 5; "G. W. M.," Dayton, Pa., 25; "M. M. M.," Woodland Ch., 14; "A Believer in Missions," Pittsburgh, Pa., 25; Mrs. Mary J. Dunlap, Pittsburgh, Pa., 15; Pennsylvania Synodical Society, 15; "Special," Springfield, O., 15; E. A. and M. Cummins, Bellaire, O., 25; Ladies' Missionary Society, Church of Covenant, Pittsburgh, 40; Mr. Robert Carter, Morristown, N. J., 20; Rev. V. M. King, Emporia, Kans., 2; Estate of Mrs. Nancy Beatty, Armstrong Co., Pa., 95; Mr. W. A. Shaw, Sharpsburg, Pa., 5; Estate of Mr. Harvey Leonard, New Castle, Pa., 700; "C. Penna.," 8; Rev. W. L. Tarbet and wife, Springfield, 1.20; Rev. H. T. Scholl, Big Flats, N. Y., 5; Miss Susan Wallace, Phila., Pa., 2; Million Dollar Fund, 3,911.47..... \$9,081.67

Woman's Executive Committee..... 767.02

Total receipts during November, 1895..... \$12,955.76

Previously reported..... 36,671.47

Total December 1, 1895..... \$49,627.23

JOHN J. BEACON, Treasurer,

516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, NOVEMBER, 1895.

ATLANTIC.—*East Florida*—Starke, 5. *South Florida*—Kissimmee, 1.10; Tarpon Springs, 5; Upsala Swedish, 5. 11.10

BALTIMORE.—*Baltimore*—Baltimore Central, 26; — Crisp Memorial, 6.15; — Park, 20.64; Bethel, 5; Brunswick, 3; Chestnut Grove sab.-sch., 6; Emmittsburg, 25.80. *New Castle*—Manokin, 12; New Castle 1st (sab.-sch., 6.10), 219.81; Wilmington Rodney Street, 51.98. *Washington City*—Falls Church, 20; Washington City Assembly, 25. 421.38

CALIFORNIA.—*Benicia*—Napa, 266.25; Santa Rosa, 17; Shiloh, 5. *Los Angeles*—Burbank C. E., 15.50; Inglewood (sab.-sch., 5; for debt, 5), 10; Montecito, 11.50; National City C. E., 5; Rivera (C. E., 17.50; Missionary Society, 5.90), 34.40; Riverside Calvary C. E., 10. *Oakland*—San Leandro, 7; West Berkeley, 5.25. *Sacramento*—Vina, 5. *San Francisco*—San Francisco Holly Park, 3. *San Jose*—Pleasant Valley, 5. 399.90

COLORADO.—*Boulder*—Holyoke, 30; Laramie, 5.60; Longmont Central, 14; New Castle, 5.30; Saratoga, 3. *Denver*—Brighton, 5; Denver First Avenue, 25.35; — Twenty-third Avenue, 11.05; — South Broadway, 10; Littleton, 5. *Pueblo*, Canon City 1st, 35; Monument, Miss Libbie Mount's sab.-sch. Class, 5; Pueblo 1st, 38.07; — Fountain, 10; Silver Cliff, thank offering, 15; Trinidad 2d, 5; Rev. Warren Mayo, 10. 232.37

ILLINOIS.—*Alton*—Ebenezer, 4; Jerseyville, 66. *Bloomington*—Chenoa C. E., 4. *Chicago*—Brookline, 4.36; Chicago Jefferson Park, 30.37; Highland Park, 41.46; Manteno, 80; returned by a missionary, 100. *Freeport*—Galena 1st, 40. *Mattoon*—Moweaqua, 9.20; Pana, 6.55. *Ottawa*—Earlville, 1. *Peoria*—Altona, 13; Princeville sab.-sch., 11.74; Prospect, 2.71. *Rock River*—Milan, 32; Millersburg, 2.60; Pleasant Ridge, 2.75; Sterling 1st Men's League, 6.50. *Schuyler*—Good Hope, 7.31; Perry, 5; Rushville sab.-sch., 49.21; Warsaw, 5. *Springfield*—Jacksonville Westminster (a member, 5; a member, for debt, 25), 334.16; Pisgah, 2.28; Rev. W. L. Tarbet and wife, 2.40. 663.60

INDIANA.—*Crawfordsville*—Frankfort, 172; Spring Grove C. E., 4.60. *Indianapolis*—Five per cent. of Synodical Sustentation receipts, 114.42. *Muncie*—Five per cent. of Synodical Sustentation receipts, 46.58. *New Albany*—Charlestown C. E., 7. 344.60

INDIAN TERRITORY.—*Choctaw*—Atoka, 7; Bethel, 1; Lenox 7; Pine Ridge, 2; San Bois, 2; Tahina, 4; Rev. H. A. Tucker, 17.50. *Cimarron*—Ardmore, 23.25; Purcell, 10. *Oklahoma*—Bethesda, 1; Chandler, for debt, 3; McKinley, 1; Perry, 80 cts.; Tecumseh, 2; Rev. W. T. King, 6; Mrs. W. T. King, 10.

Sequoyah—Barren Fork, 5; Broken Arrow, 1.60; Limestone, 2; Muskogee, 80. 186.15

IOWA.—*Cedar Rapids*—Springville, for debt (C. E., 7), 18; Vinton, 55. *Corning*—Villisca Jr. C. E., 1; Yorktown, 12.10. *Des Moines*—Des Moines Central C. E., 8.25; Grimes, 8.50; Newton, 14; Promise City, 3.50. *Dubuque*—Cascade, 12; Cono Centre, 5; Jesup, 1; Otterville, for debt, 1; Rossville, 3.30. *Fort Dodge*—Emmett Co. 1st, 2; Estherville, 35; Grand Junction, 8.15; Irvington, 1.70; Lake Park, 5; Luverne, 1.55. *Iowa*—Libertyville, 4.50; St. Peter's Evangelical, 7.20. *Iowa City*—Brooklyn, 6.20; Davenport 1st, 135; Deep River, 5; Sigourney sab.-sch., C. Day, 5.07; Summit (sab.-sch. Infant Class, 66 cts.), 8.66. *Sioux City*—Cleghorn C. E., 5; Denison 1st, additional, 6; Hartley, 2.15; Hosper's 1st Holland, 5; Mt. Pleasant C. E., 10. *Waterloo*—Conrad, 7; Morrison, 8; State Centre, 12. 422.83

KANSAS.—*Emporia*—Clear Water, 3; Emporia Arundel Avenue, 1.05; Walton, 8.75. *Highland*—Holton C. E., 12.34. *Larned*—Arlington, 3; Freeport, 3.25; Halstead, Rev. and Mrs. R. G. Carnahan, 5. *Neosho*—Pittsburgh, 3.60; Yates Centre, 5. *Solomon*—Cawker City, 5; Harmony sab.-sch., for debt, 1; Lincoln, 5; Providence, 50 cts. *Topeka*—De Soto, for debt, 2; Oak Hill, 5; Oskaloosa, 6; Pleasant Ridge, 11.88; Rossville, 4.10; Vinland, for debt, 13.50; Willow Springs, for debt, 2. 100.97

KENTUCKY.—*Lovinsville*—Guston, 2; Hodgenville, 3; Penn'a Run, 3; Plum Creek, 2. *Transylvania*—Harlan, 95 cts. 10.95

MICHIGAN.—*Detroit*—Ann Arbor 1st, 65.51; Detroit Forest Avenue, 17.96; Ypsilanti, 11.75. *Flint*—Akron, 15.90; Columbia, 13.31; Gaines, 7; Lapeer 1st, 20.68; Mundy, 1; Otter Lake, 1.50. *Grand Rapids*—Spring Lake, 8.39. *Kalamazoo*—Allegan, 14.87; Richland, 29.75. *Lake Superior*—Newberry, 1.47. *Lansing*—Homer sab.-sch., 10; Lansing 1st, 26.62. *Monroe*—Cumseh 1st, 49.44. *Petoskey*—Boyne City, 5; Harbor Springs, 5; Omena, 5. *Saginaw*—Lafayette 2d, 2; Taymouth, 14.68. 277.39

MINNESOTA.—*Duluth*—Columbia, 1.50; Hibbing, 1.50; Otter Creek, 2; Pine City, 3; West Duluth Westminster, 3.80. *Mankato*—Rev. M. R. Myers, 5. *Minneapolis*—Minneapolis Bethlehem (sab.-sch., 2.85), 7.73; Minneapolis Immanuel Swedish, 3. *St. Cloud*—Greenleaf, 2; Spring Grove, 3; Wheaton, 1.25. *St. Paul*—Oneka, 53 cts; White Bear (sab.-sch., 1.20; C. E., 4.27), 12.47. *Winona*—La Crescent sab.-sch., 4. 50.78

MISSOURI.—*Kansas City*—Creighton (Bee Branch Station,

3), 7; Kansas City Hill Memorial, 7; Sedalia Central (sab-sch., 8.70), 66.85. *Ozark*—Carthage Westminster, 30; Mount Zion, 5; Springfield 2d, 14; Webb City, 4. *Palmyra*—Lingo, 50 cts.; New Cambria, 5. *Platte*—Avalon, 25.50; Cameron, 11.09; Chillicothe, 8; Graham, 3; Hodge, 7; Marysville 1st, additional, 5.60; Rosendale, 3.40; Savannah, 3.76. *St. Louis*—Emmanuel W. M. S., 6; Poplar Bluff, 13; St. Louis 2d German, 5; Zoar W. M. S., 8. 228.70

NEBRASKA.—*Kearney*—Ashton, 6; Burr Oak, 5; Cherry Creek, 4; Gandy, 3; Kearney 1st, 5; Sumner, 4.15. *Nebraska City*—Goshen, 6; Hickman German, 11; Sprague, 2.10. *Niobrara*—Osmond, 1.25; Randolph, 2.03. *Omaha*—Omaha Lowe Avenue, 4.70; —Westminster, 2.12; Tekamah, 11. 86.35

NEW JERSEY.—*Elizabeth*—Basking Ridge, 20; Clinton, 73; Cranford (sab-sch., 10), 47.39; Elizabeth 3d C. E., 10; Elizabeth Madison Avenue 5.30; Roselle C. E., 10; Woodbridge, 21.08. *Jersey City*—Hackensack 1st C. E., 11; Passaic, 100; Paterson Westminster, 6. *Monmouth*—Jacksonville, 4.18; Mount Holly 1st, 70.82; Providence, 1.12; Shrewsbury C. E., 5. *Morris and Orange*—Chatham, 136.50; East Orange 1st, 236.53; Flanders C. E., 1; Morristown South Street sab-sch. Missionary Society, 87.50; New Providence, 14; Wyoming 1st, 6. *Newark*—Bloomfield Westminster, 1,094.62; Newark Park, 42.04; —Woodside, 45. *New Brunswick*—Amwell 2d, 8; Bound Brook, interest on Steele Legacy to October 11, '95, 45.57; Milford, 37.15; Pennington 1st, 53.04; Princeton 1st, 143.28; Trenton 1st, 292.50; Trenton Prospect Street, 30. *Newton*—Andover, 9; Blairstown (sab-sch., 10.76), 207.24; North Hardiston C. E., 3. *West Jersey*—Blackwood, 25; Bridgeton 2d (sab-sch., 21.94), 39.44; Cedarville 1st, 14.07; Millville (C. E., 3), 25.31; Pittsgrove C. E., 5, 2,985.68

NEW MEXICO.—*Arizona*—Sacaton, 30. 30.00

NEW YORK.—*Albany*—Albany 1st, 174; Charlton, 35.50; Galway, 26; Jefferson, 28; Schenectady 1st, 122.02. *Binghamton*—Cannonsville, 15.50. *Boston*—Woonsocket, 5. *Brooklyn*—Brooklyn 5th (sab-sch., 10; L. A. Society, 5), 20; —Classon Avenue C. E., 5; —Grace, 50; —Lafayette Avenue (sab-sch. Missionary Association, 90), 693.50; —Memorial (C. E., 12.50), 219.84; —Throop Avenue Mission C. E., 5; —Westminster, additional, 229.54; Rev. C. H. Schwarzbach, 5. *Buffalo*—Buffalo Bethany, 51.20. *Cayuga*—Auburn 1st, 351.67; —Central sab-sch., 5.66; Genoa 1st, 16. *Chemung*—Breesport, 9.75; Sullivanville, 3; Watkins 1st, 77.75. *Columbia*—Durham 1st C. E., 2.59; Greenville, 10; Windham Centre, 51. *Genesee*—Leroy 1st sab-sch., 21.94; Warsaw (sab-sch., 47.65), 92.65. *Geneva*—Seneca Falls 1st, 64.54; Trumansburgh, for debt, 94.67. *Hudson*—Chester sab-sch., 2; Florida, 15.50; Good Will, 5.58; Goshen, 255.88; Montgomery, 51.80; Mount Hope, 8. *Long Island*—Amagansett (sab-sch., 4.10), 14.17; Cutchogue, 17.95. *Lyons*—Palmyra, 12.81; Williamson, 7. *Nassau*—Hempstead Christ, 46.23; Islip, 60; Roslyn C. E., 5.09. *New York*—New York 1st sab-sch., 27.42; —Church of the Good Shepherd C. E., 10; —Faith Jr. C. E., 5; —Scotch, 175; —West Fifty-first Street C. E., 5. *Niagara*—Middleport, 4.75. *Ontario*—East Guilford, 5.40; Guilford Centre, 18.50; Middlefield, 4.68; Oneonta, 58.08; Otego, 3. *Rochester*—Brookport, 43.15; Genesee 1st, 6; Genesee Village (sab-sch., 50), 46.00; Livonia 1st, 13.40; Sparta 1st, 34.09; —2d, 18.21; Tuscarora (C. E., 3.26), 12.07. *St. Lawrence*—Gouverneur, 145.51; Hammond, 28; Oswegatchie 2d C. E., 5.38; Waddington Scotch (C. E., 5), 7.50; Watertown 1st sab-sch., 20.77. *Steuben*—Corning, 40.27; Cuba 1st sab-sch., 2.68; Hammondsport, 6; Hornellsville 1st, 55.19; Jasper, 10.30. *Syracuse*—Skaneateles, 34.17. *Troy*—Cambridge, 11.28; Hebron, 11; Hoosick Falls 1st, 27.28; Lansingburgh 1st, 108.11; —Olivet, 59.64; North Granville, 15.65; Salem, 25; Troy Second Street, 1,121.37; —Woodside, 130.55; Waterford, 518.62. *Utica*—Clinton, 73.13; Holland Patent C. E., 10; Kirkland, for debt, 30; Knoxboro, 6; Little Falls, 40; Redfield, 12; Verona 1st, 24. *Westchester*—Irvington, 583.97; Peekskill 2d C. E., 5; Rye, additional, 15; South East Centre, 7.60; Yonkers 1st (C. E., 5), 242.50; —Westminster C. E., 5. 7,230.55

NORTH DAKOTA.—*Fargo*—Sheldon, 10; Tower City C. E., 7.50. *Minneapaukon*—Rugby, for debt, 1; Towner, for debt, 1. *Pembina*—Bathgate, 6; Cyprus, 5.27; Tyner, 16.50. 47.27

OHIO.—*Athens*—Berea, 4.30; New Plymouth, 3.40; Pleasant Grove, 1.60. *Bellefontaine*—Bucyrus, 14. *Chillicothe*—Hamden, 8. *Cincinnati*—Avondale Trinity, 6.16; Cincinnati 2d, 20; —Central, 112.25; —Clifton, 10.79; Clevcs, 2; College Hill, 122; Glendale 1st, 50.13; Mount Carmel sab-sch., 5; Norwood, 14; Pleasant Ridge, 27.45; Silverton, 3.50; Springfield, 15. *Cleveland*—Akron 1st, 8.50; Collamer 1st, 3.50. *Columbus*—Central College, 7.26; Dublin, 10; Worthington, 15. *Dayton*—Camden, 10.50; Franklin, 3; Greenville, 105; Somerville, 3; South Charleston, 41. *Lima*—Blanchard, 72; Van Wert, 58. *Mahoning*—Canton, 10; Ellsworth, 30; Youngstown 1st, 33.95. *Marion*—Brown, 5; Marion 1st (sab-sch., 14.78), 72.44; Marysville, 15.05; Porter, 1; Richwood (sab-sch., 2), 6; York, 3. *Maumee*—East Toledo Jr.

C. E., 5; Rev. G. M. Miller, 5. *St. Clairsville*—Crab Apple, 17.76; Martin's Ferry, 26.46; Mount Pleasant, 8.57; Rock Hill, 23; Sharon, 2.82. *Steubenville*—Bakersville, 3.10; East Liverpool 1st, 89.51; —2d, 4; Harlem, 8; Island Creek (sab-sch., 82 cts.), 12.25; Lima, 5; Linton, 3; Madison, 12; Oak Ridge, 6; Pleasant Hill, 4; Potter Chapel, 1.30; Two Ridges, 7.33; Yellow Creek, 5. *Wooster*—Lexington, 9.50; Nashville, 8. *Zanesville*—Newark 2d, 74.45; Tunnel Hill, 4.30; Zanesville 1st, 113.26; —Putnam, 38. 1,443.89

OREGON.—*East Oregon*—Camas, 4.20; Monkland, 6.10; Moro, 6.40. *Portland*—Bethany German, 25; Portland Forbes, 7.45; —St. John's (C. E., 6), 9.10; Smith Memorial C. E., 56 cts. *Southern Oregon*—Ashland sab-sch., 2; Medford, 10. *Willamette*—Aurora, 5.10; Spring Valley L. M. S., 2.20. 78.11

PENNSYLVANIA.—*Allegheny*—Allegheny 1st Bible School, 40; Bellevue, 81.34; Freedom, 7; Industry, 3.40; Leetsdale, 78.20; Sewickly, 142.01; Sharpsburgh sab-sch., 10; Tarentum, 13. *Blairsville*—Armagh (sab-sch., 5), 10.44; Irwin, 11.89; New Alexandria (sab-sch., 12.27), 61.83; Unity, 30. *Butler*—Buffalo, 8; Butler, 54.74; Clintonville, 8.79; Martinsburgh, 30; Mount Nebo, 11; Prospect, 10; Scrub Grass sab-sch., 18.99; Unionville, 6.25. *Carlisle*—Harrisburgh Covenant (C. E., 5; Jr. C. E., 1), 20.65; Mechanicsburgh, 30.83; Mercersburgh, 71.01; Shippensburg sab-sch., 20. *Chester*—Ashmun, 20; Dilworthtown, 9; Kennett Square, 15; Media, 5; Olivet, 3. *Clarion*—Brockwayville, 9.85; East Brady, 45.15; Sugar Hill, 5. *Erie*—Belle Valley, 5; Erie Chestnut Street, 22; Franklin, 83.24; Georgetown, 3.50; Irvinetown, 7; Meadville Central, 75; North Clarendon, 9; Oil City 1st, 54.38; Springfield, 2.50. *Huntingdon*—Bedford C. E., 5.92; Clearfield (C. E., 9.39), 27.02; Curwensville Jr. C. E., 7.53; Little Valley, 13; Osceola, 16; Spruce Creek, 82; Tyrone, 94.79; Williamsburgh, 37.08. *Kittanning*—Homer, 6; Srader's Grove, 24.50. *Lackawanna*—Carbondale, 121.59; Forest City, 2; Honesdale 1st sab-sch., 20.59; Moosic, 11.65; New Milford, 5.79; Susquehanna, 11.05; Taylor, 4; Troy, 44.30. *Lehigh*—Hokendauqua C. E., 2; Mahanoy City, 17.50; Mountain, 10.25; New Italy, 15; Pottsville 1st, 30.28; Reading 1st (sab-sch., 30), 86. *Northumberland*—Bald Eagle and Nittany, 11; Beech Creek, 5; Muncy, 12.50; New Berlin, 30; Sunbury, 50; Williamsport 2d (debt, 75), 215.79. *Parkersburgh*—Hughes River, 2. *Philadelphia*—Philadelphia Arch Street C. E., 7.50; —Covenant, 25.18; —Evangel (sab-sch., 7), 39; —Tabernacle (sab-sch., 24.08), 498.79; —Union, 10; —Wylie Memorial, 25. *Philadelphia North*—Bristol, 18.59; Calvary, 2.37; Carversville, 2; Disston Memorial, 16.36; Germantown Market Square, 157.63; —Wakefield, 103.78; Mount Airy, 11.50; Norristown Central C. E., 5. *Pittsburgh*—Cannonsburgh 1st, 31; Oakdale, 79.70; Pittsburgh 6th, 119.71; —7th, 7.97; —East Liberty, 710.97; —Shady Side, 1,111.39; Wilkinsburgh, 75.27. *Redstone*—Dunbar (sab-sch., 8.50), 36.50; Laurel Hill, 61.87; McKeesport 1st, in part, 75; Uniontown, 194.70. *Shenango*—Centre, 13.75; Clarksville, 20.70. *Washington*—Burgetstown 1st (sab-sch., 20.21), 33.22; Fairview, 3.50; Upper Buffalo sab-sch., 38.22; Upper Ten Mile, 100; Wellsburgh, 39.57; Wheeling 1st, 42.30; —2d, 21.83. *Wellsboro*—Wellsboro 1st, 30.04. *Westminster*—Leacock Williamstown sab-sch., 5.35; York 1st, 241.82, 6,647.80

SOUTH DAKOTA.—*Aberdeen*—Gary, 4.60. *Black Hills*—Edgemont, 3; Lead, 10; Nashville, 3. *Central Dakota*—St. Lawrence, 3; Wessington, 2. *Dakota*—Flandreau 1st, 5. *Southern Dakota*—Bloomington Olive, 2; Bridgewater, 14; Canistota, 8; Ebenezer German, 10; Marion Emmanuel German, 10.27. 74.87

TENNESSEE.—*Holston*—Lamar, 1.50; St. Marks, 2. *Kings-ton*—Harriman, 3; Hill City North Side, 2.82; Rockwood, 10. *Union*—Cloyd's Creek, 2; Hebron, 2; Knoxville 4th, 5; New Providence, 30; Shannondale, 5. 63.32

TEXAS.—*Austin*—Austin 1st, 14.40; Fort Davis, 25. *Trinity*—Stephenville, 1; Waskon, 1.50. 41.90

UTAH.—*Kendall*—Montpelier Calvary, 5. *Utah*—Nephi Huntington, 5. 10.00

WASHINGTON.—*Alaska*—Rev. C. Thwing, "tithe," 30. *Olympia*—Chehalis Indian, 4; Enumclaw Calvary, 5; La Canas St. John's, 16; Lake Bay Station, 1; Stella, 5; Tacoma Calvary, 4. *Puget Sound*—Ballard, 9; Cedar Grove, 1; Deming, 3; Kees Station, 1; Sumner, 3.20; White River, 5. *Spokane*—Cortland, 2; Cully Memorial, 5; Kettle Falls, 5; Larene, 3. 102.20

WISCONSIN.—*Chippewa*—Cadotte, 2; Chetek, 1.50. *La Crosse*—Galesville, 4; North Bend, 36.50. *Madison*—Belleville, 5; Portage, 13.52; Reedsburgh C. E., 5; Verona, 8. *Milwaukee*—Milwaukee German, 2; Racine Bohemian, 1. 78.52

Woman's Executive Committee of Home Missions.. \$9,653.05

Total..... \$31,924.23

Less amount transferred to Foreign Missions from Philadelphia Presbytery, Philadelphia Evangel C. E., 12, and amounts refunded, 53.40..... 65.40

Total from churches..... \$31,858.83

LEGACIES.

Miss Martha Murphy, late of Allegheny Co., Pa., 1,300.10; James Waters, late of Oswego, N. Y., 1,000; Philip Mortz, late of Monroeville, Ind., 50; Robert Beer, late of Pittsburgh, Pa., 3,000; Joseph Price, late of Waynesboro, Pa., 5,000; Irwin M. Wallace, late of Erie, Pa., 20; Mrs. Mary Hayes, late of Lewisburgh, Pa., 250; Jane P. Coates, late of Greencastle, Ind., 500; Mrs. Eliza Duryea, late of Nunda, N. Y., 500..... \$11,170.10

MISCELLANEOUS.

Mrs. Caleb S. Green, Trenton, N. J., 300; Mrs. G. M. Reynolds, Wilkes-Barre, Pa., 25; Mrs. C. N. Preston, Hinsdale, Ill., for debt, 15; through Miss Frances L. Goodrich, Weaverville, N. C., 20; D. D. Mallory, Baltimore, Md., 25; John G. Peebles, Portsmouth, O., through Miss Mary Johns, 25; G. W. M., Dayton, Pa., 25; Mrs. Elizabeth Brison, New Concord, O., 5; C. Penna., 14; Friend, Oswego, N. Y., 25; Miss Mollie Clements, Antoinito, Colo., debt, 10; E. A. and M. Cummins, 25; Charles B. Moore, 25 cts.; through Rev. T. L. Sexton and family, 10; through Rev. W. F. Brown, 26; through Miss Frances L. Goodrich, 25; Rev. Louis F. Benson, 25; J. W. Parks, South Haven, Kans., 25; Miss M. E. Brown, N. Y., 25; M. R. Alexander, Chambersburg, Pa., 10; Rev. W. B. Rankin, D. D., Austin, Tex., 1; "M. W.", 3.50; Susan French, Goldfield, Ia., 5; A Friend, special, 150; "G. H." (debt, 5), 7.50; Alexander Maitland, New York City, 250; Rev. V. M. King and wife, Emporia, Kans., 2.50; "H. D. and I. M. D.", 2; Wm. Sutherland, Brown's Valley, Minn., 5; E. Sterling Ely, Buffalo, N. Y., 33.75; interest on Permanent Fund (Trustees' General Assembly, 2,000), 2214; interest on John C. Green Fund, 490..... 3,824.50

Total received for Home Missions, November, 1895 \$46,853.43
Total received for Home Missions from April 1, 1895..... 344,722.58
Amount received during the same period last year..... 375,048.86

Received through Rev. William H. Roberts, D.D., Treasurer Quarter Century Anniversary Reunion Fund, November..... \$27,638.76
Total amount received for this fund..... 64,123.76
O. D. EATON, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,
NOVEMBER, 1895.

Albany—Schenectady 1st, 51.82. *Brooklyn*—Brooklyn South Third Street, 47.16. *Buffalo*—Springville C. E., 3. *Columbia*—Greenville, 12.50. *Geneva*—Geneva 1st, 25.29. *Hudson*—Cochection, 2; Florida, 25. *Lyons*—Palmyra, 1.01. *Nassau*—Oceanside, 2.50. *New York*—New York 4th, 42.63. *Rochester*—Rochester Brick Sp. 40. *St. Lawrence*—Oswegatchie 1st, 21. *Steuben*—Hammondsport, 10; Hornellsville 1st, 11.04; Corning, 28.82. *Utica*—Redfield, 6..... \$329.77

Total received for N. Y. Synodical Aid Fund from April 1, 1895..... \$4,604.52
Amount received for New York Synodical Aid Fund during the same period last year..... 5,016.78
O. D. EATON, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, NOVEMBER, 1895.

COLORADO.—*Boulder*—Boulder 1st (sab.-sch., 5) 16. 16.00
ILLINOIS.—*Springfield*—Pisgah, 38 cts.; Rev. W. L. Tarbet and wife, 40 cts. .78
IOWA.—*Dubuque*—Independence 1st, 19.83. 19.83
TENNESSEE.—*Kingston*—Piney Falls, 1. 1.00
WISCONSIN.—*La Crosse*—Galesville, 2.25. 2.25

Total received for Sustentation, November, 1895..... \$39.86
Total received for Sustentation from April 1, 1895..... 374.38
Amount received during same period last year..... 643.31

O. D. EATON, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, NOVEMBER, 1895.

BALTIMORE.—*Baltimore*—Baltimore Boundary Avenue, 45.40; — Broadway, 7; Chestnut Grove sab.-sch., 3; Taneytown, 22.17. *New Castle*—Georgetown, 1; Lewes, 7.85. 86.42
CALIFORNIA.—*Los Angeles*—San Geronia, 3.25; Santa Ana 1st, 4. 7.25
COLORADO.—*Denver*—Denver North, 3.55; Highland Park, 4.50. *Pueblo*—Mesa, 20; Pueblo, Fountain, 1. 29.05
ILLINOIS.—*Alton*—East St. Louis, 16.70; Ebenezer, 2; Hillsboro, 5; Moro, 3. *Bloomington*—Normal, 7.36. *Cairo*—Pisgah, 6. *Chicago*—Chicago 4th, 391.64; — 6th, 80.72; — 41st Street, 70.40; Oak Park 1st, 90.55; River Forest 1st, 4; Waukegan 1st, 13.70. *Freeport*—Marengo, 8; Ridgefield, 3.70; Winnebago 1st, 7. *Mattoon*—Mattoon, 11.20; Oakland, 2.25; Tower Hill, 2; Vandalia, 7.50. *Ottawa*—Morris, 6. *Peoria*—Altona, 5. *Rock River*—Franklin Grove, 8; Millersburg, 3.15; Newton, 5.10; Peniel, 3. *Schuyler*—Appanoose, 7; Carthage 1st, 11; Plymouth, 2.11; Warsaw, 1.12. *Springfield*—Pisgah, 39 cts. 784.59
INDIANA.—*Crawfordsville*—Crawfordsville 1st, 5; Frankfort 1st, 40; Spring Grove, 28. *Fort Wayne*—Bluffton, 10; Ligonier, 5.64. *Indianapolis*—Bloomington Walnut Street, 11; Poland, 1.50. *Logansport*—Brookston, 4.65; Chalmers, 1.77; Goodland, 8; South Bend 1st, 23. *Muncie*—Hartford City, 6. *New Albany*—Madison 1st, 26.06; Orleans, 8.60; Paoli, 5.96. *White Water*—Shelbyville 1st, 38.75. 223.96
INDIAN TERRITORY.—*Choctaw*—Atoka, 12; Bethany, 50 cts.; Forest, 75 cts.; Mount Gilead, 1.60; Saint Paul's, 45 cts.; Talihina, 50 cts. *Sequoyah*—Park Hill, 8. 23.80
IOWA.—*Cedar Rapids*—Cedar Rapids 2d, 21.58; Mount Vernon, 19; Vinton (Reunion Anniversary Fund), 20. *Corning*—Villisca, 5. *Des Moines*—Centreville, 11; Dallas Centre, 13.88; Panora, 2. *Dubuque*—Zion, 2.82. *Fort Dodge*—Fort Dodge 1st, 20.61. *Iowa*—Birmingham, 4; Mount Pleasant, German, 10; Wapello, 6.50. *Iowa City*—Davenport 1st, 56.25; Hermon, 3. *Waterloo*—East Friesland German, 14.86. 210.50
KANSAS.—*Emporia*—Emporia Arundel Avenue, 2; Peabody, 15. *Highland*—Horton, 8. *Neosho*—La Cygne, 4.80; Louisburgh, 2; Moran, 5.50; Parsons 1st, 18.99; Princeton, 3. *Solomon*—Burr Oak, 57 cts.; Minneapolis, 6.18; Providence, 2. *Topeka*—Auburn, 3.75; Clinton, 7.15; Wakarusa, 3.05. 81.99
MICHIGAN.—*Detroit*—Detroit Forest Avenue, 3.48. *Kalamazoo*—Edwardsburgh, 4.05. *Lansing*—Eckford 1st, 6; Homer, 8.59. *Saginaw*—Emerson, 5.10. 27.22

MINNESOTA.—*Duluth*—Duluth Glen Avon, 6.23; Virginia, 1. *Minneapolis*—Minneapolis 1st, 22.48. *Winona*—Albert Lea, 13.25; Winona 1st, 10. 52.96
MISSOURI.—*Kansas City*—Kansas City 2d, 118; Sharon, 4. *Palmyra*—Moberly 1st, 5.52. *Platte*—Cameron, 7.40; Chillicothe, 4; Mound City, 6.02; Oregon, 12; St. Joseph 3d Street, 4; — Hope, 2. *St. Louis*—Kirkwood (sab.-sch., 9.76), 273.06. 436.00
MONTANA.—*Helena*—Helena 1st (sab.-sch., 3.81), 26.06. 26.06
NEBRASKA.—*Nebraska City*—Alexandria, 7; Hickman German, 9; Hopewell, 3; York 1st, 6.87. *Niagara*—Winnebago Indian, 5. *Omaha*—Fremont 1st, 18.10; Omaha 1st, 54.89; Omaha Clifton Hill, 3. 106.86
NEW JERSEY.—*Elizabeth*—Cranford 1st sab.-sch., 8.06; Perth Amboy sab.-sch., 3.13; Plainfield 1st, 25.27; Rahway 1st German, 3; Woodbridge, 24.98. *Monmouth*—Freehold 1st, 17.19; Moorstown 1st, 13. *Newark*—Newark Park, 15.79. *New Brunswick*—Princeton 1st, additional, 25. *Newton*—Andover, 6; Hackettstown, 50; Harmony, 10.48. *West Jersey*—Blackwood, 25; Woodbury, 39.81. 266.71
NEW MEXICO.—*Rio Grande*—Socorro 1st (sab.-sch., 2.50), 6.50. 6.50
NEW YORK.—*Albany*—Ballston Centre, 4.26; Ballston Spa, 11; Galway, 4; Jefferson, 6; Schenectady 1st, 89.20. *Binghamton*—Cortland, 59.32; Coventry 2d, 3.78. *Boston*—New Boston, 7. *Brooklyn*—Brooklyn, Duryea, 23; — Memorial, 69.08. *Buffalo*—Buffalo Bethany, 14.40. *Cheungung*—Havana (Montour Falls), 4; Watkins (sab.-sch., 6.21), 33.83. *Columbia*—Greenville, 4. *Hudson*—Chester sab.-sch., 2; Florida, 3; Good Will, 1.08; Haverstraw 1st, 6; Unionville, 1st, 7. *Long Island*—Steauket, 11. *Lyons*—Palmyra—1.68. *Nassau*—Northport, 6.50. *New York*—New York 1st Union, 10; — Washington Heights, 14.25. *Niagara*—Niagara Falls (sab.-sch., 5.44) 33.34. *North River*—Amenia South, 13.50; Highland, 4.95; Malden, 3; Newburgh Union, 30; *Osego*—Gilbertsville, 11.38. *Rochester*—Caledonia 1st, 6.09. *Steuben*—Hornellsville 1st, 22.06. *Troy*—Lansingburgh Olivet, 3.38; Mt. Ida Memorial, 5. *Utica*—Ilion, 8.08; Knoxboro, 3.65; Turin 1st, 2.70. *Westchester*—Katonah, 43.91; Stamford 1st, 55; Yonkers Dayspring, 17.51; Yorktown, additional, 2. 660.93
OHIO.—*Bellevue*—Kenton, 21.03; Marseilles, 1.75; Urbana 1st, 12.28. *Chillicothe*—Bloomingsburg, 5.50; Hillsboro, 16.05. *Cincinnati*—Bethel, 2.40; Bond Hill, 7; Cin-

cinnati Avondale, 80; — Walnut Hills 1st, 32.56; Hartwell, 12; Madisonville, 4; Norwood, 7.40. *Columbus*—Columbus Westminster, 5. *Dayton*—Camden, 7.50. *Huron*—Norwalk, 20.45. *Lima*—Sidney, 15. *Mahoning*—Youngstown 1st, 30.71. *Marion*—Chesterville, 3.45; Marion 1st, 11.16. *Maumee*—Toledo Collingwood Avenue, 27.75. *Portsmouth*—Hanging Rock, 5; West Union, 4; Wheat Ridge, 3.50; Winchester, 2.34. *St. Clairsville*—Mount Pleasant, 6.56. *Steubenville*—Two Ridges, 3.63; Yellow Creek, 10. *Wooster*—Fredericksburgh, 7. *Zanesville*—Roseville sab.-sch., 1; Tunnel Hill, 2; West Carlisle, 2.50; Zanesville 2d, 50. 420.52

OREGON.—*Portland*—Portland Forbes, 5. *Southern Oregon*—Ashland, 3. *Willamette*—Albany 1st, 7.40; Lafayette, 3. 18.40

PENNSYLVANIA.—*Allegheny*—Beaver, 7.82; Evans City, 10; Natrona, 3.94; New Salem, 3; Plains, 4; Sewickly, 58.20; Sharpsburgh, 26.24. *Blairsville*—Blairsville, 30; Greensburgh 1st and sab.-sch., 53.55. *Butler*—Amity, 5; Buffalo, 2; Centerville, 5. *Carlisle*—Carlisle 1st, 28; Duncannon, 18. *Chester*—Bryn Mawr, 59.08; Coatesville, 53.54; Middletown, 8. *Clarion*—Beech Woods, 36.55; Callensburg, 2.43; Reynoldsville, 10. *Erie*—Edinboro, 11; North Clarendon, 3. *Huntingdon*—Juniata, 12.15; Tyrona 8st, 66.60. *Kittanning*—Homer, 3; Indiana (sab.-sch., 25), 44.60; Srader's Grove, 3.70. *Lackawanna*—Herrick, 7; Mehoopany, 2; Meshoppen, 2; Scranton 2d, 130.73; Tunkhannock, 47.50; Wilkes-Barre 1st, 358.28. *Lehigh*—Mahanoy City, 20; Shenandoah 1st, 6.09; South Bethlehem, 18; South Easton 1st, 7. *Northumberland*—Berwick, 18; Great Island, 41; Mahoning (sab.-sch., 9.13), 74.24; Mountain, 1; Northumberland, 6; Shiloh, 3; Washington, 14. *Parkersburgh*—Hughes River, 4. *Philadelphia*—Philadelphia 2d, 62.98; — Calvary, 187.23; — Gaston, 18.08; — Princeton (sab.-sch., 16.85), 195.12; — Union, 10; — Westminster 10.96. *Philadelphia North*—Bridgesburg, 10; Chestnut Hill 1st, 50; Germantown 1st, 464.63; Germantown 2d, 185.22; Morrisville, 7.89; Roxborough, 4. *Pittsburgh*—Pittsburgh 7th, 6.62; — East Liberty, 35.22; — Shady Side, 23. *Redstone*—Belle Vernon 1st, 13.40; Dunlap's Creek, 6.59; Pleasant Unity, 2. *Shenango*—Neshannock, 4.66; Pulaski, 3.81; Sharpsville, 1.15. *Washington*—Burgettstown (sab.-sch., 16.83), 42.93. *Wellsboro*—Wellsboro 1st, 5.81. *Westminster*—Chanceford, 10.25. 2,689.79

SOUTH DAKOTA.—*Central Dakota*—Flandreau 2d, 3. *South-ern Dakota*—Marion Emanuel German, 8. 11.00

TENNESSEE.—*Holston*—Jonesboro, 14; Mount Bethel, 4.78. *Kingston*—Piney Falls, 1. 19.78

RECEIPTS FOR SABBATH-SCHOOL WORK, NOVEMBER, 1895.

ATLANTIC.—*Atlantic*—James Island sab.-sch., 2. *McClelland*—Abbeyville 2d sab.-sch., 2.03; Lites sab.-sch., 51 cts.; Mattoon sab.-sch., 1; Mt. Zion sab.-sch., 75 cts.; Pitts sab.-sch., 50 cts.; Westminster sab.-sch., 53 cts. 7.32

BALTIMORE.—*Baltimore*—Chestnut Grove sab.-sch., 7. *New Castle*—Lewes sab.-sch., 1.66; Pencader sab.-sch., 10. 18.66

CALIFORNIA.—*Benicia*—Ukiah sab.-sch., 8. *Los Angeles*—Los Angeles Welsh, 3. 11.00

CATAWBA.—*Southern Virginia*—Albright sab.-sch., 11.85; Ogden Chapel sab.-sch., 2. 13.85

COLORADO.—*Denver*—Denver North, 3.55. *Pueblo*—Mesa, 31. 34.55

ILLINOIS.—*Bloomington*—Chenoa C. E. S., 2; Jersey sab.-sch., 14.50. *Chicago*—Chicago 1st, 9.07; — 4th, 115; — Normal Park sab.-sch., 14; Highland Park sab.-sch., 3.41; Oak Park, 36. *Freeport*—Foreston Grove sab.-sch., 5; Ridgely, 35 cts. *Rock River*—Geneseo, 9.21. *Springfield*—Pisgah, 57 cts; Springfield 1st, 1.30. 210.41

INDIANA.—*Indianapolis*—Edinburg sab.-sch., 3. *Logansport*—South Bend 1st sab.-sch., 30. *New Albany*—Madison 2d, 3.50. 36.50

IOWA.—*Des Moines*—Des Moines East, 7.75; Russell, 5.50. *Dubuque*—Volga, 5. *Fort Dodge*—Bethel, 5; Fonda, 8; Fort Dodge, 14.91; Pleasant Valley, 2.75. 48.91

KANSAS.—*Emporia*—Wellington sab.-sch., 9.35. *Neosho*—Parsons, 6.31. *Solomon*—Minneapolis, 4.57. 20.23

KENTUCKY.—*Louisville*—Louisville Central sab.-sch., 12.76. *MICHIGAN*—*Detroit*—Detroit Forest Avenue, 3.47; — Jefferson Avenue, 44.19; Howell, 12.85. *Saginaw*—Saginaw Immanuel sab.-sch., 4. 64.51

MINNESOTA.—*Duluth*—Duluth Glen Avon, 2. *Mankato*—Rushmore sab.-sch., 2.15; Winnebago City sab.-sch., 14.06. *Minneapolis*—Minneapolis 1st, 27.51. 45.72

MISSOURI.—*Ozark*—Irwin, 1. *Palmyra*—Louisiana sab.-sch., 3.35. 4.35

NEBRASKA.—*Nebraska City*—Adams sab.-sch., 1; Hope-Well, 9. *Omaha*—Fremont sab.-sch., 17.03; Omaha Clifton Hill sab.-sch. and C. E. S., 13. 40.03

NEW JERSEY.—*Elizabeth*—Elizabeth Westminster sab.-sch., 32.25; Woodbridge, 9.12. *Morris* and *Orange*—East

TEXAS.—*Austin*—Pearsall, 1. *Trinity*—Albany, 10.15; Waskom, 1. 12.15

UTAH.—*Utah*—Evanston Union, 4.90. 4.90

WISCONSIN.—*Chippewa*—Hudson, 10.50. *Madison*—Baraboo 1st, 7.96; Beloit 1st, 7.32; Prairie du Sac (sab.-sch., 1.25), 10.34. *Milwaukee*—Milwaukee Calvary, 16.36; — 1st German, 1; Somers, 5. *Winnebago*—Oconto, 20; Westfield, 3. 81.38

From the churches and individuals \$6,288 82

FROM INDIVIDUALS.

Anniversary Reunion Fund, for the debt, 148.42; Mrs. John Noblit, Phila., 10; Mrs. D. R. Greenlee, Minneapolis, Minn., 7.50; Rev. and Mrs. J. G. Woods, Mexico City, Mexico, 3; Rev. J. S. Pomeroy, Fairview, W. Va., 1; "E. S. G.", St. Louis, Mo., 1; John Coulter, Manor Station, Pa., 2; The Misses Cummins, Bellaire, O., 25; Mrs. M. F. McCaffrey, Sligo, Md., 10; George J. Hancy, Perth Amboy, N. J., 10; Mrs. E. J. Binghardt, Washington, D. C., thanksgiving offering, 5; Rev. Wm. P. Koutz, Cutler, Ind., 5; Rev. and Mrs. V. M. King, Emporia, Kans., 3; Mrs. M. L. McRee, North Vernon, Ind., 1; Mrs. Emma S. Armstrong, Canton, Mo., 5; "E. and O. E.", 1; Anonymous, Ewart, Mich., 5; C. Penna., 6; Rev. W. L. Tarbet and wife, 40 cts.; "Friend", Oswego, N. Y., 25. 274 32

Interest from the Permanent Fund 4,557 22

Interest from Roger Sherman Fund 96 25

Interest on bank deposit 605 60

For the Current Fund..... \$11,822 21

PERMANENT FUND.

(Interest only used.)

Legacy from the Estate of Joseph Price, Waynesboro, Pa., 5,000; Legacy (additional) from the Estate of Levi C. Barkdall, 100 5,100

Total receipts in November, 1895 \$16,922 21

Total for Current Fund since April, 1895 86,255 88

Total for during same period last year..... 89,376 24

WILLIAM W. HEBERTON, Treasurer,

1334 Chestnut Street, Phila.

Orange Arlington Avenue, 50; Orange Central sab.-sch., 75; Rockaway sab.-sch., 16.40. *Newark*—Newark 3d, 118.86; — Park, 5.21. *New Brunswick*—Princeton 1st, 22.98. *Newton*—Hackettstown, 15. *West Jersey*—Bridgeton 1st sab.-sch., 22; Clayton (sab.-sch., 5; C.E.S., 10) 15.00; Woodbury, 24.94. 406.76

NEW YORK.—*Albany*—Saratoga Springs 2d, sab.-sch., 19.38; Saratoga Springs Bethany sab.-sch., 5. *Brooklyn*—Brooklyn Ainslie Street sab.-sch., 50; — Arlington Avenue sab.-sch. Mission League, 8; — Lafayette Avenue sab.-sch., 25; — South Third Street sab.-sch., 62.52; — Westminster sab.-sch., 50. *Buffalo*—Buffalo Bethany, 1.60; — Bethlehem sab.-sch., 8.63; Fortville sab.-sch., 23.81. *Cayuga*—Auburn Central, 11.13. *Geneva*—Geneva 1st, 25.18. *Hudson*—Florida, 3; Good Will, 1.08; Nyack, 8. *Lyons*—Palmyra, 1.68. *New York*—New York Washington Heights, 25.88. *Rochester*—Rochester Mt. Hor, 4.50. *Steuben*—Hornellsville 1st, 11.04. *Troy*—Lansburgh Olivet, 11.37; Troy 2d (sab.-sch., 6.07) 34.57. *Utica*—Kirkland, 3. *Westchester*—Mt. Kisco sab.-sch., 10. 409.37

OHIO.—*Cincinnati*—Cincinnati Central, 10.65; — Mount Auburn, 11.19; Lebanon, 5; Madeira C. E. S., 5. *Columbus*—Greenfield, 6; Lancaster, 35. *Dayton*—Blue Ball, 5; Dayton Memorial, 12. *Portsmouth*—Hanging Rock sab.-sch., 6.70. *Steubenville*—Two Ridge, 3.63; Yellow Creek, 10. 110.17

PENNSYLVANIA.—*Allegheny*—Glenshaw, 9.14; Natrona sab.-sch., 8.25; New Salem, 3; Sewickly, 18.20; Sharpsburgh (sab.-sch., 27), 50.86. *Blairsville*—Beulah sab.-sch., 22; Braddock 2d sab.-sch., 13.54; Jeanette sab.-sch., 40. *Butler*—New Salem, 2. *Chester*—Coatesville, 18.69. *Kittanning*—Homer, 3; Rayne, 1.50. *Lackawanna*—Susquehanna sab.-sch., 20. *Lehigh*—Easton Olivet sab.-sch., 7.96. *Northumberland*—Great Island sab.-sch., 16.35. *Philadelphia*—Philadelphia Arch Street sab.-sch., 20; — Cobocok sink sab.-sch., 7.35; — North Broad Street, 20.25; — West Arch Street, 22.07. *Philadelphia North*—Chestnut Hill, 38; Germantown 1st sab.-sch., 56. *Pittsburgh*—Crafton, 23.70; Pittsburgh 6th sab.-sch., 60; — 7th sab.-sch., 2.76; — East Liberty, 11.74. *Wellsboro*—Wellsboro, 5.81. *Westminster*—Chestnut Lev, 5.78. 507.95

SOUTH DAKOTA.—*Black Hills*—Edgemont, 2.35. *Southern Dakota*—Marion Emmanuel German, 2. 4.35
 TEXAS.—*Austin*—Pearsall, 2. 2.00
 UTAH.—*Utah*—Nephi Huntingdon, 3. 3.00
 WASHINGTON.—*Olympia*—Tacoma 1st sab.-sch., 22.12. 22.12
 WISCONSIN.—*Chippewa*—Ellsworth sab.-sch., 4.89. *La Crosse*—Hixton, 3.15; *La Crosse* 1st, 3. *Madison*—Belleville, 2; Verona, 5. *Milwaukee*—Milwaukee Immanuel C. E. S., 25. 43.04

MISCELLANEOUS.

Lawrence sab.-sch., Wis., 3; collected at Sabbath-school Institute, Winneconne, Wis., 5.14; Blackfoot City sab.-sch., Mont., 2.15; collected by Jos. Brown, Wis., 72 cts.; collected by G., Enloe, Fla., 90 cts.; collected by M. A. Stone, Ills., 40 cts.; collected by F. G., Westphal, Mich., 50 cts.; Edgemont sab.-sch., South Dak., 2; Stone Quarry sab.-sch., South Dak., 2; Sturgis sab.-sch., South Dak., 2; collected by W. J. Hughes, Ore., 8.30; collected by W. D. Reaugh, Neb., 1.07; Wood River District sab.-sch., Neb., 1; Union Star sab.-sch., Neb., 3; Ashford sab.-sch., Minn., 4.63; Walnut Grove sab.-sch., Minn., 2.80; Grove City sab.-sch., Minn., 2.50; New London sab.-sch., Minn., 95 cts.; Appin sab.-sch., Mich., 1.37; New Kamitichil sab.-sch., Wash., 2.60; Forbes District sab.-sch., Wash., 90 cts.; Purdy sab.-sch., Wash., 75 cts.; sab.-sch., No. 60, Gosper Co., Neb., 50 cts.; La Florida sab.-sch., Colo., 1.75; Brooten sab.-sch., Minn., 2.87; collections by George B. Lane, Wis., 2; Liebel sab.-sch., South Dak., 2; Island Center sab.-sch., Wash., 4; collections by R. L. Glasby, Minn., 5.73; Snow Hill sab.-sch., N. C., 1.30; Moore's Chapel sab.-sch., N. C., 39 cts.; Red Oak sab.-sch., N. C., 80 cts.; White Rock sab.-sch., N. C., 28 cts.; collections by W. H. Long, N. C., 20 cts.; collections by G. A. Reaugh, Iowa, 95 cts.; sab.-sch., No. 44, Gosper Co., Neb., 34 cts.; Mission School,

Westmoreland Street, Philadelphia, 2.50; Mt. Pleasant sab.-sch., Neb., 1; Mission sab.-sch., Effington, South Dak., 68 cts. \$75.97

INDIVIDUAL CONTRIBUTIONS.

Miss Ann Cousty, Philadelphia, 200; Miss Kate C. Wentz, Philadelphia, 200; Miss J. Alexander, Princeton, N. J., 100; F. H. Grace, Omaha, Neb., 2.40; Samuel W. Brown, Manayunk, Pa., 300; T. W. Synnott, Wenonah, N. J., 1.200; "C. Penna," 1; Rev. W. L. Tarbet and wife, Ill., 60 cts.; A Friend, Oswego, N. Y., 25. 2,029.00

Total contributions from churches..... \$1,169.43
 Total contributions from Sabbath-schools..... 984.10

Total contributions from churches and Sabbath-schools..... \$2,153.53
 Individual contributions..... 2,029.00

Total receipts for November, 1895..... \$4,182.53
 Previously acknowledged..... 75,587.42

Total since April 2, 1895..... \$79,769.95

NOTE.—\$3 paid to Business Department, December number THE CHURCH AT HOME AND ABROAD, was from sab.-sch. Beaver Dam, Wis., credited by error in July.

CLOTHING ACKNOWLEDGED.

Mrs. T. Green, Easton, Pa., 25; Honeybrook Church, Pa., 30; Ridge Missionary Society, Jewett, Ohio, 63.75; Ladies' Society, Crestline, Ohio, 30; Ladies' Missionary Society of North Church, Binghamton, N. Y., 83; Home Missionary Society of Tabernacle Church, Philadelphia, 102.

C. T. McMULLIN, Treasurer,
 1334 Chestnut Street, Philadelphia.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS AND SUSTENTATION WITHIN THE SYNOD OF PENNSYLVANIA, FOR QUARTER ENDING DECEMBER 31, 1895.

Allegheny—Allegheny Central, 65.32; Natrona, 10; Pine Creek 1st, 10; Sewickley, 31.50; Clifton, 3. *Blairsville*—Cone-maugh, 4; Irwin Church, 22.54; Kerr, 3. *Butler*—Butler, 34.36; Buffalo, 2; Harlansburg, 5; Mt. Nebo, 5; North Butler, 4; New Hope, 2; Prospect, 6. *Carlisle*—Big Spring, 19.31; Gettysburg, 22; Harrisburg Market Sq., 152.96; Lebanon Christ, 38.65; Centre, 40. *Chester*—Bethany, 5.12; Christiana, 19.25; East Whiteland, 2.71; Great Valley, 20; Lansdowne 1st, 38.14; Nottingham, 6.45; West Chester 1st, 71.13; Wayne, 90.40; West Chester Westminster, 25; Ridley Park, 6.20; Oxford 2d, 1.50; Malvern, 10; Coatesville Presbyterian sab.-sch., 10. *Clarion*—Academa, 6.94; Clarion, 15.93; Edenburg, 25; Titusville 1st, 55.05; North Warren, 4.50. *Kittanning*—Boiling Spring, 2; Cherry Tree, 2.57; Elders Ridge, 18.67; Homer, 13; Kittanning 1st, 29; Rayne, 1; Saltsburg, 51.87. *Lackawanna*—Brooklyn, 2; Canton, 11; Gibson, 2.60; Meshoppen, 3; Montrose 1st, 50; Monroeeton, 9; Mehoopany, 3; Shickshinny, 7; Tunkhannock, 15.01; Troy, 15; Wilkes-Barre Westminster, 13; —Grant Street, 6.14; Petersburg German (Scranton), 10; Camptown, 2. *Lehigh*—Allentown 1st, 23.43; Bethlehem 1st, 17.61; Cata-

sauqua 1st, 16.50; Easton Brainerd Union, 215; Hokendauqua sab.-sch., 5; Allentown Church sab.-sch., 35.46. *Northumberland*—Bald Eagle and Nittatiny, 4; Bloomsburg 1st, 24.15; Elysburg, 8; Rush, 14; Sunbury 1st, 30; Washington, 17. *Parkersburg*—Grafton, 12. *Philadelphia*—African 1st, 5; Gaston, 25.75; North Tenth, 3; Union, 8; Walnut Street, 200; West Hope, 10.79; Harper Memorial, 6. *Philadelphia North*—Falls of Schuylkill, 30; Leverington, 10; Langhorne, 7; Norristown Central, 68.38; Tacony Diston Mem., 16.36; Torresdale Macalister Mem., 10; Trinity, 18.91. *Pittsburgh*—Bethany sab.-sch., 4; Homestead, 18; Ingram, 7.76; Miller's Run, 3; Oakmont, 9; Pittsburgh Park Avenue, 7.50; —East Liberty, 19.56; —Bellefield, 22.50; —Shady Side, 489.68. *Redstone*—New Geneva, 1; Uniontown Central, 3.94. *Shenango*—Little Beaver, 6.73; New Brighton 1st, 35.66; Nes-hannock, 9. *Washington*—Fairview, 4; Moundsville, 7.35; Upper Ten Mile, 20; Wheeling 1st, 100; West Liberty, 8; Washington 3d Teachers' Association, 5. *Wellsboro*—Coudersport, 6.85; Wellsboro 1st, 30. *Westminster*—Chestnut Level, 8.80; Pequea, 12; Union, 75; Columbia Y. P. S. C. E., 26.

FRANK K. HIPPLE, Treasurer,
 1340 Chestnut Street, Philadelphia.

QUESTIONS FOR THE FEBRUARY MISSIONARY MEETING.

WORK AT HOME.

1. What facts illustrate the progress of our work among the Indians? Page 119.
2. Why is it necessary to improve the material condition of the Dakotas? Page 120.
3. How are the religious convictions of the Cherokees expressed in their Constitution? Page 120.
4. What unnatural custom has prevailed among the Comanche Indians? Page 165.
5. How did the hunting customs of the Omahas develop the idea of law? Page 184.
6. What is said of the customs and beliefs of Indians in Alaska? Page 123.
7. Describe the first Presbyterian house of worship in Illinois? Page 112.
8. What was the early religious condition of California? Page 115.
9. In what respects is it true that "all Christian work in California is home mission work?" Page 117.
10. What is the present condition of Presbyterianism in San Francisco? Page 110.
11. What is the outlook for home missions in Texas? Pages 117, 118.
12. By what illustration does a South Dakota missionary express his hopefulness? Page 122.
13. Give a brief summary of the history of Princeton Theological Seminary. Pages 146-149.
14. What remarkable exhibit is made of the work of our Board of Publication and Sabbath-school Work? Pages 149, 150.
15. The work of the Board of Church Erection includes what branches? Page 151.
16. What is the rootlet of the educational system? Page 155.
17. Describe the seal of the College Board. Pages 156, 157.
18. How is the importance of Ministerial Relief illustrated? Page 161.
19. What examples illustrate a spirit of self-help among the negroes of the South? Page 154.
20. State some facts about the Jews in the United States. Pages 100, 184.
21. What has been the result of efforts in behalf of the defective classes? Page 185.
22. What is the remedy for social evils? Page 185.
23. Describe the work accomplished by Hull House, Chicago, page 169; that of Union Seminary Settlement, pages 169, 170; Whittier House in Jersey City, page 185.
24. What suggestion for Christian Endeavorers comes from New Zealand? Page 165.
25. How did the Red Cross originate? Page 101.
26. What effort in behalf of the Armenians is the American National Red Cross ready to make? Pages 103, 104.
27. In view of present agitations at home and abroad, what attitude is suggested? Pages 101, 102.

WORK ABROAD.

28. To whom was the command, "Go and make disciples," spoken? Page 168.

29. How is it shown that home and foreign missions in America sprang from the same spirit of obedience? Page 111.
30. In what respect does the work of a missionary differ from that of any other Christian? Page 163.
31. What are some of the reflex benefits of missions? Pages 169, 170.
32. What three calls to missionary work are mentioned? Page 170.
33. The annual income of Protestant foreign missionary societies is what? Page 172.
34. What requirement does the London Missionary Society make of its missionaries to the South Seas? Page 168.
35. What interesting tradition have the Indians of Paraguay? Page 168.
36. What missionary qualifications are thought necessary in Mexico? Page 166.
37. Repeat the incident about President Diaz and the late Romero Rubio. Page 165.
38. Describe two great enterprises recently completed in Mexico. Page 166.
39. Tell the story of Tamoteo Panduro. Page 166.
40. What does Dr. Griffis say of the Koreans? Pages 168, 185.
41. How does Bishop Hendrix testify to the character of a Korean statesman? Page 99.
42. What book is a story of the Stundists in Russia? Page 171.
43. What are the 20th September monuments in Italy? Pages 104-106.
44. Tell something of the Mohammedan population of the Kashmir Valley. Page 185.
45. What is the present trend of Hindu thought? Page 126.
46. Describe the "Camphor language" used in Johore. Page 169.
47. Tell something of the household of the Sultan of Turkey. Page 170.
48. How have Armenian children in Smyrna contributed to the relief of their suffering countrymen? Page 169.
49. May we speak of massacred Armenians as martyrs? Page 99.
50. What is the present outlook in Madagascar? Pages 100, 128.
51. Why has not the African negro advanced more rapidly? Page 184.
52. What are the physical and mental characteristics of the Fijians? Page 185.
53. What can be said of Chinese civilization? Page 187.
54. How is the poverty of the Chinese described? Pages 138, 139.
55. Are the Chinese generally able to read? Page 131.
56. What is the character of Chinese scholarship? Pages 127, 130.
57. What has been the effect upon the people of defeat in the recent war? Page 141.
58. How did the war affect the city of Shanghai? Page 130.
59. What proverb shows the appreciation of the Chinese for two of their cities? Page 134.
60. A Siberian governor found what characteristics in the Chinese? Page 187.

61. Tell something about the life of a Chinese woman. Pages 142, 143.

62. Describe the mandarins, their education, manners, prerogatives, and influence. Pages 135-137.

63. How do the Chinese look upon sin? Pages 143, 186.

64. How have Confucianism, Taoism, and Buddhism contributed toward the preparation of China for Christ? Page 127.

65. In what way was the first money expended for our China mission used? Page 133.

66. Give the statistics of our own Presbyterian missions and also of other churches. Page 130.

67. Name the characteristics of five Presbyterian missionaries. Page 167.

68. What are the difficulties in the way of self-support in Shantung? Pages 138, 139.

69. Tell about the Shantung Home Missionary Society. Page 140.

70. Repeat instances of the liberality of Christians. Page 140.

71. What memorial offering did a Chinaman in this country make? Page 186.

72. What change of attitude toward the gospel has been observed? Page 186.

73. The proclamation of the Prefect of Nanking gave what favorable view of missionaries? Page 144.

74. What message has Li Hung Chang recently sent to Christians in the United States? Page 99.

75. What are the hopeful signs of better times in China? Page 131.

CHRISTIAN TRAINING COURSE.

[See page 167.]

We are pleased to announce that the Essex County (New Jersey) Local Union of Christian Endeavor has adopted the Christian Training Course, and will begin at once, taking up the topics for February. This is an excellent point at which to begin, since in the historical department we are now studying the Reformation period, a topic of great importance and interest.

* * *

The leader of the missionary department will find in Questions 53-75, on page 183, a guide to the fresh material on China, which we are able to offer this month.

For Watchman Voices selections may be made from "Current Events and the Kingdom," page

99, and from "Things Chinese," page 186, in this issue of CHURCH AT HOME AND ABROAD, and from "The Present Outlook," "Facts and Incidents," and "Brief Readings," in the January issue.

* * *

Home Mission Program, No. 61, just issued, will be an excellent help to those preparing Christian Training Course Program for February.

In addition to the material mentioned on page 167, the Woman's Executive Committee publish "Mountain Whites of the South," 12 pages, 3 cents. Home Mission Exercise-Questions and Answers on Mountain People of the South, 1 cent. Also, on the Freedmen, the following leaflets: "Little Mawsa," 1 cent, and "Josie," 2 cents.

THE TREND OF THOUGHT IN PERIODICAL LITERATURE.

How is it that, with such a bright intellect, backed by such a hardy physique, the African Negro should have remained in such a low state of culture? Heli Chatelaine, answering this question in *The Journal of American Folk-Lore*, says the principal visible causes of the stagnation of African native civilization are these: 1, seclusion and climate; 2, the lack of a system of writing; 3, polygamy; 4, slavery; 5, the fear of witchcraft.

Cameron, the English traveler, reports that he was over in the heart of Africa, several weeks from the coast, when his supplies gave out and he had nothing to offer the natives in exchange for the necessities of life. But he experienced no inconvenience or suffering. He was the object of abundant and assiduous hospitality from people who had never seen him before and would never see him again.—*E. W. Blyden in North American Review*.

University Extension in the United States, says a writer in the *Nineteenth Century*, has turned the current of thought and discussion in whole communities from every-day gossip into the great, broad stream of human history and science; they have been set talking about Shakespeare, Milton, Copernicus, Napoleon, Bismarck, and Gladstone, instead of about their neighbors. Often the entire social

life of a village or country town has thus been changed; and the demand for the best literature has increased.

The Jews of New York, writes Jacob A. Riis in the *Review of Reviews*, brought temperate habits and a redeeming love of home. Their strange customs proved the strongest ally of the Gentile health officer in his warfare upon the slums. The laws Moses wrote in the desert operate to-day in New York's tenements as a check upon the mortality with which all the regulations of the Board of Health do not compare.

In order to regenerate Africa and bring about the abolition of slavery and polygamy more is required than decrees of European governments, or the influence of commerce and secular or industrial education. Especially with regard to witchcraft does one feel the weakness of mere legislation or material civilization, and the necessity of introducing in the place of an erroneous and pernicious system those principles of Christianity which have produced such blessed results in the moral, intellectual, and material development of the leading nations of Europe and America.—*Heli Chatelaine in Journal of American Folk-Lore*.

Writing in *The Century* of the "Hunting Cus-

toms of the Omahas," Miss Alice Fletcher says: "The laws which grew up around the buffalo hunt, bred of the exigencies of the tribe and the habits of the animal, were based upon the recognized fact that the rights of the whole people were greater than those of the individual. These laws bore equally upon all, and the Indian comprehended that the continued existence of the community rested upon the impartial execution of them. In grasping the idea of the authority of law he did not centralize and embody it in a despotic form, but kept it in the ideal, as something to be administered by him only who possessed the requisite ability."

We find evidences of superiority not only in the splendid physical development of the Fijians, but also in their relatively advanced religious notions and in their rather elaborate system of mythology. One traveler has likened this people, in some respects, to the primitive Greeks. Upon taking the trouble to translate certain books of Homer into Fijian it was found that their recital was listened to by a company of these untutored savages with the most appreciative attention. This fact speaks well for the mental quality of the race.—*Laenas Gifford Weld in Appletons' Popular Science Monthly.*

Christian people must carry their conscience and their judgment, their love of God and their neighbor, into every department of life. Back your religious profession with your political action. Go in one and the same consecrated spirit to the Lord's table and to the polls. You cannot divide yourself into any duplex personality, and be a corrupt voter and an upright disciple. There is no leaving our religion outside the ward-room and assuming it as we go away, to church or home. It will be missing or mutilated when we look for it.—*C. A. L. Richards in American Magazine of Civics.*

Few though there be of pure, high-souled patriots in Korea, they one and all long for independence. They want the new life of modern civilization as it is in Christendom, and already there is hope that they may not be disappointed. Even now some of the handsomest and most prominent edifices in Seoul are Christian schools and churches. The body of Christian men and women, numbering probably one hundred missionaries of various forms of the Christian faith, are all working grandly toward the one end of making Korea a vital part of Christ's kingdom upon the earth.—*William E. Griffiths, D.D., in The Chautauquan.*

Frederick Howard Wines, LL.D., writes thus in *The Charities Review*: "The remedy for all social evils is love; not the weak sentiment of indulgence, nor even the gentle and tender sentiment of mere human fondness, but love illuminated by the thought of God and of our obligations to the infinite—the larger love which more truthfully embodies and reflects love divine; a love consistent with eternal justice; a love capable of manifesting itself in severity; a love which has due regard to order and to law; a love capable of infinite self-denial for the sake of others, in proportion to their proximity to us and the extent of their natural claim upon our sympathies, our affection, and our help. It is a love founded upon self-control, and a love whose passionate aspiration is to render the principle of self-control universal and self-operative.

Whittier House, founded December, 1893, in Jersey City, is a striking example of what the Social Settlement can accomplish in the smaller cities. There are only four workers, and in two years the work has developed from very humble beginnings into a noble and wide-reaching philanthropy. Named from the Quaker poet, whose happy words, "He serves Thee best who loveth most his brothers and Thy own," are its inspiring motto, the present success of Whittier House is chiefly due to Miss Cornelia F. Bradford. She is a woman of never-tiring energy, quick sympathy, rare insight into character, and abiding love for the work in hand.—*Rufus R. Wilson in Frank Leslie's Popular Monthly.*

The measures we are taking to treat the defective classes are really tending to reduce their numbers. Our methods cure many of them. About one-fourth of the insane are permanently cured. From one-half to two-thirds of the criminals are never convicted a second time. Many paupers and tramps do finally drop back into society again. The best sign for the future is that public sentiment and legislation are steadily tending in the direction of prevention as well as cure. In my dealings with the defective classes I am sometimes tempted to despair of humanity; but when I look at our churches and schools, our literature and our industries, and, best of all, our happy homes, the pledge of the future, I take heart again, and I remember that, after all, the total number of prisoners, paupers, insane, and idiots in the United States is a little over one per cent. of the population, a less proportion than any other civilized country has.—*A. O. Wright, President National Conference of Charities and Corrections, in The Charities Review.*

Not merely public office but private business is a public trust, writes Professor Albion W. Small in *The American Journal of Sociology*. The social problem is, how to socialize ourselves to such a degree that, without bankrupting all, each may have a secure lien upon a minimum share of nature's endowment for satisfying common human wants. The fundamental assumption upon which civilized society rests is, that each member of society is doing something to make the general conditions of life easier for society as a whole. Whenever it becomes evident that an individual or a class is plainly evading the obligation of social service, society always claims a right to redress the injury. Back of all formal contracts, or statutes, or institutions, is this unwritten law of civilization that every citizen shall be a public servant. The unrest of our society to-day is due, in large measure, to the suspicion that men are evading the law of reciprocal service, that occupations, needful in themselves, are becoming less and less a social benefaction, and more and more a means of levying tribute over and above the value of the service.

The Mohammedan population of the Kashmir Valley, which is fifteen times as numerous as the Hindus, does not take nearly so high a place in the social scale. There is, perhaps, no race in Asia which has so evil a reputation for dishonesty, treachery, sullenness, dirt, laziness, and cowardice. But the vices engendered by tyranny should not justly be laid at the door of the victims. Lying is the traditional weapon of the slave, and sullenness

and laziness were excusable in people from whom everything was taken except the bare necessities of existence. To counterbalance their shortcomings they have many good and valuable qualities. They are witty and quick at repartee, and as artisans possess a marvelous sense of beauty in color and form, which has long given them a world-wide reputation as shawl and carpet weavers and workers in silver, ivory, and lacquer. They are excellent gardeners, boatmen, and musicians, and thoroughly appreciate the beauty of their country. The Kashmiri is fond of his wife and children, and there is little immorality among the village population. The wife is a real helpmeet to her husband, and is commonly the more important and influential person in the household.—*Sir Lepel Griffin in Littell's Living Age.*

Dr. J. M. Ludlow, in his article in the January *Atlantic Monthly*, says the whole spirit of Christian Socialism is found in the "Lectures on Social

[See pages 99-101.]

THE STUDY OF CURRENT EVENTS.

Our young readers will do well to consult each week the column "Current Events" in the *Youths' Companion*. Much helpful information may also be found in *The Pathfinder*.

The suggestion made by THE CHURCH AT HOME AND ABROAD in its issue for January, 1895, and frequently repeated since that time, has been favorably received. There is evidence that many of the young people of our Church are intelligently studying contemporaneous history and tracing the relation of daily occurrences to the progress of the kingdom of our Lord.

Those who have organized Current Topic Circles, and those who have made "Current Events and the Kingdom" an item on the program of the missionary or Christian Endeavor meeting, are requested to report to THE CHURCH AT HOME AND ABROAD. This column might be made of great value if our readers would report their methods of study and their best programs.

What some one has declared to be the task of

Morality," by Maurice, from which he quotes as follows: "The principle and habit of self-sacrifice supplies the underground for national equity, freedom, courage, for the courtesies of common intercourse, the homely virtues and graces which can be brought under no rules, but which constitute the chief charm of life, and tend most to abate its miseries. Then every struggle with ourselves, whether we shall degrade our fellow-creatures or live to raise them, may issue in a real belief that we are members one of another, and that every injury to one is an injury to the whole body. Then it will be found that refinement and grace are the property of no class, that they may be the inheritance of those who are as poor as Christ and his apostles were, because they are human. So there will be discovered beneath all the politics of the earth, sustaining the order of each country, upholding the charity of each household, a city which has foundations, whose builder and maker is God."

the religious journal is also the aim of THE CHURCH AT HOME AND ABROAD: "To lead and to record the progressive victory of God's truth and God's church in the whole world."

The *New York Observer* announces that, in its columns during 1896, in editorial articles and notes, "the current happenings of the world will be discussed intelligently, in a Christian spirit, and with such a full sweep of the horizon as will keep the reader thoroughly informed on all matters that ought to interest that highest type of humanity, an American citizen."

A writer in the *Herald and Presbyterian*, describing the new library building at McCormick Seminary, which affords the students an opportunity of referring to the best authors and the standard literature of the world, says: "The spacious reading-room, now open for the first time, is a favorite place for the students, who aim to keep posted in current events and the progress of the kingdom."

THINGS CHINESE.

FROM HEAD TO FOOT.

A Chinese convert, a lady sixty-two years of age, decided to give up her jewels and unbind her feet, in order to show, as she expressed it, that she was "saved from head to foot."

A MEMORIAL OFFERING.

A Chinaman sent a memorial offering at the time of the funeral of Dr. A. J. Gordon, with this explanatory note: "Goon Moy gives the enclosed for missions instead of flowers, as he thinks Dr. Gordon would have desired."

CHINESE IN THE UNITED STATES.

The Chinese in this country have been steadily industrious, have been content with low wages, do

not get drunk and can always be counted on for punctuality and steady work.—*The Outlook.*

CHINESE IDEA OF SIN.

Dr. Graves, author of *Forty Years in China*, once asked a Chinaman if he felt he was a sinner. "Certainly," was the reply, "I have sometimes eaten beef, and I have passed by written paper and let it be trodden under foot instead of reverently picking it up."

CHANGE OF ATTITUDE.

"Thirty years ago," said a Chinaman to one of the missionaries, "our people thought the Christian doctrine injurious, but now that they find it exhorting to goodness and virtue, they are beginning to think differently of it."

CHINA AND THE GOSPEL.

Men speak of China, with its immense area, its multitudinous population, as being impossible to penetrate and subdue for Christ. If China resists the Gospel it will go to pieces like a potter's vessel. This is the law of history; whatsoever withstands the manifestation of God in Christ is broken before it. The mighty and tremendous tide of power is sweeping forward toward the millennium, and everything that resists it has to go down before it.—*Dr. R. T. Storrs.*

LIFE OF DR. NEVIUS.

The *Christian Advocate* commends to those who are doubtful of or antagonistic to the claims of foreign missions the "Life of John Livingston Nevius" as a straightforward statement of plain facts. Among the friends of missions it is sure to have a wide reading, both for the sake of its hero, for hero he was, and because of the valuable information and interesting incidents which it contains.

CHINESE VERSUS COSSACKS.

Years ago the Russian Government undertook to introduce the Cossacks into a certain region as an offset to the Chinamen. The experiment was well tried, but the Governor of Siberia wrote back to his imperial master in despair. "It is of no use," said he, "the Chinese are so energetic and industrious and painstaking, and so thrifty that the Cossacks cannot compete with them, but are gradually being driven back, and their patches of ground are passing into the hands of the Chinese." The Chinaman has never yet been driven out when he has once gotten a foothold.—*Rev. Dr. William Ashmore.*

THE GOSPEL SUCCEEDING.

China, we are told, will not change, cannot be changed. Are we then to believe that a gospel

which is the wisdom of God and the power of God unto salvation, and which was prepared by the infinite love of God for a lost race, will certainly fail as respects one-third of those for whom it was designed? Let naturalistic fatalism reason that way, but not Christian belief. The gospel is succeeding in China as everywhere. Our missions have been as successful there as elsewhere under similar conditions.—*Rev. George W. Chalfant, D.D.*

CIVILIZATION IN CHINA.

The Chinese are not barbarous, writes Dr. George W. Chalfant in the *Presbyterian Messenger*. Time out of mind they have been a civilized people. When our ancestors pursued their predatory savage life, dressed in the skins of wild animals, and subsisting upon roots and berries, the Chinese lived in homes, with a stable government and an orderly social intercourse, much as they have now. They are liable to be excited by mob violence. So are we. More Chinamen have been murdered by mobs in America than foreigners of all nations in China.

THE LEAVEN OF CHRISTIANITY.

It is a false system to reckon the success of missions by numbers. Piety is not mathematical. God's grace is not best revealed through statistics. The kingdom of heaven is as leaven, but the expanding power of leaven in the lump is not defined by so many numbers. Writing thus in the *Herald and Presbyter*, Rev. Gilbert Reid, of Peking, adds: Sixty thousand Protestant communicants in China—the result of nearly a century of labor—reckoned as so many distinct units, are lost in the great multitude of four hundred millions. But Christianity, reckoned as a leaven silently at work and naturally expansive, means far more than sixty thousand units.

HOME MISSIONARY PROGRAMS.

This is the title of an attractive little book of twelve programs, prepared for and published by the Woman's Executive Committee of Home Missions, 156 Fifth avenue, New York city. The price is 10 cents. Those in or near Philadelphia may obtain it at Room 28, No. 1334 Chestnut street. To show how helpful these outlines are, we reproduce one of them:

THE INDIANS.

SILENT PRAYER.—For blessing on the meeting.

HYMN.—"I Gave My Life for Thee."

PRAYER.—By leader, closing with "Lord's Prayer."

RESPONSIVE "PRAISE SERVICE."—Write Woman's Executive Committee, 25 cents per hundred.

SENTENCE PRAYERS.—With bowed heads sing, No. 197, G. H., No. 5.

SUBJECT.—The Indians.

Brief talks by those previously appointed.

1. Needs of the Indian.

2. Our duty toward them.

* Some Indian customs; describe an Indian wedding; a Pueblo village.

A MOSAIC.

Brief messages from teachers, read by different members, previously assigned.

CHAIN OF SENTENCE PRAYERS.—For our missionaries among the Indians.

Give to each of several members the name of one missionary, and ask them to lead in prayer for that one, *calling each by name.*

SKETCH OF LIFE OF JOHN ELIOT.

NARRATIVE OF INDIAN LIFE.

Why we gave up government appropriation. For this paper secure, if possible, the "Speech of Hon. William T. Linton, of Michigan, before the House of Representatives," June, 1894, by applying to the author, Washington, D.C.

TWO-MINUTE PAPER.—Does Education and the Gospel Save the Indian?

HYMN.—"Rescue the Perishing."

CLOSING PRAYER.—Read (all standing), 2d vs. of 156, G. H., No. 5.

It adds much to the interest of the meeting if the ushers—a gentleman and lady—can be dressed in Indian costume. Let each carry a pretty Indian basket filled with souvenirs, which shall be given out as people come in. The souvenirs for this occasion might be arrow-heads cut from cardboard, four inches long, and written on them John Eliot's motto, "Prayers and pains, thro' faith in Jesus Christ, can do anything." These may have a loop and bow of narrow ribbon.

Write Woman's Executive Committee for leaflets on the Indians.

MRS. W. O. CARRIER.

MISSIONARY CALENDAR.

February.

1. Opening of the Presbyterial Academy, Ningpo, China, 1881.
2. Opening of Boys' School, Tungchow, China, 1866.
3. Baptism by Dr. Williamson of 274 Dakotas, imprisoned at Mankato, 1863.
4. Treaty for cessation of slave trade in Madagascar signed, 1817.
5. First baptism at Abeokuta, 1848.
6. Ordination at Salem of Judson, Newell and others, 1812.
7. Publication of the Bengali New Testament, 1801.
8. Death of Mary M. Campbell, of Laos, 1881.
9. Formation of the Glasgow Missionary Society, 1796.
10. Ordination of James Gilmour, 1870.
11. Written constitution and religious liberty reclaimed in Japan, 1889.
12. Death of Alexander Duff.
13. Death, at Tanjore, India, of Christian Frederick Schwartz, 1798.

14. Schmidt set out for Africa, 1796.
15. Formation of the London Society for Promoting Christianity Among the Jews, 1809.
17. Destruction of the idols of Tahiti, by order of King Pomare, 1813.
18. Birth of Henry Martyn, 1781.
19. Dedication of church and baptism of first convert in Labrador, 1776.
20. Order issued to remove from the bulletin boards in Japan the edicts against Christianity, 1873.
21. Sailing of first missionaries of the C. M. S. for India, 1814.
22. James Gilmour sailed for China, 1870.
23. Death of Ziegenbalg, 1719.
24. Completion of Henry Martyn's Persian New Testament, 1812.
25. Completion of the Bible in the Hawaiian language, 1839.
26. Founding of the Congo Free State 1885.
27. Sailing from Boston of Morning Star, No. 3, 1871.
28. Formation of the Presbyterian Church of England Missionary Society, 1847.

1896

MR. JOHN H. SCRIBNER,

1334 Chestnut Street, Philadelphia.

Enclosed find one dollar, for which send the **CHURCH AT HOME AND ABROAD** to the address below, beginning with the number.

Name.....

REMIT BY CHECK, DRAFT,

OR P. O. ORDER.

Address.....

ALL FOR TEN CENTS.

Aster—NEW COMET, 10 colors.

Carnation—MARGARET, 8 sorts.

Petunia—NEW BEDDING, 20 k'ds.

Verbena—MAMMOTH, 20 sorts.

Pansy—SCENTED, large, 30 sorts.

Sweet Peas—Large, finest sorts.

Poppy—GIANT D'BLE, 35 sorts.

10 cts. pays for these 13 pkts.

first-class warranted Seeds,

enough for a whole garden of choice flowers; also cultural GUIDE and

PARK'S FLORAL MAGAZINE 3 mos. on trial. They are not cheap seeds, but the best to be had;

worth a dollar. Large-flowered Phlox, Indian Pinks, Nasturtium, Gaillardia, or Salpiglossis

for club of two, or all for club of five. Club with friends. This is my best offer. Don't

miss it. Order at once. **GEO. W. PARK, B58, Libonia, Pa.**

Seeds packed inexpensively by steam machinery, hence this bargain.

Bargains also in **TUBEROUS BEGONIAS.**

The Church at Home and Abroad.

MARCH, 1896.

CONTENTS.

Current Events and the Kingdom,	193	To Whom Shall We Go?	199
Perplexity of Nations,	195	The Coronation of Solomon,	200
Gentleness and Energy,	196	Higher Education of Women, <i>S. A.</i>	
Our Synods,	197	<i>Martin, D.D.</i> ,	202

HOME MISSIONS.

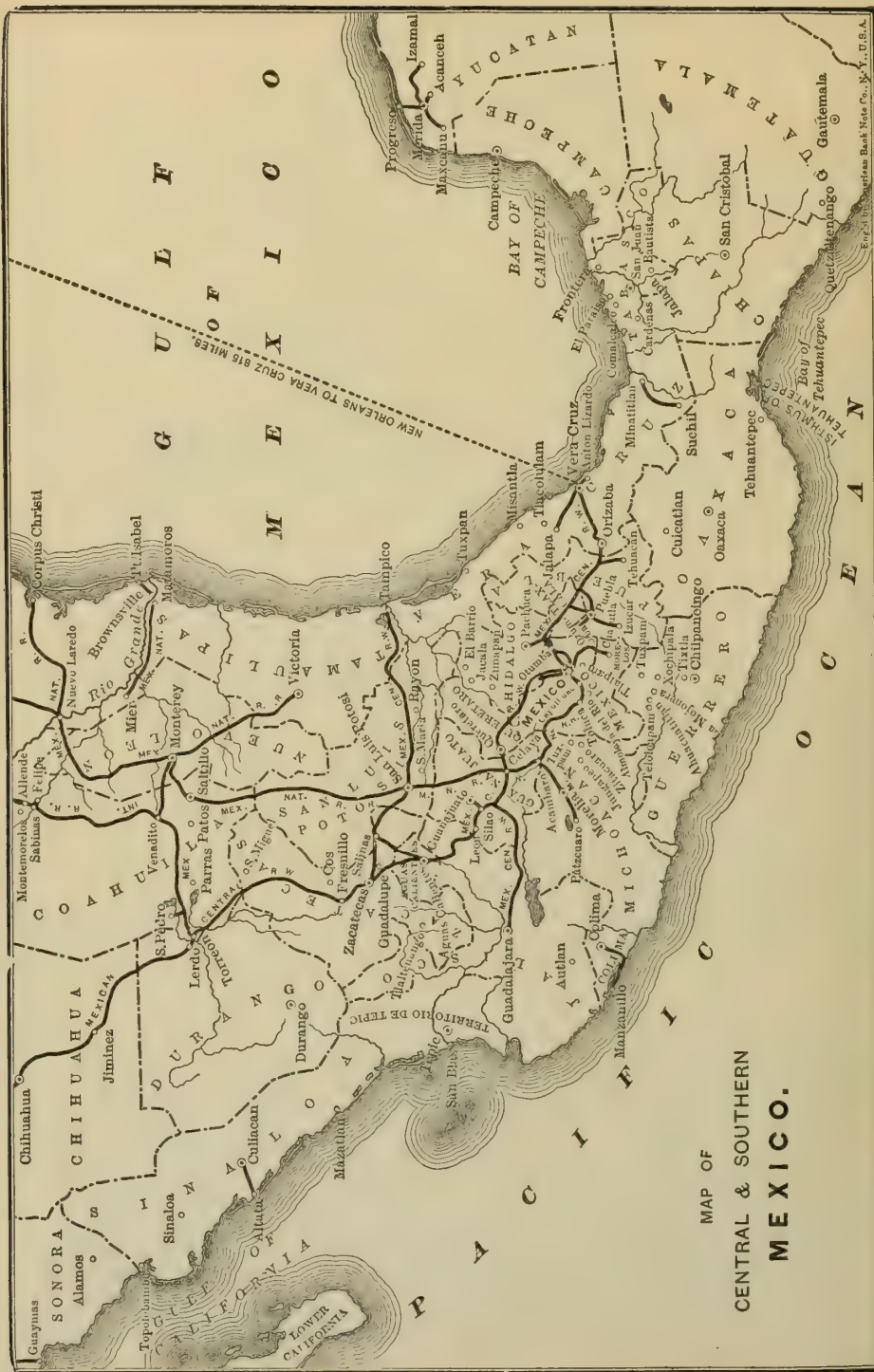
Notes. —Cherokees Emancipating Slaves—Board not Pauperizing Churches—Difficulty a Discipline—One Month More of Fiscal Year—Debt a Check on Progress—Financial Statement—Comparison of Receipts by Synods—Our College in Salt Lake City,	205-206
Concert of Prayer. —The Older States,	208
Dr. Whitman, Missionary to Oregon, <i>Rev. H. W. Parker, D.D.</i> ,	210
Letters. —Alaska, <i>Rev. W. W. Warne</i> —Arizona, <i>Rev. Charles H. Cook</i> , <i>Rev. Ezekiel C. Chavez</i> —Colorado, <i>Rev. Francis M. Gilchrist</i> —Iowa, <i>Rev. Fernando G. Moore</i> —Michigan, <i>Rev. Joseph W. Holt</i> —Missouri, <i>Rev. J. C. Sefton</i> , <i>Rev. J. B. Fisher</i> —Montana, <i>Rev. A. K. Baird, D.D.</i> —New Mexico— <i>Miss Rada Mathes</i> —New York, <i>Rev. M. F. Trippe</i> —Ohio, <i>Rev. Thomas J. Dague</i> , <i>Rev. J. Evans Jones</i> , <i>Rev. Charles B. Taylor</i> —Washington, <i>Rev. R. G. Pettibone</i> ,	215
Appointments,	218

FOREIGN MISSIONS.

Notes. —Treasurer's Statement—Fourth Annual Conference of Officers of Foreign Missionary Boards—Missionary Campaign—Unjust Criticism of Missions—Misrepresentation of Dr. Brown—Mrs. Samuel Jessup, Deceased—Rev. Dr. N. G. Clark, Retired,	219-206
Examples for Laymen, <i>Rev. F. F. Ellinwood, D.D.</i> ,	221
Missionary Calendar,	222
Concert of Prayer. —Mission in Mexico—Mission in Guatemala—Notes,	223
General Outlook, <i>Rev. Isaac Boyce, Saltillo</i> ,	224
Rev. Procopio Diaz, <i>Rev. H. W. Brown</i> ,	225
Signs of Promise in Mexico, <i>Rev. D. S. Johnson, D.D.</i> ,	227
Poor of the City of Mexico, <i>George Johnson</i> ,	230
Power of the New Unity in Mexico, <i>Rev. T. F. Wallace, Zacatecas</i> ,	231
Yucatan, <i>Rev. C. C. Millar, San Juan Bautista</i> ,	232
Horseback Tour in Mexico, <i>W. Henry Grant</i> ,	234
What Shall the Missionaries in Turkey do? <i>Rev. W. A. Farnsworth, D.D.</i> ,	252

EDUCATION. —Lane Seminary,	239
COLLEGES AND ACADEMIES. —Whitworth College, <i>President C. W. Stewart, D.D.</i> ,	242
MINISTERIAL RELIEF. —Individual Gifts—Elders' Movement,	244
FREEDMEN. —Albion Academy,	247
PUBLICATION AND SABBATH-SCHOOL WORK. —Children's Day, 1896—Notes from Mission Fields,	248

CHILDREN'S CHRISTIAN ENDEAVOR. —The Brave Sailors—How a Burning Ship was Brought Safe to Land—Thankful Sailors—The Ship is Ready, <i>Miss Hannah F. Gould</i> ,	253
YOUNG PEOPLE'S CHRISTIAN ENDEAVOR. —Good Literature—Denominational Committee—Another Man Ready—Three Japanese Women—Notes—Suggestions for Study—Contemporary Thought—Christian Training Course,	256
GLEANINGS AT HOME AND ABROAD ,	261
Worth Reading,	263
Book Notices,	264
Ministerial Necrology,	265
Questions, Study of Current Events,	278, 279



THE CHURCH AT HOME AND ABROAD.

MARCH, 1896.

CURRENT EVENTS AND THE KINGDOM.

CHRISTIANITY IN JAPAN.

When asked why he favored the spread of Christianity, a Japanese statesman replied: The Christian subjects of Japan are conspicuous for orderly conduct and faithful discharge of obligation.

A VICTORY FOR CHRISTIANITY.

Chinese soldiers are ill-fed and poorly paid, and as a rule, heretofore, their passage through cities, towns, and villages to or from the seat of war has been marked by rapine and disorder. It is, however, the general testimony from various parts of China that during the war with Japan their conduct was more exemplary and that they returned from the war in an orderly way. Is not this due, asks *China's Millions*, to the presence of 55,000 Christian natives scattered through all parts of the empire?

THE FINAL ARGUMENT OF BIGOTRY.

It will be remembered that Bibles intended for distribution in Peru, after being detained many months in the custom house, on the ground that they were books of immoral tendency, were released last May, and that afterwards other consignments were admitted. Now it is reported that the Mayor of San Miguel has seized and burned in the public square, all the Bibles kept in stock in that city by the American Bible Society. Fanatical opposition in Peru to the distribution of the Bible has caused such burnings before; and two years ago the Rev. Mr. Penzotti, agent in Peru for the Bible Society, was imprisoned and kept several months in jail, for the crime

of distributing the Scriptures. But the word of God is not bound.

A CHRISTIAN LEAGUE.

The Christian League of Philadelphia, of which the Rev. George D. Baker, D.D., is president, and Mr. George Griffiths, an elder in the First Church, is secretary, is an organization of the Christian denominations to improve the moral and social conditions of the city. It has inaugurated measures to remedy certain evils in the city's life, provided a course of public lectures on different phases of civic reform, and acted as mediator between employers and employés during a recent serious strike. Writing of the work and influence of the League, a correspondent of the *Mid-Continent* asks: "Is its existence an evidence of a revival of good citizenship? Was the impulse that led to its formation an offspring of the prominence given to good citizenship in the Convention of Christian Endeavor Societies at Cleveland?"

A NEEDED REFORM.

To call the enlightened attention of the women of the United States to the perils that threaten the Lord's Day, is one purpose of the Woman's National Sabbath Alliance, which met last December, in Washington, D. C. The Alliance calls upon every Christian woman in the land to aid by her influence the effort to create a right sentiment on all aspects of the Sunday question, and especially to resist by precept and example whatever tends to undermine Sunday as a day of rest and worship, such as the Sunday secular newspapers, Sunday social entertainments, and Sunday driving

for gain or pleasure. In Washington the representatives of foreign governments have recognized Sunday evening as a time for social calls, receptions and dinner parties. To check this growing custom, which was beginning to be sanctioned by some of our own officials, Mrs. Cleveland, and Miss Morton, sister of the Secretary of Agriculture, have been using their personal influence.

THE SALVATION ARMY.

The order removing Commander and Mrs. Ballington Booth has been the occasion of many testimonials which indicate that they are held in high esteem by Christian people in this country, and have won the confidence and love of many. Their wise management has disarmed criticism, and to their choice personal qualities is largely due the estimation in which the Salvation Army is held. At a mass meeting in New York, called to protest against their departure, a minute was adopted which spoke of the Army as "a vital force for righteousness, and one of the most potent of the influences which are hastening the coming of the kingdom in our land. Its influence has been on the side of temperance, social purity, righteous municipal and civic life." But it was felt that Mr. and Mrs. Booth, by their wisdom, fidelity and sweet reasonableness had contributed to this result.

THE SWITZERLAND OF AFRICA.

The people of Abyssinia are of Semitic origin, and probably migrated from Southern Arabia during the first century A.D. They reject with scorn the name "Abyssinian," signifying "mongrel," applied by the Arabs as a term of reproach, calling themselves "Gees," which means Freedmen. Receiving Christianity in the fourth century, and then by the Moslem conquest of North Africa cut off from association with other Christian nations, this hermit church has been characterized as "the petrification of the Greek Christianity of the seventh century." Their Archbishop, the Abuna, is chosen and ordained by the Coptic Patriarch of Alexandria.

Johannis the Negus, or king, whose death occurred in 1889, named as successor his son Mangascia. But Menelek, ruler of the southern province of Shoa, proclaimed himself Negus, and his claims were supported by the Italians, who had just obtained possession of Massowah, on the Red Sea. In return, Italy received territory and valuable concessions.

THE STANDARD OF CITIZENSHIP.

Judge Pryor, of the Supreme Court of New York, refuses to confer the rights of citizenship upon men who have not read the Constitution of the United States and cannot speak the English language, believing that men who lack those qualifications are not likely to become good citizens. In 1890 upwards of 6,300,000 of our population over ten years of age could not read and write; and more than 42,000 were last year added to this illiterate population through the port of New York alone. A bill now pending in Congress provides an educational test, requiring that the immigrant must be able to read and write at least in his own language. While we welcome those who intend to be law-abiding, productive American citizens, it is both right and wise to exclude the dangerous element that has no sympathy with our institutions.

ARBITRATION.

General Grant once expressed the opinion that there never was a time when some way could not have been found to prevent the drawing of the sword, and the hope that the nations might settle international differences through a court of arbitration instead of keeping large standing armies. In 1893, in response to a resolution of Congress, the British House of Commons affirmed its willingness to coöperate with the government of the United States in settling disputes by arbitration. At that time a memorial to the United States Congress, signed by 350 members of the House of Commons, expressed the hope that these two nations might bind themselves by treaty to refer to arbitration disputes which could not be otherwise adjusted. A conference, assembled in London, January 14, to consider the advisability of a permanent court of arbitration, adopted this minute: "All English-speaking peoples, united by race, language and religion, should regard war as the one absolutely intolerable mode of settling the various differences of the Anglo-American family." That sentiments of this kind are growing, is further illustrated by the recent action of the French women who are members of the International League of Peace. Inviting the women of Germany to join the League, they say: "Your interests and ours are the same. Unite with us to achieve the finest victory ever won—the general disarmament."

PERPLEXITY OF NATIONS.

In one of our Lord's solemn prophetic utterances, recorded by Luke, he speaks of "distress of nations in perplexity." Not assuming to decide whether the prophecy points especially to some one international crisis, or may have what Lord Bacon called "germinant and manifold fulfillment," we cannot find other words more descriptive of the present international conditions.

No less applicable to the present situation are other words in that same passage, "men fainting for fear and for expectation of the things which are coming on the world" (Luke 21 : 25). The Greek word which is rendered *perplexity* in that passage is exceedingly significant. It is formed from a word which signifies *way*, with a negative particle prefixed. It indicates an unhappy situation out of which the sufferer sees *no way*.

Is any situation more to be dreaded or better fitted to make men faint, or their hearts fail them, according to our older version of Luke's record?

Manly hearts do not fail at sight of danger so readily as in apprehension of danger which cannot be clearly seen. No way is too dangerous for brave men to march in obedience to clear orders, but to be unable to find the way, or to hear the order which indicates it, this is a condition of helplessness that paralyzes valor.

Is not the present "distress of nations" exactly that utter inability to find a way? There is also a peculiar expressiveness in the Greek word rendered *distress* in that passage. One definition of it is *shutting up*. There is no effectual shutting up of man or beast except putting him where he can find *no way out*.

We hear in daily talk, and read in daily papers, many confident assertions of what ought to be done; but we neither hear nor read any clear statements of a practicable way to do it, in respect to all the great questions now taxing and straining senates and parliaments and cabinets.

A mature man, of good intelligence, who was born in Syria and has spent the larger part of his life in that land, has lately said that few even of government officials there expect the present state of things to last. All look for a breaking up of the present strained relations of government and people,

Moslems and Christians. Just what form or revolution this change will take no one can foretell.

He does not expect much bloodshed in Syria, because the Mt. Lebanon district is under supervision of the European powers and has a Christian governor approved by those powers, though appointed by the Sultan. Besides, no other Turkish province could be so easily reached by war vessels of Europe or America, and by troops landed from such ships.

Large numbers of Moslems also are disaffected toward the Turkish government and not likely to commit acts that would expose them to severe retribution from some Christian government, under which they may probably be thrown in the expected upheaval.

Business is said to be almost wholly at a standstill, and people waiting to see what will happen in the spring.

Are those simple people any more uncertain what is going to happen than are all our learned publicists and astute diplomats?

Czar, Kaiser, Premier—is any intelligent man sure what either of them means to do? Is it at all probable that either of them knows what either of the others means to do—or himself, either? There is great displeasure and no little loud complaining that *nothing is done*, where all agree that there could not be more urgent need of *doing something*. "Distress of nations in perplexity," indeed! Who remembers aught like it? "*Magni metus et magnæ iræ silentium!*"—"The [awful] silence of great fear and great wrath!"

Is it like the stillness of the sultry air "when the darkening tempest overspreads the clear blue vault and Nature holds her breath in dread expectancy while Heaven prepares to launch its thunders at the crouching earth?"

No living man occupies a more eminent international watch-tower than President Washburn of Robert College. No other has long seemed to us more wise to discern and interpret the signs of the times. Eagerly did we read, in a recent issue of *The Independent*, his article on "The Present State of Europe." Declaring himself "by nature and choice an optimist," he yet sorrowfully says, "nothing could be more hopeless than the present state of Europe."

That great heart aches under the burden of the conviction that "God, in his providence, has tried and tested these nations by a call so clear and unmistakable that their answer to it was of necessity a choice between God and Mammon—a determination of their own character." He frankly declares that they have all chosen wrong. No wonder that the state of Europe seems hopeless to this seer.

Turning to his own dear native land, he says, "The present hope of the world is in America; but we have more reason to fear than to hope." Then frankly confessing our dangerous "taint of the degenerate civilization of Europe," he nevertheless affirms, that "as a nation we have made no final choice of evil." He confesses that he "thought we had, a month ago, when he read the President's message" on the Venezuelan question. But he manfully adds: "I am glad to believe that I was mistaken, that the President did not mean what he seemed to say; that the cheers for war were only an unhappy way of expressing our patriotism, and that we are still free to

purify and ennoble our own civilization and take up and carry through the world the torch which has been thrown aside by Europe, with the message of peace and good will to men."

Honoring our compatriot's prophet-like courage and fidelity, confessing the justice of his stern rebuke of greed and sordidness on both continents, we not only share the patriotic hope expressed in his closing sentence, but we invite him to share our larger hope for Britain.

May it not yet be found that the Premier "did not mean what he seemed to say." Surely it is already evident that the British nation does not accept the avowal of her incompetency for her providential mission which her Premier has been understood to utter. If it should be found to be really a confession of his own incompetency—what then?

Was ever the American sky more fearfully dark, or the air beneath it more sultry and stifling than shortly before Lincoln appeared?

GENTLENESS AND ENERGY.

When we think of John as "the beloved disciple," when we figure him to ourselves as leaning on Jesus' breast at the supper, we are apt to be most impressed with his gentle loveliness. Artists who undertake to picture the apostles give John a face of feminine mildness and sweetness. There is much in the writings of John which helps this impression. His reiterated exhortation to "love one another," his modesty and sensibility in alluding to his Master's love to him, together with our knowledge of the meekness and gentleness of Christ, tend to divest our idea of John of every harsh and unlovely attribute, and to clothe it with all that is winning and amiable.

Yet we should greatly err if we were to conceive of John as of a soft and feeble character, deficient in manly strength and energy. Let us not forget that Jesus called him a "*son of thunder*," and had occasion once to rebuke his ambition—Mark 10 : 35—and again his fiery zeal—Luke 9 : 54, 55. Under the training of Christ, this disciple became a model of gentle loveliness, with no loss of manly energy.

The Lord Jesus himself, our perfect model, is pictured to us in Scripture as "the Lamb of God"—not only a spotless victim, fit for the sacrifice, but dumb and unresisting when led to slaughter, submitting to rude insult and cruel torture, withholding not his face from shame and spitting, his head from smiting, nor his person from the scourge, the nails and the spear. In all this unresisting and unresentful submission to indignity and cruelty, he left us "an example that we should follow his steps."

While seeking to model ourselves after that example, may we not be in some danger of failing to appreciate the energy of Christ? His energy is not like the rush of the tornado, nor like the crash of the lightning, nor like the tumult of the waves.

It is better symbolized by the rising of the tide or the movement of the celestial spheres—silent, calm, irresistible. It was anciently foretold of him that he should not "cry, nor lift up, nor cause his voice to be heard in the street," nor break a "bruised reed;" yet, also, in the same prophecy, "He shall not fail nor be discouraged, till he have set judg-

ment in the earth; and the isles shall wait for his law."

How admirably was that prophecy fulfilled in Jesus of Nazareth!

His foes might hate, despise, revile,
His friends unfaithful prove;
Unwearied in forgiveness still,
His heart could only love.

Yet, what other man has moved on, along his appointed path, to the fulfillment of his appointed work, with such calm, such heroic energy?—energy that made no noise, yet that could not be driven back nor turned aside. The affection of kindred, the ambition of friends, the mistaken love of disciples, the applauses of the multitude, or their desertion of him, could never divert him from his course. The opposition of enemies, the authority of rulers, the rage of mobs, the anticipated horrors of his last agony, all could not arrest nor impede his willing, steady, persistent progress. Well are we bidden to "consider him—lest we be wearied and faint in our minds."

Noble examples have we had in our English and American history of this combination of gentleness and energy.

All mankind admire the remarkable blending of these great qualities in the father of our country, "first in war, first in peace and first in the hearts of his countrymen." No less unanimous now are all men in all nations in the same estimate of our martyred President, whose character was found to be so like this invisible, pliant air, pliant to every right and lawful motion, but able, upon just occasion, to become a tempest to sweep away rebellion, able to blast treason like a sirocco—then in balmy and salubrious mildness to spread over all the land, and fill with its benign and life-sustaining presence the homes of the people. Is there such character in this land and in England, already prepared or now swiftly preparing to emerge from the clouds of doubt and fear that darken the sky of Christendom? God of our fathers, and our God, grant it, and hasten it.

OUR SYNODS.

Until 1882 all the synods were simply larger presbyteries. The boundaries of a synod must embrace at least three presbyteries, but its constitution was the same as theirs. It consisted of all the ministers and an elder from each of the congregations within its bounds. Since 1882 it has been lawful for any synod, whose membership is large enough to make it desirable, to constitute itself, with the consent of its presbyteries, a body directly representing its presbyteries, and consisting of delegates chosen by them in a ratio of representation fixed by the same authority. A considerable number of the larger synods are now constituted in this way.

WHAT IS THE SYNOD FOR?

Before the above-named modification it was not uncommon to hear the synod called "the fifth wheel of the coach." That it was not necessary to our Presbyterian system, all admitted; some declared it neither useful nor desirable.

There was, however, a prevailing opinion that, as there were practical benefits from a convention of ministers and elders in a dis-

trict containing a considerable number of congregations held ordinarily twice in each year or oftener, so there were additional benefits from an annual convention representing a considerably larger district. It was of the very genius of Presbyterianism to think it wise that these conventions—the smaller and the larger—should be invested with some real authority clearly defined in a written form of government, giving to each of them adequate power to enforce its decisions up to the limit of its authority, and protecting those subject to it from all arbitrary decisions or decrees beyond that limit. These conventions, besides the exercise of their judicial and other authoritative powers, afforded large opportunity for fraternal conference, promoting mutual acquaintance, confidence and love. Not a few of the brethren feared that this sweet and holy spiritual benefit would be lost by the changes made fourteen years ago. Probably some now feel that such loss has been experienced. Is it not wisest now, not to discuss that question, but to put all the energy which we are tempted to waste in that way into the effort to prevent that evil,

letting this effort be warmed and made fluent and pervasive by fervent prayer?

When the constitutional changes concerning synods were under consideration, that clear thinker and vigorous speaker, Howard Crosby, said on the floor of the General Assembly: "We have three wagons, the presbytery wagon, the synod wagon and the assembly wagon. The first and third are overloaded, while the second, the synod wagon, is too nearly empty. Now we propose to lighten the other two wagons by taking some things from each of them and putting them into the synod wagon."

This was a somewhat rough-hewn but quite expressive statement. The synod is no longer an empty wagon, nor a fifth wheel to a coach. On the other hand, the presbytery wagon and the assembly wagon have still heavy enough loads to carry. The reasons why the synod *ought to be* in our ecclesiastical system, sufficient to justify it before, are more abundant now.

WHAT SHOULD THE SYNOD DO?

An ecclesiastical body including within its boundaries an entire state ought to exert a powerful influence over the life of the people inhabiting that state. Composed, as a synod is sure to be, of citizens above the average in intelligence and bound by solemn vows to be governed, in every department of their activity, by the law of Christ, their union in such a body, under such a constitution, enables them to act in unison, and effectively, in efforts to save the state from prostituting its powers to the service of sin, and to engage all those powers in the service of righteousness. We cannot amplify this statement as it deserves. We may assume that all our readers remember how nobly this patriotic power of a synod was illustrated by the Synod of New Jersey in unison with the ecclesiastical bodies of sister denominations in delivering that commonwealth from the degrading bondage to Belial. Have not the State of New York and other states similar need of all that our synods in those states can do for them?

SYNODS AND HOME MISSIONS.

Soon after the consolidation and enlargement of synods, making them generally coterminous with states, it was proposed to several of the largest and strongest to recognize their maturity and its responsibility. Evidently the resources of each of

those larger and older synods were sufficient to supply all the Presbyterian population of the state with the gospel—to plant a Presbyterian church and sustain it wherever one is needed; that is, wherever a Presbyterian church, properly sustained, will really promote the complete evangelization of the entire population. It was evident that each of those synods was furnishing all the money needing to be thus used within its own bounds, and more. But all the money contributed for this home missionary work in all the synods was sent to a common treasury in New York, and all churches needing aid in all the synods became beneficiaries of that treasury. These questions arose:

In a synod whose self-supporting churches are able and willing to contribute all that is needed by all its feeble churches, and a good deal more, to aid other feeble churches in other synods—is not the synod itself as competent to dispense its own funds to its own churches as any number of men living beyond its bounds, and having no other responsibility towards these churches than this dispensing of needed pecuniary aid?

Is it not good economy and good common sense to discriminate between what is to be disbursed on a synod's own field to churches under its jurisdiction and pastoral care, and what is to be dispensed to churches over which it has no jurisdiction and whose condition and needs it cannot know so well as a small body of men whose sole business it is to provide for such churches?

Is not the idea of definite responsibility in a synod to see that all is done that can be done by Presbyterians to evangelize the entire population of that state, and to plant and nurture and sustain all the Presbyterian churches that can be of real use to that population, an idea that has animating, invigorating potency?

Will not such manly assumption, by a synod able to assume it, of all the care of its own relieve the Board in New York of a great deal of labor, and set its energies free to do more and better for the newer and feebler synods, whose people are not able to contribute nearly so much home mission money as is needed by the feeble churches within their bounds?

Will it not be a wholesome thing for these younger synods, while they are gratefully receiving the needed aid from the General Assembly's Board, to be hoping and striving,

as fast as they can, to outgrow that dependence, and to become able to provide for their own needy churches, and to join the company of mature synods in providing for the younger synods that will still need aid?

If these questions should be answered affirmatively, must we not fear that natural human selfishness will dispose each synod to be satisfied with providing for its own churches, and leave the general treasury empty, from which alone the wants of the feeble synods can be supplied?

There was a time when this question *was* a question. Has it not been answered? The Synod of New Jersey was of all the synods most favorably situated to try the experiment. There were honest fears, however, in the minds of many of its members, and in the minds of the burdened men who were responsible for the management of the general work of Home Missions. With some hesitation that synod tried the experiment in a very decisive way. In previous years its churches had sent all their home mission contributions to the general treasury, and then its churches needing aid had asked for it from that general treasury, on the recommendation of their presbyteries. Their requests had been granted to such extent that a considerable part of the money that had gone into the general treasury from New Jersey came back into New Jersey, but not the whole of it. Those who believed in synodical administration of home mission funds for the synod's home mission work within

its own bounds reasoned thus: If, by waking up ourselves to a manly assumption of our own natural responsibility for the care of our own field, we can provide as well for it as the General Assembly's Board has been able to provide for it, and then send to the general treasury as much money as we have sent heretofore, less the amount sent back to us, it is arithmetically certain that that treasury has not been damaged, while that overburdened Board has been relieved of all administrative labor and care for this state, and our churches and presbyteries and synod having the pastoral care of these churches have had an exercise of their wisdom and brotherhood which cannot fail to be wholesome and profitable.

The Synod of New Jersey surprised itself by doing much better than it had dared to hope. The very first year, under their synodical home mission plan, they tell us that they provided more liberally for their own congregations than the Board of Home Missions had been able to do, and at the same time sent to the treasury of that Board more than they had put into it when they were to take a large part of it back.

No other synod was so favorably situated as the Synod of New Jersey, to make this experiment so early, but several others have since undertaken the work of synodical home missions with modifications of plan and method suited to their conditions and circumstances as judged by themselves. Such adaptability is one of the excellencies of this idea. It runs on pneumatic tires and its wheels may be of any size to suit the rider.

TO WHOM SHALL WE GO?

The tide of Jesus' popularity was ebbing. The multitude once fed by his miracle had eagerly sought him afterwards, when he had taken pains to withdraw from them. Knowing their motives, he said to them: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give you; for him hath God the Father sealed."

After this plain rebuke and earnest exhortation, he proceeded to give them much instruction concerning the spiritual benefits

which they might obtain from him. He spoke in sublime and mysterious words of himself as the bread that came down from heaven of which whosoever would eat should have eternal life.

It was not any such spiritual good that they desired. Their desires were sensual and earthly. They wanted a temporal benefactor. Many, therefore, who had wished to be his followers "went back and walked no more with him."

But there were twelve who cleaved to the Master when the multitude forsook him. It is easy to picture the scene. While others fall back from him who has been the central

figure, the twelve draw nearer to him. As the crowd disperse, the twelve show no sign of intending to go. Eagerly listening to him, they seem unaware that the remoter ones of the crowd are moving off. When those near him move away, they wonder that any fail to be interested in a discourse that is making their own hearts burn within them. At length the whole multitude, in scattered and still dissolving groups, are passing away along the roads or across the fields; but the twelve gather closer about their dear Lord in reverent silence.

The Master, unmoved with chagrin, but sad at such an exhibition of fickleness and selfishness, addresses to the twelve the touching question: "Will ye also go away?" Peter, always prompt and ready, answers for them all: "Lord, to whom shall we go? Thou hast the words of eternal life."

Are not disciples of Jesus now sometimes put in a like position? Does the difficulty of understanding some of his teachings or any portion of those divine Scriptures which reveal him, perplex and baffle you? Are you tempted to abandon him because you cannot fully understand some of his teachings? To whom will you go? Forsaking him, will you escape from the pressure of the very questions on which his declarations do not wholly relieve you? Have all the philosophers of all the ages thrown as much light upon these questions as shines from the sayings of Christ and the writings of his apostles?

Until some better teacher appears, will you go away from Jesus?

Perhaps the temptation to give up your discipleship comes from your lack of enjoyment in it. Having chosen Christ for your

leader and teacher, you do not enjoy the frequent raptures nor the steady serenity which you had been led to expect. You find some of your Master's lessons not easy to learn, and you discover in yourself reluctance to accept his discipline, of which you are ashamed and which you supposed would all be gone immediately on your becoming his disciple. The tempter whispers: "You may as well give it up; you have tried to be a Christian and made a disgraceful failure of it. He will not have you. Come away."

Put squarely back to that tempter honest Peter's question: *To whom shall I go?* Unless he gives you a clear and satisfactory answer, bid him "Go."

The Master has not refused to have you for a disciple if you still desire him for your Master, notwithstanding all your poor work on his lessons, nor even if you still find yourself only stumbling along the path on which he leads you, and still subject to some evil passions which you fondly hoped that you had quite gotten clear of.

How was it with Peter? Did he never stumble? Did he never grieve his Lord? Did he never need his Lord's reproving look to recall him to duty and repentant tears? But Jesus never cast him off. Nor will he cast you off, whatever your failures have been, if you still cleave to him with sincere love.

Whenever and however tempted to give up your trust in Jesus, ask yourself Peter's question: *To whom shall I go?* With this difficult life upon me and the solemn eternity before me, what can I do without Christ?

Do you thus cling to him? Then fear not. "He doth not break the bruised reed nor quench the smoking flax."

PRAYER TO AN UNCHANGEABLE GOD is sometimes deemed useless. It is said: "Prayer cannot change the purpose of God or alter the course of events which he has eternally determined." How, then, about the use of means? Is it any more reasonable to expect that on condition of our putting food into our stomachs God will put forth his energy to change it into blood and muscle and bones for the upbuilding of our bodies; or that, on condition of our stretching a wire across a continent or from continent to continent under the sea, and adjusting certain metals and fluids according to an

arrangement which he has prescribed, we may write our message and he will, in the twinkling of an eye, by an instantaneous thrill along that wire, cause the message to be faithfully written at the other end of the wire—is it any more reasonable to believe that God will use his power to do such things for us, on such conditions, than that he will use his power to help us and to bless us, on condition of our asking him to do so?

There really is no more difficulty in harmonizing the unchangeableness of God's purpose with the efficacy of man's prayers than with the utility of man's labor.

THE CORONATION OF SOLOMON.

The joy of harvest, the glad songs of reapers bringing home their sheaves, the shouts of triumph after successful battle—no such demonstration has ever surpassed that which is recorded in the twenty-ninth chapter of the First Book of Chronicles. Never had a people better reason for exultant joy in the inauguration of a new reign. With most filial loyalty to the illustrious monarch voluntarily resigning the royal authority, the people know how his heart is cheered by their acceptance of his son, and they have all the reason which a divine promise gives, to expect great national happiness under the new reign. Well may they be exultant and lavish in their demonstrations of joy.

All attentive readers of that chapter must see that an important element in the rejoicing which dilates the people's hearts is derived from their own unstinted liberality towards the pious enterprise which is to be the special glory of Solomon's reign. Such pious generosity is the finishing element of public joy. It gives it its finest flavor and its satisfying relish. An ungrudging, uncalculating liberality towards an object or enterprise which the whole mind approves, and to which a godly sacredness attaches, is one of the most delightful experiences of which human nature is capable.

Then the people rejoiced, for that they offered willingly, because with a perfect heart they offered willingly to the LORD: and David the king also rejoiced with great joy.

David said, Blessed be thou, O LORD, the God of Israel our father, forever and ever.

Had ever a national ruler, at the close of an eventful life, better reason to be satisfied with the condition in which he was about to leave his people? Through the valor and wisdom wherewith God had endowed David, all hostile nations that had dared to assail him had been subdued; the LORD "had given him rest from all his enemies roundabout."

Internal rebellion had been effectually suppressed, and the internal administration had been wisely and happily settled. The succession to the throne had been divinely indicated and secured to his gifted and dutiful son for whom, if he felt the solicitude so natural for a parent, he had the comfort of knowing that the princes and mighty men who would stand before Solomon were able and loyal; and he had the better assurance

that God, who had taken him from following the sheep to be ruler over his people, and had made his reign so prosperous, would no less effectually befriend his son and successor, now the LORD's anointed.

The prosperity and glory which David desired for his people and his royal house were such as could result only from the favor of Jehovah. Appropriately and impressively was all this shown by the manner in which he had set his heart on the erection of the temple, and the munificent provision which he had made for it. The consciousness of this made his unselfish, patriotic, pious heart overflow with thankful joy, although he might not have the privilege of superintending the marvelous erection, of looking upon its unparalleled magnificence, or of seeing the tribes of his people go up from all the land to its beautiful situation, and crowd its hallowed courts with songs of thankful joy.

Was Solomon's building of the temple, for which his illustrious father had made so munificent provision, a more patriotic or more pious enterprise than that in which the people of God in this land are engaged—the effort to make this Emmanuel's land by giving the gospel of Christ to all its people, and setting a house for the worship of Jehovah within the reach of every one of its families?

Was ever any portion or division of Christ's people in this land more definitely or distinctly called to a supreme effort to do their full part in this great enterprise than are the people of the Presbyterian Church in the United States of America just now? In the most conspicuous centre of population and of wealth in this land, there is soon to be a special convocation in behalf of this great enterprise. The chief magistrate of the nation is to preside over it. Shall his heart be gladdened and strengthened for his own great tasks by finding a vast assembly of his fellow-citizens as enthusiastic and as generous in their concerted effort as were the people of Israel for their holy house for God? All the nations—all Christendom—will be gladdened by such a result. And will it not be a real contribution to the joy of Christ? Surely to his people no joy is worth enjoying which he does not share. May the joy of our brethren thus be full.

PULPIT FOOD.

The pulpit is not fulfilling its proper purpose unless it feeds the people. To warm them, to melt them, to move them, to thrill them, is not enough. Perpetual playing upon their emotional nature, however it may delight them, does not nourish them. It alone cannot produce healthy, robust piety.

There are ministers, not a few, whose habitual preaching is calmly didactic, instructive, unimpassioned, whom nobody applauds as eloquent, but to whom serious men and godly women and teachable children listen every Sunday, and are fed, and they grow. The babes in Christ get sincere milk of the word; mature minds learn to digest strong meat of scriptural theology; the feeble and aged are sustained by the exceeding great and precious promises; even the careless are sometimes strangely arrested by a calm, quiet, yet unutterably solemn statement of the infinite peril into which they are rushing, and are persuaded to flee from the wrath to come. These preachers are never fiery but they are always faithful. Some of them lack energy and fervor, and make a very low estimate of themselves in comparison with those whose brilliancy

makes them famous. Yet these obscure men are useful. Of such an one, a thoughtful neighbor once said: "Brother P. is not a great man, but in my opinion he is calculated to do more good than great men generally do."

Just what he meant by a *great* man was not asked, and we will not dwell on that. But such quiet, studious, faithful men feed their people much more than they astonish them. Their people trust them more than they admire them and love them more than they boast of them. There is nothing which the best Christians in such a parish are more apt to say, with a glow of gratitude in their moist eyes, than "Our pastor has *fed* us to-day."

Probably they may not know how far the word *fed* expresses the etymological significance of the word *pastor*—the most precious title that can be applied to a minister—but let every man who bears that title remember that nothing else is laid upon him as a more sacred duty, or given him as a more precious privilege, than to "feed the flock of God." "Lovest thou me?" Then "feed my lambs; feed my sheep."

THE HIGHER EDUCATION OF WOMEN.

S. A. MARTIN, D.D., PRESIDENT OF WILSON COLLEGE FOR WOMEN.

There is nothing to which the whole Presbyterian Church is more cordially committed than the dignity and honor of true womanhood. And unless I am much mistaken, there is no subject now before the Presbyterian Church of greater or more critical importance than the questions pertaining to the higher education of women.

It has long been recognized throughout all Christendom that the mothers shape the religious destiny of the world. On them all good hope of the future mainly rests. These things we know. But there are other facts, of scarcely less importance, which are not so well considered; either because they are somewhat less obvious, or because they are more recent in importance. The fact that women are, in so large a measure, the teachers of the youth of Christendom, especially their religious teachers, is a new fact within our own generation.

Nearly one thousand women are employed

by the Boards of our own church as missionaries, teaching in our name and under our direction in many lands, thus shaping the destiny of nations yet unborn.

There are more than sixty thousand women teaching in the Sunday-schools of our own churches; and many hundreds teaching in schools and colleges that are distinctly Presbyterian.

In addition to this vast army fighting ignorance and sin under the good blue banner of our beloved church, there are many thousand teaching in the public and private schools of this broad land, exerting thus an influence that is perhaps the most potent and far-reaching in the world to-day.

In view of these facts, I do not think we overstate the case in saying that the teaching of these teachers is a function of supreme importance.

In addition to all this there is another class of schools, not mentioned in the school

reports, not chartered by the state, and yet more important than they all, the school where you and I learned most of our theology, and nearly all our morals—at our mother's knee. Tell me how many homes there are in Christendom and I will tell you just how many schools of this kind there are—and the president of every one of them is a woman. You and I may have some office such as janitor or lecturer on economics, but the women do the teaching.

Who then shall teach these teachers, and what shall they be taught?

There are some principles which may fairly be called settled.

First. All education is preparatory. Its purpose is not the acquisition of knowledge, but the development of power.

Second. All education should be practical. But by practical we do not mean merely bread-winning and utilitarian. Practical is that which manifests itself in practice. Whatever beautifies the soul, sweetens life and produces nobler ideals in the mind is practical. That training which prepares a woman for the highest, sweetest and most influential womanhood, is the most practical for her. That which fits her best to do or to endure in the service of the Lord our Saviour is the highest education she can have.

As physicians, as missionaries, as teachers, and as wives and mothers, our young women will need *special* knowledge, skill and tact; but in all these vocations their first great need is character and culture—character to guide them into the right paths, and culture to make progress in those paths, and to lead others.

The standard of character is Christ and Christianity. The standard of culture is good taste. It will not do to beg the question by assuming that culture is the same as Christianity, and therefore they cannot conflict. They are not the same. While they have much in common, yet Christianity is one thing and culture is another and a very different thing. The watchword of culture is "sweetness and light," the watchword of Christian character is "righteousness and peace."

Artistic perfection is the aspiration of one. Moral rectitude is the demand of the other. The guide and censor of one is taste, the rector of the other is conscience. The ideal of one is beauty, of the other

holiness. The abhorrence of one is sin, of the other vulgarity. The lineal descent of culture is from pagan sources, the origin of Christian character is heavenly.

From the time these two conceptions came in contact, the one from Greek and the other from Hebrew sources, there has been conflict between their claims. The preaching of the cross was folly to the Greeks, and Grecian culture the abhorrence of more than one Christian sect. This conflict is by no means ended. A deep and widespread feeling of distrust exists to-day with reference to the moral effect of literary and artistic culture. The agnosticism of philosophy, the indecency of art and the nastiness of fiction are cited as conclusive evidence that modern culture is not only negative but positively antichristian. It is one of the great questions of the day and we must meet it on its merits. If the effect of culture is essentially agnostic, antichristian and demoralizing, then, for Christian people, culture is forbidden fruit. However "pleasant to the eyes," or however much "to be desired to make one wise," the law of God is positive, Thou shalt not eat of it.

If, on the other hand, this culture is an instrument which wisely used may lift the soul to higher excellence and sweeter grace, then we are bound to cherish it, and save it from the hands of those who use it to corrupt the earth. I believe that this which we call culture is no less the gift of God than his holy word, though a lesser gift. I believe that we owe a debt of gratitude to Greece for culture, second only to the debt we owe to Judaism, because "salvation is of the Jews;" and that the duty of promoting culture is second only to the duty of preaching the gospel to the world.

The principles by which this proposition must be tested lie deep down in the very constitution of the soul. If these can be determined we shall have a safe, sure basis for our claim to culture as a means of grace.

First. God has made us and not we ourselves. No evolution undirected by omniscience formed the soul, but God who knows the end from the beginning and who doeth all things well. Assured of this we have confidence that all the essential faculties of human souls are wisely given, and if wisely used will lead the soul to excellence and beauty in the sight of God as well as of men. Whatever tends to elevate the taste,

refine the feelings, quicken sympathy or enlighten thought helps on to holiness.

Secondly. I believe that he who made the soul so godlike in its faculties, and placed it in a world so rich in beauty that he called it good, and the stars sang and the sons of God shouted for joy at its creation—I believe that he maintains it; and, both by providence and his Holy Spirit, strives to lead it up to that high destiny implied in his own declaration, that it is made in God's own image.

On these two articles we rest our plea for culture as a means of grace. If these fail not we need not fear the signs portentous of corruption which alarm the timid, "filling with dread such souls as dare not trust the unfailing energy of God." On these two articles we base our hope that everything that leads to light leads on toward holiness. The harmony of God's creation does not permit the separation of the good from the beautiful, nor the conflict of the sweet with the true.

On mere artistic grounds, the Greeks, in the best days of culture, scorned indecency as altogether incompatible with art, and so with literature. There are passages in "Trilby" which would have disgusted Pericles as much as they would have displeased John Calvin. In the history of art and literature, that which has passed the censorship of culture itself, that which has achieved immortality, is that which is also true and reverent and clean.

We may mention three or four lines on which culture acts on character.

First. It exerts an indirect influence by opening the soul to higher influences. The enlightened mind can apprehend the truth which the darkened mind cannot perceive. The cultivated taste and the refined affections are more susceptible of good impressions and much more appreciative of the beauty of holiness. This of itself is a great gain, and worth the whole cost of culture.

Second. It also has an indirect influence by preoccupation. The soul that is engaged with art or music or good literature is by such preoccupation shielded from many of the grosser forms of temptation. To put it in a homely phrase: "They keep us out of mischief."

Third. Culture acts on character not only

by such indirection, but directly also by producing many of the same effects which Christianity produces.

Fourth. One more and perhaps the most attractive form of influence which culture has on character, is the power to intensify and make more effective all the faculties of man. Our range of power is increased and our influence multiplied by every real element of culture. To be in sympathy with all men, to touch life at many points, to know the highest as well as the deepest springs of character and thus to sway the destiny of men and move their will to nobler deeds; to do this is to be great. Such power culture gives.

Yet, as utility alone is not a worthy purpose for the student to pursue, but as a means of culture it is indispensable, so culture, if it aims at nothing higher or more enduring than sweetness and light, is vanity. If its sweetness has no song for the mourner and if its light goes out at the tomb, then we are, as the apostle says, "of all men most miserable."

"Alas for him who never sees
The stars shine through his cypress trees.
Who hopeless lays his dead away,
Nor looks to see the breaking day
Across the mournful marbles play.
Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That Life is ever lord of Death
And Love can never lose its own."

But the culture that trains the eye to see the beauty of God's world, the ear to hear its harmonies, the heart to feel the awful symphonies of life, and the soul to see the beauty of divine grace in the face of Jesus Christ; the culture that teaches from the tripod many of the self-same lessons which the Son of man taught from the mountain; the culture which teaches men to love truth, keep faith and hold life cheap compared to honor, and, finally, which widens the range and strengthens the arm of every force which makes for righteousness—this culture, which we get from Greece, is richer spoil than ever the sword of conquering hero won by war. And in the coming of this culture into Christian life we have fulfilled the Scripture when it saith of the church of God, "The kings of the earth do bring their glory and honor into it."

HOME MISSIONS.

NOTES.

The Cherokees emancipated their slaves a year before President Lincoln's proclamation freed the slaves of this Christian nation.

The method of the Board is not to pauperize the churches by giving them something for nothing, but it requires an annual offering and annual progress toward self-support. The policy is to help them to help themselves, and to encourage them to bear fruit as they grow.

We are apt to interpret a difficulty as a preventing providence, whereas it may be a providential invitation to exercise a grace which God proposes to develop and make strong. How could faith become strong and helpful without battles to fight and victories to win?

God has promised to help us, but he has not promised to make it easy for us either to do mission work or to give for its support.

But one month of the current fiscal year remains. Vigorous efforts are making to pay off the debt. A grand mass meeting in the interest of Home Missions is to be held in Carnegie Hall, New York City, on the evening of March 3, at which President Cleveland is to preside, and Drs. T. DeWitt Talmage and Sheldon Jackson and Prof. Booker T. Washington are to speak. Why may not this be followed by similar meetings throughout the country?

How far have you discharged the obligations which you owe those who are fighting for you the Lord's battles on destitute and difficult fields? Every dollar that is contributed to the Board of Home Missions to-day is worth more than ten dollars will be a few years hence. Let all the tithes be brought into the storehouse that you may have God's benediction and the blessings of those who are ready to perish.

On account of our debt, our advance has been held in check for several years. Our past successes open and secure unparalleled opportunities which almost irresistibly beckon us onward into the wide opening area of the great South and West. There is great demand for an immediate "advance all along the line." We have not only paused, but we have actually fallen back. The people and the missionaries in all parts of the land are calling for helpers. How can we pause when so much needs to be done, and when we are importuned to enter in and reap the whitening harvest? How can we, as the Church of God, entrusted with great resources, withhold the bread of life from the famishing?

Financial statement of the Board of Home Missions of the Presbyterian Church in the U. S. A.:

RECEIPTS, APRIL 1, 1894, TO FEBRUARY 1, 1895.

Churches	\$193,015 82
Woman's Executive Committee	205,499 98
Legacies	133,757 53
Miscellaneous.....	39,695 80
	<hr/>
	\$571,969 13

RECEIPTS, APRIL 1, 1895, TO FEBRUARY 1, 1896.

Churches.....	\$158,367 54
Woman's Executive Committee	152,039 72
Legacies	140,392 20
Miscellaneous	41,175 03
	<hr/>
	\$491,974 49

Loss in Churches.....	\$34,648 28
“ “ Woman's Executive Committee	53,460 26
	<hr/>
	\$88,108 54
Gain in Legacies.....	\$6,634 67
“ in Miscellaneous.....	1,479 23
	<hr/>
	8,113 90
Total loss to date.....	<hr/>
	\$79,994 64

O. D. EATON, *Treasurer*,

156 Fifth Avenue, New York.

February 1, 1896.

COMPARISON OF RECEIPTS BY
SYNODS.OUR COLLEGE IN SALT LAKE
CITY.

Will not the pastors study this table and come up to the help of the Board before the close of the fiscal year, April 1, 1896?

	April 1, 1894, to Feb. 1, 1895.	April 1, 1895, to Feb. 1, 1896.
Atlantic	\$251 23	\$207 07
Baltimore	2,865 94	2,232 76
California.....	5,894 51	7,007 47
Catawba.....	4 00	12 42
Colorado	1,133 49	1,388 42
*Illinois.....	11,610 53	3,413 49
*Indiana.....	16,198 32	1,857 08
Indian Territory....	413 10	563 77
Iowa.....	4,466 46	3,906 70
Kansas.....	1,927 02	1,583 46
Kentucky.....	596 03	819 41
Michigan.....	3,681 15	3,771 16
Minnesota.....	2,039 65	2,083 17
Missouri.....	2,571 10	2,501 30
Montana.....	397 69	438 47
Nebraska.....	1,360 19	1,161 56
New Jersey.....	17,753 96	16,463 57
New Mexico.....	434 50	396 27
New York.....	61,756 88	55,056 27
North Dakota.....	243 06	479 06
Ohio.....	9,731 02	9,422 39
Oregon.....	2,164 63	1,457 51
Pennsylvania.....	40,872 45	37,930 29
South Dakota.....	535 56	562 42
Tennessee.....	531 39	454 01
Texas.....	388 07	512 89
Utah.....	287 31	237 82
Washington.....	525 14	845 71
Wisconsin.....	2,381 44	1,601 62
	\$193,015 82	\$158,367 54
Woman's Ex. Com. . .	\$205,499 98	\$152,039 72
Legacies	133,757 53	140,392 20
Miscellaneous.....	39,695 80	41,175 03
Loss in Churches.....	\$34,648 23	
“ “ Woman's Executive Committee.	53,460 26	
		\$88,108 54
Gain in Legacies.....	\$6,634 67	
“ “ Miscellaneous.....	1,479 23	
		8,113 90
Total loss to date.....	\$79,994 64	

* This table locates the falling off from the receipts of last year. It is fair, however, to say that in the case of Indiana the synod was credited last year with \$15,194.06, which was raised for their own work under the synodical plan, and not paid into the treasury of our Board. That credit has not been made this year. The Presbytery of Chicago adopted a presbyterial plan of sustentation last April, since which time it has retained the sums necessary for the support of its own missionaries. And the Synod of Illinois adopted a similar plan, which went into effect the 1st of October. These statements will explain the apparent falling off in the Synods of Illinois and Indiana.

This institution has come into existence by the favor of Providence, and has a wonderful field all its own. Within boundaries dividing equally the territory lying between Salt Lake City and the nearest existing colleges, there is a population of 500,000. For this mighty multitude there is no provision for higher education except the State and private institutions under Mormon control. Nowhere else in Christendom is there another just *such* opportunity and demand for a Christian college.

New England has one college or university for every 250,000 people; New York, one for every 260,000; Ohio, one for every 100,000; Illinois, one for every 140,000, and so on through the country. But in the vast and rapidly developing region, centering in the Mormon capital, there are 500,000 inhabitants, while the region described is larger than all New England, New York, Ohio and Illinois, and richer by far in natural resources.

As early as 1875, the Presbytery in session in Salt Lake City called the attention of the church at large to the coming opportunity for higher education in that city and declared its intention to work to that end. Six academies were located in populous valleys and half a dozen or more primary schools grouped about each with a view to an educational system culminating in a college in Salt Lake City. This plan was published in that year, and the Salt Lake Collegiate Institute was established. A course of study was arranged leading up to college work, and including as much of it as the means and teaching force would permit.

In 1878, the Presbytery of Utah, in session at American Fork, appointed a committee to prepare a charter and to consider and report on the whole business of establishing a complete college.

In 1892, the General Assembly approved the plan and advised that immediate steps be taken to secure buildings and employ a Faculty as soon as funds could be secured. A Board of Trustees was chosen early that year under the name of The Salt Lake College.

In 1893, Dr. Sheldon Jackson decided to take early steps to provide an endowment. In the spring of 1894, he opened negotia-

tions with the Trustees in Salt Lake City, which resulted, in 1895, in his making a very generous proposition, in which he offered the gift of \$50,000 on several reasonable conditions, one of which was that the citizens "should give the college not less than fifty acres of land as a site, which might be acceptable to the Trustees;" another, that "the Bible should be a regular text-book in the curriculum;" another, that "the college should never be alienated from the doctrine and work of the Presbyterian Church in the United States."

The presbytery accepted both the offer and the conditions. A charter has been secured in due form under the laws of Utah with full powers, and eighty acres of valuable land, conveniently and beautifully located, offered by citizens and accepted as the college site by the Trustees.

The provisions of the charter are broad, giving ample authority for all courses of study—classical, scientific, professional and technical. The Trustees and friends of the institution have named it "The Sheldon Jackson College," in recognition of Dr. Jackson's munificent gift as a foundation.

The offer of Dr. Jackson and the gift of the citizens of Salt Lake City are most timely. Great changes have occurred in Utah in civil, social, business, educational and religious affairs. Mission churches and schools, a vigorous American press, the introduction of railroads, the interest in mining, the profits of a free business, the action of the United States government in outlawing and punishing polygamy and in enforcing the separation of church and state in civil affairs, have all done their part toward this result. In politics the Mormons have divided among the several national parties. The American movement has resulted in rapid increase of population and business, and especially in a revolution in public school affairs in the last five years. Mission schools and academies have educated a large number of youth and also stimulated the adoption of better methods in the public schools. But a higher grade of work is demanded.

The Mormons are trying to meet this demand by their agricultural college at Logan, with 250 students; their State University at Salt Lake, with 500 students; and the Brigham Young Academy at Provo, which now has an attendance of 600 and

a full course in Mormon doctrines. These institutions, even if conducted on American non-sectarian principles, would point to the demand for the Protestant college.

Public high schools are beginning to fit for college; the high school at Ogden has an attendance of 150, and that at Salt Lake 500. There are now over 2200 in attendance in the schools and academies conducted by the Presbyterians alone. Our mission schools will surrender elementary instruction, in so far as it will be provided in the public schools, and the Christian college must come at once to do its appropriate work, or much that has been done will be in vain. The admission of Utah to the Union is a special reason for help from other quarters.

Being no longer aided by the Government, the Christian people of Utah must rely upon the agents and instrumentalities which in other states determine local sentiment and action.

General John Eaton, ex-commissioner of the United States Bureau of Education, has recently visited Utah and carefully examined educational conditions and the facts connected with the foundation of the college. His first visit there, twenty-four years ago; his second, fourteen years ago, and his long and careful observation of our educational development have given him special advantage in studying present conditions. He reports the improvements in schools so great that he characterizes them "*not merely a revival, but a revolution in education.*" He approves the breadth of the plans which contemplate classical, philosophical, scientific, technical and professional instruction, as the growing interest of the community may demand, and which, according to the American idea, place the Bible at the basis of all training in patriotic and Christian character. He has noted the number of youth of moderate means, and approves the desire to place within their reach such industrial opportunities adapted to men and women, whether agricultural, domestic, clerical or mechanical, as may enable them to acquire skill in these directions and to support themselves in courses of study. He is gratified with the liberality of the citizens, who have offered so much real estate at the start, and he is pleased with the site, and states, with emphasis, that, "*on the whole, the necessity for the movement is most imperative and the opportunity one of the rarest ever offered.*"

Concert of Prayer For Church Work at Home.

JANUARY.	The New West.
FEBRUARY.	The Indians.
MARCH.	The Older States.
APRIL.	The Cities.
MAY.	The Mormons.
JUNE.	Our Missionaries.
JULY.	Results of the Year.
AUGUST.	Romanists and Foreigners.
SEPTEMBER.	The Outlook.
OCTOBER.	The Treasury.
NOVEMBER.	The Mexicans.
DECEMBER.	The South.

THE OLDER STATES.

Our missions in the older States comprise every variety of Christian effort. We have the varying phases of successes and failures; we have the old and decaying churches of the rural districts, and the new and promising enterprises of flourishing cities.

We have the village church with its steady-going life, its faithful contributions of money and ministers and teachers for the mission fields at home and abroad, and we have the foreign and exceptional populations of the great cities where our work cannot be expected to result in great, strong churches, but must be sustained with the sole hope of making better lives and saving souls, of lifting human beings out of the misery of tenement life into somewhat of hope and ambition, and teaching children of godless families the possibilities that lie before them in the life that now is, and in that which is to come through our Lord Jesus Christ.

New England is a part of the grand division which we designate as "The Older States." The swarming populations of her manufacturing cities call for our help in providing them with the means of grace, even if it were not for the fact that tens of thousands of Scotch and Scotch-Irish people of Presbyterian proclivities, having peculiar claims upon the sympathy of our Church, have been and are flowing into those cities from Canada and the Provinces, as well as from across the ocean. It is a startling fact that in the tables of the official census showing the per cent. of male population in the membership of Protestant churches there are twenty-two States in advance of New England. The first New

England State which appears is Connecticut, and it is the twenty-third in this list. We are accustomed to regard North and South Carolina, Tennessee, and Kentucky as legitimate fields of missionary effort, and so they are, offering the most interesting opportunities and yielding the most gratifying results. But these States stand in this list far above the most favored States of New England.

These facts are not very gratifying to the pride with which we speak of New England's history, and the glorious religious, educational, and missionary enterprises which she has always nourished and propelled. We must remember that the New England of to-day is not the New England of history. She has given much of her best young blood and life to the conquest and peopling of the States and Territories westward to the Pacific Ocean, and much of the best society and the best church life all over the West has been contributed by New England. This constant drain from her population has been supplied by elements entirely different in character. The deluge of foreign population that has been pouring steadily in upon those States has entirely exceeded the possibilities of the prevailing denominations of that region to evangelize. It must further be remembered that the Congregational Denomination of New England, so magnanimous in its benevolence, so glorious in its achievements along every line of Christian effort, has not confined its energies to New England, but has participated in the efforts of other churches in every state and territory of our Union, including the South, where, until a few years ago, that church was almost unknown. It must further be remembered that sectional lines have been erased and our nation is one, that our evangelical churches are national in their character, and cannot escape from responsibility for the salvation of any part of our land.

All of the older States stand upon a substratum of Christian ancestry. They have been the main support of national and church life and growth. They must for some time to come continue to be the main source of revenue for the support of the churches at home and abroad. But their consecrated gifts, like the rising mists from the surface of the earth, must return in fructifying showers. Their populations are shifting and still increasing; new communi-

ties are springing up in the oldest of them, and they must have the means of grace by the hands of the home missionary.

Changed and changing conditions in rural districts leave the old churches depleted in membership and weakened in resources. They must look to their stronger and more vigorous daughters for sustenance. They are still bearing fruit in their old age.

We are apt to associate the thought of home missions with the territories and the newer states, yet it must be remembered that fifty per cent. of all the missionaries under the Board are employed in the eighteen older states. But while these states get half the missionaries of the Board, the amount spent by the Board in their support is only half of the amount spent in the rest of the country. Seven of the synods in the older states have schemes of synodical sustentation. This brave and generous movement has for its purpose the support of the mission work within the bounds of these synods without reducing their contributions to the general home mission work. The Synods of New York, New Jersey, Pennsylvania, Baltimore and Ohio entered upon this movement with the determination that their contributions to the Board's treasury should not at any time be reduced, and that the support of their own work should be a matter of growth, as the contributions for that special purpose might increase. New Jersey accomplished this end years ago, and now contributes thirty-three per cent. more to our Board than it did at the outstart, in addition to the support of its own work. Pennsylvania has increased its contributions to the Board also thirty-three per cent., though it has not quite accomplished the support of its own work in addition. The Synods of Baltimore and Ohio have as carefully guarded the Board's interests and are making steady progress toward the support of their own work. Indiana and Illinois have proceeded upon a different plan. They propose first to support all their own work and then to contribute to the Board whatever overplus there may be.

The Indiana plan has been in operation five years, and as they enter upon their sixth year they are beginning to contribute to the Board a small overplus, which will probably reach five per cent. of the total amount they raise during the current year. But in addition to this it must be stated that certain

churches and individuals within the bounds of that synod have contributed direct to the Board regularly. Illinois has just adopted its plan, which is copied from Indiana, and bids fair to be as successful. As Indiana has fully attained self-support and enlarged its work, it is hoped that, after making abundant provision for its own support by as many collections as may be necessary, it will return to an annual collection for the Home Mission Board.

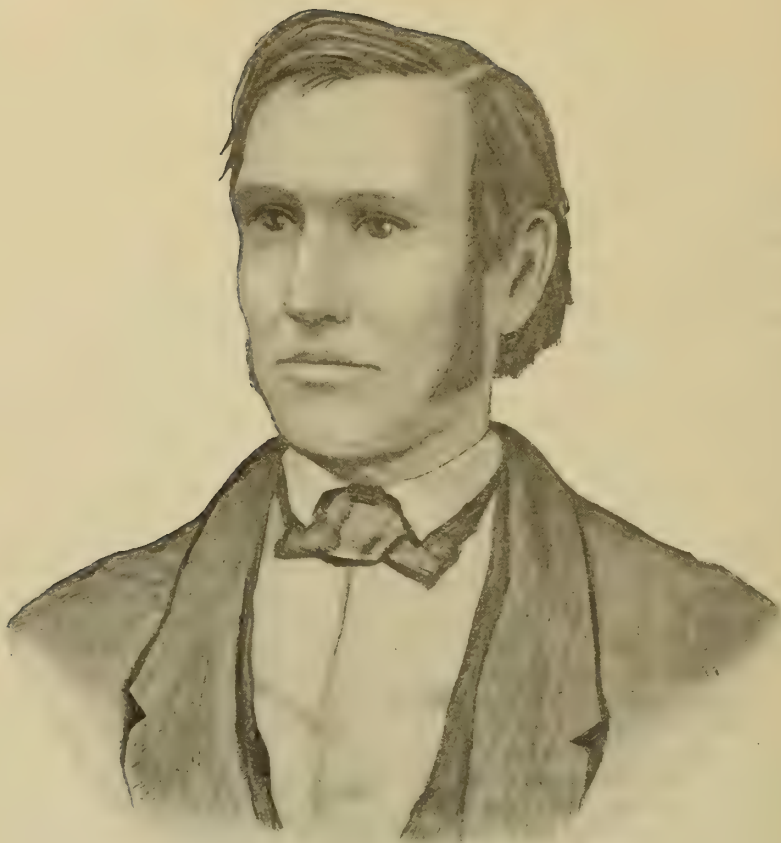
The rapid growth of the population in the regions beyond call imperatively for the utmost that the older states may be able to do for the general work. The financial depression and the consequent debt upon the Board has compelled the suspension of new work, and hundreds of communities everywhere are anxiously and prayerfully awaiting the Board's return to aggressive work.

The sketch of Dr. Marcus Whitman, which appears in this number, is of exceptional value. It is from the pen of the Rev. Dr. H. W. Parker, than whom there is not living a better authority on the subject. He knew Dr. Whitman personally and has had access to original correspondence which other writers have not seen. He is able, therefore, to correct errors into which others have fallen, and which have been so often repeated by successive writers that they have been commonly accepted.

The accompanying picture has been approved by those who knew and loved Dr. Whitman as the best extant.

Colonel Sutter, the man who discovered gold in California, was with Dr. Whitman in Oregon and went from his mission station to California, where he rendered his country and the world inestimable service by his great discovery.

King David's rule was that those who "staid by the stuff" should share the spoils with those who went to the battle. So in the great battles for the conquest of the world for Christ, those who "stay by the stuff" and carry on the business of life at home in order to support the missionaries abroad shall, with those who turn many unto righteousness, shine as the brightness of the firmament and as the stars forever and ever.



MARCUS WHITMAN.

DR. WHITMAN, MISSIONARY TO OREGON.

REV. H. W. PARKER, D.D.

For the nearly fifty years since his death, the fame of Dr. Marcus Whitman has been growing, as the man who saved to the United States and to Protestantism the old Oregon, now comprising the States of Oregon, Washington, Idaho and parts of Montana and Wyoming. His heroic winter ride over mountains and through storms, deep snows and icy rivers, and his stimulation and superintendence of the great emigration to Oregon in 1843, are now fast becoming a household story everywhere.

The latest and very fascinating book on the subject is *How Marcus Whitman Saved Oregon*, by O. W. Nixon, M.D., LL.D., President and Literary Editor of the *Chicago Inter-Ocean*. He presents the abounding proofs of the facts that give title to his book, and all graphically aided by portraits and excellent pictures. Among the various great consequences of Whitman's deeds, he speaks of the enrichment of the North before the civil war, by the mines of the Pacific slope, though he does not bring out saliently the conquest of California as connected with the emigration to Oregon, namely, by the action of Fremont, who went with a troop to Oregon in consequence of representations

made to the Secretary of War by Dr. Whitman (p. 131), Fremont having been selected because of his previous explorations as far west as the crest of the Rocky Mountains. And the conquest of California depended much on American settlers there, many of whom, attracted to Oregon by reports from the Protestant missions and more or less directly by Rev. Samuel Parker's book of explorations (first published 1838), had been turned aside to California by the politic persuasion of the agent of the Hudson Bay Company at Fort Hall, north of Salt Lake.

HIS PERSONAL APPEARANCE.

The purpose of this article is to sketch very briefly the life and work of Dr. Whitman, with such corrections and additions as may be suggested by the writer's personal knowledge and that of others; also to furnish text for a corrected ideal portrait. No likeness from life has been found and none is known to have been in existence except a silhouette, once in the possession of Rev. Samuel Parker, and for which all search has been thus far in vain. The ideal portrait current of late is founded upon that of the late Prof. Marcus Whitman Montgomery, who, and still more his father, resembled the doctor; but, though accepted by some good authorities, it does not convey the rugged strength of feature and the general rough-and-ready appearance deeply impressed on the memory of some of us who saw him, the less so because dressed in the city clerical style of the present instead of the country doctor's style of sixty years ago. The likeness now presented conforms to good recollections of his appearance and his time. He was somewhat above the medium height, compact, full-shouldered, with a strong mouth and chin, a nose inclining to aquiline, face full in the region of the cheek bones, blue-gray eyes, large head and dark brown hair tending later to iron gray. His expression was grave, earnest, lighting up pleasantly in conversation; but he was a man of deeds rather than words.

HIS ANCESTRY AND YOUTH.

He was a descendant in the seventh generation from John Whitman, who landed in Weymouth, Mass., about 1635, and is supposed to have come from Norfolk, Eng., reputed a God-fearing and benevolent man.

In a bulky volume of the descendants of John, by Charles H. Farnam, is the family coat of arms, with the motto, "*Per ardua surgo*" (Through arduous things I rise)—remarkably true of Dr. Marcus Whitman, whose twelve arduous years of missionary life began just two centuries after the above date. The author of the genealogy is among the many worthy descendants; and it is noteworthy that his father, Henry W. Farnam, the railroad magnate of New Haven, Conn., was one of the most active in building the Union Pacific Railway, over the route pursued by his collateral relative, Dr. Marcus Whitman, with the famous wagon, a third of a century previously.

Marcus was born in Rushville, N. Y., September 4, 1802, son of Beza, who, in 1799, removed thither his family and goods in an ox-wagon from Bridgewater, Mass. His father dying, Marcus, then eight years of age, was sent for education to his grandfather, Deacon Samuel Williams, of Plainfield, Mass., remaining there ten years, and studying Latin under Rev. Moses Hallock, father of Gerard and William A. Hallock, the former of the New York *Observer*, the latter of the American Tract Society. Not far from the same time, John Brown, of Ossawatimie, was a pupil of the same teacher. Returning to Rushville, Marcus studied with Rev. David Page, and looked forward to the Christian ministry, but was persuaded by his brothers to take up medicine. He was graduated at the Fairfield (N. Y.) Medical Institution in 1824, and practiced four years in Canada, and afterwards four years in Wheeler, Steuben county, N. Y., where he was an elder in the then existing Presbyterian church.

ENLISTMENT AS MISSIONARY.

It was probably here in Wheeler that Rev. Samuel Parker lectured on missions in November, 1834, especially on the Oregon mission which he had labored for a year and a half to carry through, as narrated in *THE CHURCH AT HOME AND ABROAD*, March, 1895. At the close of the lecture or sermon, Dr. Whitman expressed a willingness to offer himself as a missionary. This and other facts were fully given by Rev. Myron Eells, son of the Oregon missionary Eells, in the *Seattle Post-Intelligencer*, August 23, 1883, and more concisely by the present writer in the *Missionary*

Herald, 1870, and in chapters contributed by him to Smalley's "History of the Northern Pacific Railroad," 1883. It is hardly to be wondered at that these sources of information did not come under the eyes of various writers of books on Oregon and the missions there, though it is a marvel that the late Dr. William Barrows, author of a history of Oregon and the missions, who knew Mr. Parker's sons in college and afterwards, and who was so painstaking as to search government archives, did not seek the information that has been strangely left unsought. He and others explored the earliest history of Oregon, but not that of the mission which is the chief subject of their volumes.

Hence it has come to pass that we find current such serious errors of omission and commission as that the American Board originated the mission, was looking about for men to go to Oregon with the Methodists, after the news of a delegation of Indians to St. Louis, and found Dr. Whitman; that Dr. Whitman from the very first was the one principal or only actor, and Mr. Parker, if mentioned at all, was the doctor's appendage, barely to be named; that the Doctor and even his father-in-law and the daughter, were the ones at first and greatly moved by the story of the Indian delegation; and, subordinately, that the noble daughter and her hero-husband had long been acquainted and engaged to each other, instead of being separately found by Mr. Parker and enlisted, during his volunteered and arduous agency for the American Board in winter journeys by wagon through southern and southwestern New York, between his effort to reach Oregon in 1834 and his going thither in 1835. And the fact is left unsought and unfound that the Board discouraged the proposed mission from its first proposal, April 10, 1833, to February 20, 1834 (save a call for six missionaries anywhere west of the then existing States, in December, 1833, nearly a year after the Indian delegation and a half year after the Methodist movement); and that Mr. Parker's mission was favored only after it was undertaken in an independent spirit by the Presbyterian Church in Ithaca and at its own expense. Very odd is another misstatement that Mr. Parker spent the interval before Dr. Whitman's return (1836) among the Sioux this side the mountains. All honor to the grand old American Board,

but its officers were fallible in all this, as they were afterwards in giving a cold reception to Dr. Whitman, when he had come across the winter mountains on his great errand. But no one could then foresee the wonderful chain of events that began with Mr. Parker's proposal in April, 1833 (or rather in his hill-town closet of prayer), as told in the March number of this magazine last year. And no honor to his memory and no fidelity to the truth of history detract in the least from the singular glory of Dr. Whitman's career, the shining forth of which of late is a joy to us all.

THE HISTORIC WAGON.

The history of the mission in 1834 and 1835, so lately given in these pages, need not be repeated. In 1836, Dr. Whitman, by the advice of Mr. Parker, married Narcissa, daughter of Judge Stephen and Clarissa (Ward) Prentiss, of Amity, Allegheny county, N. Y.; at another time of Prattsburg, Steuben county. "Our courtship was very short," said she, to Mrs. Parker, "and we shall have to complete it on the journey." With Rev. H. H. Spalding (a Presbyterian) and his wife, W. H. Gray and two Nez Percé boys, they joined the fur company's caravan, and it was literally an all-summer ride from the Missouri to the Columbia. It was an unprecedented and daring enterprise for two women, the more so as Mrs. Spalding was in ill health, and the supplies so gave out that for much of the way they were reduced to dried meat and tea only. They went through the South Pass six years before the pathfinder, General Fremont, found it; and, passing the divide, the five knelt with our flag flying and a Bible before them and dedicated the transmountain country to Christ.

But the most unique interest centres in the wagon which, against all advice and all difficulties, Dr. Whitman insisted on taking through to his destination. Even he could hardly have foreseen that the settlement of Oregon would depend much on that vehicle—still less could he have anticipated that it would be the clinching argument with our government in 1843, when he went to Washington. It has been well called "the inspired wagon." His wife's diary records the mishaps it met with in rivers and on mountain steepes, and says that, in all the most difficult portions of the way, the Doctor

walked, in the laborious attempt to take the wagon. Nothing, except his later winter ride, evinced better his indomitable will and strenuous energy.

HIS MISSION WORK.

Space admits here only to sum up this work. Never were years more crowded with incessant and manifold labor. At Waiilatpu, on the Walla Walla, he created a great mission out of almost nothing. Beginning with the hauling of timber many miles and sawing it by hand, he built; and with a quart of wheat at the start and a dozen cattle, driven from the states by his two Indian boys, he made a farm, adding vegetables and orchard, a saw-mill and grist-mill, and inducing his Cayuse Indians to settle down (at one time fifty families) and cultivate ground for themselves. Meanwhile he was preaching, teaching, visiting the sick, even traveling often more than a hundred miles to attend to calls for his medical services at the other missions soon established or at Indian or fur-trading centres. Mrs. Whitman, admirably adapted to the situation, was indefatigable in her varied work, and especially in teaching the large Indian school. Later Dr. Whitman's mission became a stopping place for many immigrants, to whom, exhausted by their long pilgrimage, he was able to furnish supplies and needed medical attendance.

The spiritual as well as material results here and at the other stations were an astonishment to travelers, among whom were agents of our government. Many of the Indians, maintaining family worship with singing and prayer, were confessedly a felt rebuke to visiting white men. Long after the missions were given up, and to his death, old Istikus, a Cayuse, rang a bell every Sunday as a call of his people to worship. In 1843 the first United States Indian sub-agent for Oregon expressed his surprise and wrote, "Too much cannot be said in praise of the Presbyterian missions." For details in regard to the stations, and the marvelously lasting effects of the work of God by them, the reader should peruse the history of these "Indian Missions" by Rev. Myron Eells, published cheaply by the American Sunday-school Union. There he will learn of the great things accomplished by Messrs. Cushing Eells and H. H. Spalding and others. He will learn also how much these

missions, long after their abandonment, contributed to the prevention or the limitation of Indian wars, saving the young country an amount of devastation not to be estimated, and not to be compared with the small money cost of the missions. The mission Indians were, to a great extent, always for peace.

DR. WHITMAN'S RIDE.

The whole question of the Oregon country, as between the British Hudson Bay Company and the United States, and involving Protestant civilization *versus* savagery and Papist supremacy, was clear in the Doctor's mind. His action in 1842 was precipitated by news through immigrants that a treaty was pending that would sacrifice much, if not all, of Oregon, and, soon after, that the Hudson Bay Company was bringing more emigrants from Canada, the first having come in 1841. Against urgent remonstrances in respect to the peril of the winter journey, and at the risk of being dismissed by the American Board for the unauthorized deed, he started for our national capital, October 3, 1842, accompanied by a newly-arrived immigrant, Amos L. Lovejoy, afterwards general and legislator.

At Fort Hall, eleven days southeast, the British agent told him that he was sure to perish in the twenty-foot snows of the mountains or among the Sioux and Pawnees, who were at war, though, as a fact, they were not. This report, so far from discouraging, really saved the Doctor and his companion, for the winter was remarkably severe, the snow heavy, and they could not have traversed safely the great plains bare of fuel. Resolutely they set off southward. Even in this new direction they met with deep snows, violent storms, compelling them to shelter themselves in a cañon ten days, and were lost in a mountain snow-storm before reaching Santa Fé. The Doctor, alone, had to retrace the way for a week to get a new guide. At Grand River a guide pronounced the passage too perilous, the wide rushing river being frozen a long distance on either side. But the Doctor plunged into the icy torrent horseback, at first going out of sight, and reached the opposite shore. Half-famished, compelled to eat their dog and a packmule, and with hands and feet frost-bitten, they thus passed into the present New Mexico and Kansas, the Doctor pushing on to Ithaca, N. Y., to consult with and ask

the company of Rev. Samuel Parker, who, however, could not go to Washington, or else thought it not necessary for him to go. The hero's presence and talk at Ithaca are vividly remembered by survivors of the family.

It is sufficient here to say that the evidence is complete that President Tyler, Secretary of State Webster and other officials listened to this missionary, still clad in the furs and leather of his ride of three thousand miles, his uncouth dress worn almost to tatters and singed by camp-fires. The Ashburton treaty had been signed; the Oregon boundary was not involved in it, but still in negotiation. President Tyler promised that if the Doctor would take his proposed large emigration through in the spring, the matter should be deferred; and it is plain that Webster's position was changed.

THE GREAT MIGRATION OF 1843.

The evidence is also manifold and indubitable that Dr. Whitman's representations while on the way through the western states, a pamphlet by him scattered widely, even to Texas, and the activity of Mr. Lovejoy, who remained waiting on the western border, roused up a multitude to migrate, a small migration the year before having also prepared the minds of many, not to mention six years' favorable reports of the transmountain country; further, that the Doctor was the animating soul, the laborious guide, the active physician of the great company of 875 persons, in their weary march to Oregon, with 111 wagons and about 2000 horses and cattle. It was natural that some in the great straggling caravan knew him not, or not by name, and because of this there was for awhile an outbreak of "negative criticism" like that which questions the historic existence of Moses and probably of the Israelite exodus itself. It is an instructive lesson that such criticism had some vogue in Oregon only a few years after Dr. Whitman's death in 1847, denying that he had anything to do with the migration, that he was present in it and even that he went to Washington. Important documents have been found in the War Department, such as Dr. Whitman's letter and proposed Congressional bill, discovered by Dr. S. J. Parker; and Congressmen have testified to the main facts. Rev. Myron Eells collected affirmative evidence from many living men, East and West, including ten of the immigrants of 1843, and

published it in a pamphlet—"Marcus Whitman, M.D.: Proofs of His Work in Saving Oregon," Portland, Oregon, 1883. All the main facts of the history, beginning with the Indian embassy to St. Louis, are now settled by unimpeachable testimony. To retain their reputation, such histories as Hubert H. Bancroft's must be revised; Dr. Nixon quotes from him, doubtless from some of his crude assistants, passages that are disgracefully false and malignant and never could have been duly considered by Bancroft; and, in Helen Hunt's "Century of Dishonor," an army officer is permitted to misrepresent the persons and events connected with the massacre of the missionaries and the execution of some of the murderers.

THE MASSACRE.

The details of this, in all their horror, and many accompanying circumstances, are given in the volumes of several authors. Dr. Whitman, his wife and thirteen others were brutally murdered, November 29, 1847. In "The Story of Marcus Whitman," by Rev. J. G. Craighead, D.D., published by the Presbyterian Board of Publication, the various causes of this event are ably discussed. Enough here that indirectly, if not directly, the fury of the evil-disposed among the Indians was excited by such white men as were hostile to the mission, particularly the French Jesuits, and by the special accusation or superstition that the Doctor was poisoning the sick when, as then, epidemics were prevailing. Two Canadians and a French half-breed were the most direct instigators and participants. Thus fell one of the wisest, most laborious, most daring, most noble and self-sacrificing of missionaries, and with him his wife, every way his most fit companion and helper; and thus was martyred the man who, directly and indirectly, saved the Pacific states to our country. His admirable traits of character, and everything that is known of the circumstances, go to prove that in no way was the final disaster attributable to him, save alone his valiant persistence in his Christlike work at Waiilatpu after he saw that clouds were darkening around him; and this may in substance be said of many a Christian martyr. A county, town and college in Washington are named after him, and the tomahawk that slew him is sacredly preserved by the state as a memento of its great pioneer.

Letters.

ALASKA.

REV. W. W. WARNE, *Haines Mission*:—There have been several baptisms and professions about which I do not like to say too much for fear they may not turn out very well, but I do feel like rejoicing over and mentioning one case, as I feel quite confident in regard to it. It is the case of Dick Suquise, a man of probably thirty-five. He is a high-caste man, but I have never heard him boast of that fact. I have often wished he would confess Christ for he seems such a steady, sensible man. Since his profession he has not gone to the stores saying he is a Christian and then asking for credit and other such things which many are in the habit of doing. He visits the sick every day and prays and talks with them, and in three or four instances he has shown a genuine brotherly feeling for me, so that I begin to give cautious utterance to the strong hope I have of making him my adviser, or, if you please, my elder, although we have not organized.

You can hardly realize how much I need such a man among a foreign people who cannot understand me and whom I cannot understand. I have been looking for such a person ever since I came and even yet I fear that it is too good to be true.

I hear reports of another man who had "a vision" during the winter, was stricken speechless and the vision told him he could not recover until he sent for me and confessed Christ and was baptized. You may well imagine I felt rather dubious over the matter and did not comply until I was compelled to. Visions have been such a fad this winter that I have had to preach on the subject and solemnly warn the people against them; but this man could not be discouraged, and I baptized him. Now I learn that he holds meetings every Sunday where he is, as there is no one else who can or will.

The last baptism was of a truly hard character and his wife. I baptized Kasko because he is a man of a great deal of will power, and now I shall watch him with unabated interest, for about a year ago he undoubtedly shot one of my school-boys for bewitching him and causing him to fall out of his canoe, when the real cause was that he was beastly drunk. I did my best to have the man tried for murder, but failed because we could get no evidence. The same man was crippled very badly for life in the fight that ended in the death of Yaethneddy (see Kin-da-shon's Wife) and another native. Besides he has been a noted character in other evil things, and early in the winter gave me no little trouble in the school. Now the question is: Is his conversion genuine or has he an axe to grind? I have been trying to keep peace in the community, and part of the thanks I received consisted in a threat on my life. Blind Isaac says to the men whom he wants to kill, "If you are all cowards, throw out a baby to me; I will be satisfied with the life of a little baby."

There has been an unusual amount of sickness in the school and villages, and it has kept me pouring over my medical works and giving out medicines. Of course our people are all gone now and the spiritual part of the work is largely over until next

November. Never before since I have been here have I preached to such large and attentive audiences as during this winter. One Sunday we had one hundred and twenty in the Chilkat school-house which is intended to seat only forty. Another Sunday there were one hundred and ten, and nearly always over one hundred, not counting babies. I am sure if we had more comfortable quarters we could have still larger congregations.

A thing that has been giving me some concern for a year or two seems more real now. There seems to be not a remote prospect that a town will spring up here. If Haines becomes the gateway to the great Yukon basin, as it has commenced to be, this property will be very valuable. Do not be surprised if you live to see the day when a good-sized town will stand where the mission now does. The rush for the Yukon is presenting us a serious problem, which we shall soon be compelled to face in dead earnest. Can you comprehend the magnitude of the wild rush for gold in California in '49? Well, we are on the verge of another such rush. The expense and danger of getting in there is as great, I dare say, as in getting to California in the early days, and yet almost four hundred men and about twenty white women have passed here during March on their way up to the gold diggings and the season has scarcely opened.

Another item that makes me a little uneasy is the discovery, very recently, of gold not far away. I should like the gold as well as anybody if it were only in the hands of our various treasurers, for then I should get my full share and the rest would go where I should put it if I had it, but when it brings saloons and bar-keepers and dancing-girls, instead of missions and missionaries, it is a thing to be dreaded, and for one, I wish there were no gold within a thousand miles except what little we get at the mission. I wonder why it is that miners are not good Presbyterians as well as good Catholics or good-for-nothings. I really feel very much discouraged over the present prospect.

ARIZONA.

REV. CHARLES H. COOK, *Sacaton*:—Three of our church members died during the past year; their testimonies concerning our religion before their departure were such as to leave a good impression. A faithful Indian woman told her friends and relatives that I was preaching the truth to the Indians and she hoped that they would embrace it.

Starting December 12 for Gila Crossing, some two and a half miles below here, the team ran away, the buggy tongue got into the ground, throwing me some twelve to fourteen feet from the buggy. One of the ponies had behaved thus several times before, but I was not aware of it at that time. I was unable to proceed or to preach on the next Sabbath, and I still have some severe pains in my shoulders.

At our last communion, December 29, we received fourteen new members into the church.

The Government has sent a man to look into the feasibility of building a large water reservoir above here. Without such a water supply the worldly prospects of these Indians grow darker as the settlements of the Mormons and other whites above us increase.

REV. EZEKIEL C. CHAVEZ, *Tucson*:—I have baptized four adults and six children here in Tucson the last quarter, and five members have been added to the church. October 31, I rode on a two-wheel cart through the desert from Tucson to Florence, seventy-five miles distant, in company with Brother Gonzalez. November 2, we traveled twenty-five miles, visiting different ranches on Brother Gonzalez's field. I baptized at Florence eight persons, three adults and five children, and four new members were added to the church on confession of faith, and soon after receiving the members we participated in the Lord's Supper. November 5, we rode from Florence to Casa Grande, some thirty-six miles distant, and in the evening we had a meeting which was very well attended and I baptized two adults, and both were received into the church on confession of faith. December 16, I made a missionary trip to Solomonville with the intention of visiting Morence, Clifton and the other places in that part of the Territory. But when I reached Solomonville I found that some of the Indians had been out of the reservation a few days before, that they had killed an American man and his daughter, who were traveling between Solomonville and Sheldon, and in going to Morence I must go over that road. The bandits also killed a man at Morence some two weeks ago. As it is dangerous to travel through that part of the Territory I did not go to Morence.

COLORADO.

REV. FRANCIS M. GILCHRIST, *Del Norte*:—On December 15, in company with Dr. Kirkwood and Rev. C. K. Powell, I assisted Rev. M. D. J. Sanchez in dedicating a new chapel, built by the San Rafael Church. It was an occasion of great interest to the people, and we saw clearly the great importance and value of Mr. Sanchez's work as a native pastor. Mr. Powell, the State Sabbath-school Missionary of our Board, spent two weeks with Messrs. Sanchez and Rendon on their fields, and was delighted with what he saw of their work. He thinks that Mr. Rendon should be ordained at once, and I have no doubt that this will soon be done. It is apparent that the Lord is bringing this work to a permanent basis in his own way, by raising up a supply of earnest native ministers. We have twenty men here and six have gone out. Of these twenty-six, at least twelve will be found worthy of ordination; and these last, aided by the others, can care for the thirty-seven organized Mexican churches now under your care. Add to these the twelve or fifteen worthy men now at work who can be helped by the Summer school at Las Vegas, and a body of about forty men will be provided who can be depended upon to do the work. I know all of these men personally, and while some of them have their faults, yet so far as I know, there is not a black sheep in the flock. For this I thank God and take courage.

IOWA.

REV. FERNANDO G. MOORE, *Farley*:—Considerable faithful seed-sowing had been done, and the harvest was ripening for ingathering; when the

evangelist came to the field it was ripe for the sickle. As a consequence about ninety came forward, forty of whom united with this church, making the active membership, including the twenty-seven added previously, about eighty-six. This is the second time I have had the great pleasure of numbering forty new members at once.

MICHIGAN.

REV. JOSEPH W. HOLT, *Rosedale*:—Revival has been the special feature of this quarter. At all the appointments there has been some indication of it, but specially so at the Mount Zion Church and at the Townline appointment. At these places we have been greatly helped by the labors of the Rev. F. L. Forbes and Rev. G. W. Luther, and there has been a great quickening of believers, and the turning to God of others. At Mount Zion we hope to receive nine at our next communion, and at Townline fifteen are to be received—thirteen by profession of faith and two by letter. At this time we are continuing special services and the good work is still progressing.

MISSOURI.

REV. J. C. SEFTON, *Carthage*:—I assisted in a meeting at Mount Zion Church. I preached eight sermons and there were thirteen conversions, eleven of the converts uniting with our church.

On Sabbath last I ended a three weeks' meeting at Grace Church and God gave us a great blessing—fifty conversions. I left the receiving of members until the last Sabbath and it was a stormy day. We received sixteen into the church, all on confession, and there are ten more who will unite with us.

REV. J. B. FISHER, *Cove Spring*:—In November we held two weeks' revival services, refreshing, renewing, and stimulating all the members for a higher grade of active devotion for the services of our Lord and Master Jesus Christ. The Holy Spirit was with us and led us triumphantly against all opposition of the pride and glory of the world. Twenty-one persons publicly accepted Jesus Christ to be their Saviour; nineteen joined Mount Zion Church.

MONTANA.

REV. A. K. BAIRD, D.D., Superintendent:—I spent a week in South Butte working up quite a promising mission. I bought a lot and paid for it and have almost enough to build a commodious church, but have got an elephant on my hands, as I suppose you will give us no minister.

I am in the same fix in Twin Bridges and Sheridan. I was invited to visit them, but did not encourage them, knowing the situation. I have a petition from fifteen persons in Sheridan asking me to come and organize a Presbyterian church at my earliest convenience, and I do not know what to say or do. Can you tell me? I wish now I had not gone to Sheridan and Twin Bridges at all, for I have no possible place to join with them.

NEW MEXICO.

MISS RADA MATHES, *Cubero*.—We have felt greatly encouraged lately on account of the interest the people in this pueblo have taken in our work. Without our asking them to do so, they have appointed an interpreter, who is present at all the Sabbath services. We have often asked someone present to interpret for those who do not understand English, but we are very thankful to have them show their interest by appointing one.

NEW YORK.

REV. M. F. TRIPPE, *Salamanca*.—Special meetings have been held in the Cornplanter and Tonawanda reservations, resulting, at least, in a reviving of the spiritual life of the churches. The work at Tonawanda is especially hopeful; the members of the church are united and are working earnestly; are enthusiastic and loyal in the support of our church and its services. Our special services are well attended, quite a number expressing a desire to become Christians. Two young men were received into membership. One of these young men is the son of the Baptist minister. The father was present, and with joy assisted me in receiving his son into the Presbyterian fold.

Our church at Tonawanda is becoming a power for good. Even the pagan Indians manifest a great respect for Christianity, and listen with utmost attention to the preaching of the gospel. The young people are well represented both in the usual services of the Lord's House and in the C. E. Society gatherings.

At Oldtown the work is interesting and hopeful. One of the Indians, the most influential among them, whose life has been dissipated and wicked, has repented and gone to work for God most earnestly. This is a wonderful work of the Holy Spirit. This man was a member of a gang of men who spent the Sabbath-day in gambling; their influence was strong for evil, but now there is hope that others beside their leader may be led to Christ.

I am very happy to report that the work at Jamison and Red House seems to be in a more prosperous condition than for many months past.

There are serious discouragements and hindrances, but it is not always necessary to report them. While the success and growth of this work may be inconstant, God is unchangeable in all his plans of grace and mercy, and his Spirit worketh when and where he will.

OHIO.

REV. THOMAS J. DAGUE, *Milton Centre*.—My field embraces two of that class of home mission churches known as the "Country Weaklings," those that have never been strong because of the continued drain of their young blood toward the larger and more favorable conditions of city life. This class is too often neglected by our Home Mission Committees and presbyteries in their great zeal for city work. Every church kept alive in the country, though it may not develop into anything very large or great, is an important factor to the life and power of evangelization in the city. The city is fed and nourished, not only in its

physical life, but largely in its spiritual life, from the country. The pure streams flowing cityward tend to keep the mass in a proper condition of sweetness and life. Every Christian young man or woman going from the country to the city becomes a veritable city missionary.

These churches, then, are not only home mission churches, in the sense that they are supported by the Home Mission Board, but in the higher sense that they furnish a large and influential class of home mission workers in the Y. M. C. A., Y. P. S. C. E. and other agencies in city life. Besides, a large number of the ministers of the gospel, indeed, the majority of them, come from the ranks of those nurtured and trained in our country churches.

REV. J. EVANS JONES, *Middlepoint*.—During the year thirty-three persons have been added to the churches on profession of faith. The whole membership has been revived, and they are much more earnest and enthusiastic in the work of the Lord.

In a recent series of meetings, eight persons turned their faces to the Lord, seeking his salvation and a place among his people. Others, I know, are "almost persuaded," and I hope to see them "altogether" before our next communion.

A strenuous effort was made by us to be independent of the Board this year. And while we were not able fully to realize our desires, yet, with the aid we received from the Ohio Sustentation Fund, the full amount will be saved by us.

During the quarter we organized the church at Venedoria, with fourteen members, and the prospects are very encouraging.

REV. CHARLES B. TAYLOR, *McArthur*.—We received eleven persons on profession of their faith and others are ready to come in, while the interest is such that I shall return to-morrow and continue the meeting for a little while, though scarcely able to do so. Most of the new members are young people; a good, earnest, solid lot. I hope that these things are but the beginning of great things for these churches. The church members are much quickened, the Sabbath-schools and C. E. Societies growing in numbers and in interest.

WASHINGTON.

REV. R. G. PETTIBONE, *Tenino*.—I have in mind the case of one man who had not heard a sermon for eighteen years, and of another who formerly attended to his business on the Lord's day as on a week day. He is now one of my most constant and attentive hearers every Sabbath evening and contributes to the support of the missionary. These and other similar instances encourage the hope that the seed of the word here sown will yet whiten to a harvest.

I have established a new preaching station at a school-house about five miles from Tenino, where I go on the second, fourth and fifth (if there is a fifth) Sabbath each month. On these Sabbaths I preach three times and have a ride of ten miles, and the other Sabbaths of the month two sermons and a ride of nine miles.

APPOINTMENTS.

C. C. Cook, Stephentown and station,	N. Y.	W. D. Hart, Gravity, 1st, Morning Star,	Iowa.
W. P. Harmon, Conklingville,	"	S. Alexander, Mt. Ayr,	"
F. Voorhees, Greenlawn, 1st,	"	J. R. Vance, Gilmore City, 1st, and Pome-	"
F. E. Voegelin, Zion German of New York	"	roy,	"
city,	"	P. Read, Union Township,	"
J. J. Crane, Heuvelton, 1st,	"	W. B. Greenshield, Burt,	"
E. G. McKinley, Hawthorne, 1st, and Waldo,	Fla.	S. B. Moyer, Edgar, 1st, and Ong,	Neb.
S. C. Faris, D.D., Glenwood and Satsuma,	"	C. H. Mitchelmore, Minden, 1st,	"
J. Z. Haney, Altoona, Tracy and Pittman,	"	S. R. Belville, Wood River,	"
H. M. Goodell, Titusville, 1st,	"	B. H. Hunt, Burr Oak and stations,	"
I. H. Polhemus, Oakland Heights, College	"	B. F. Pearson, Wakefield, 1st,	"
Hill and station,	N. C.	C. H. Churchill, Monroe and Oconee,	"
J. P. McMillan, D.D., Chattanooga, Park	"	R. M. L. Braden, Pastor-at-Large,	"
Place and North Side,	Tenn.	E. A. Boyd, Carrollton,	Mo.
E. P. Searle, Piney Falls,	"	P. Grilli, St. Louis, French and Italian,	"
A. J. Coile, Knoxville, Bell avenue,	"	H. F. Williams, St. Louis, Covenant,	"
J. M. Hunter, Madisonville and Unitia,	"	G. H. Duty, Ironton and station,	"
L. J. Adams, Louisville, Calvary,	Ky.	R. G. Carnahan, Halstead, 1st,	Kans.
C. C. Sink, Flynn, Lamotte and Marlette, 2d,	Mich.	T. McClement, Cimarron, Lakin and Spear-	"
A. Wilson, Marlette, 1st,	"	ville,	"
W. M. Wilson, Chandler, 1st, Filion and Pin-	"	A. Steed, Yates Centre, 1st,	"
nebog,	"	B. F. Smith, La Cygne, Parker and Sugarvale,	"
A. Beamer, Port Huron, 1st,	"	E. L. Combs, Garnett,	"
D. McDonald, Iron River, 1st, and Stam-	"	E. W. Beeson, Kincaid and Lone Elm,	"
bough,	"	J. M. Crawford, Milliken, Menil and Central	"
E. Smith, Crystal Falls, 1st,	"	City,	"
J. H. Fleming, Erie, 1st, and La Salle,	"	J. A. Kohout, Cuba, Bohemian and station,	"
J. P. Mills, Elk Rapids, 1st, and Yuba,	"	J. T. Copley, Seymour and station,	"
J. S. Wilson, Bangor,	Wis.	S. G. Fisher, Purcell,	I. T.
J. Winder, Galesville, 1st,	"	G. V. Albertson, Winnview, Cooper, Cana-	"
K. Knudsen, Blair, Old Whitehall, Pleasant	"	dian Valley and Calvary,	"
Valley and stations,	"	S. W. Mitchell, Paul's Valley, Wynnewood	"
E. Jamieson, Fancy Creek and Pleasant Hill,	"	and stations,	"
J. W. Hood, Island Lake and Russell,	Minn.	C. C. McGinley, Ardmore, 1st,	"
C. E. Davenport, Brewster and Kinbrae,	"	S. E. Henry, Norman, 1st,	O. T.
D. E. Evans, Minneapolis, House of Faith,	"	H. F. Olmstead, Pastor-at-Large,	Tex.
G. Brown, Minneapolis, 1st Swede,	"	W. Douglas, Dallas, Bethany,	"
A. Wadensten, Minneapolis, Immanuel,	"	J. M. Whitlock, Taos and stations,	N. M.
Swedish,	"	C. E. B. Ward, Fort Morgan, 1st,	Colo.
J. E. Darling, Northcote and Granville,	"	W. R. Notman, Georgetown, 1st,	"
J. B. Astwood, Evansville and Ashby,	"	H. N. Wilson, Idaho Springs,	"
A. H. Temple, Royalton,	"	J. E. Weir, Poncha and Salida,	"
W. F. Finch, Greenleaf, 1st, and Spring	"	E. M. Smith, Pueblo Fountain,	"
Grove,	"	D. Kingery, Engle, El Moro and Hastings,	"
C. H. McCreery, Dundas and Forest,	"	C. F. Richardson, Ogden, 1st,	Utah.
J. Bantly, St. Paul, Bethlehem German,	"	A. T. Rankin, D.D., Brigham City, 1st, and	"
T. N. Weaver, Le Roy and stations,	"	stations,	"
W. C. Whisnand, Broadlawn and Galesburg,	N. D.	G. M. Hardy, St. George,	"
L. E. Danks, Mapleton, 1st, Durbin and	"	D. O. Ghormley, Moscow, 1st,	Idaho.
Peterson,	"	D. D. Allen, Kendrick, 1st, Julietta, South-	"
S. Andrews, Edgeley,	"	wick and stations,	"
J. S. Boyd, Hillsboro, 1st, and Kelso,	"	C. T. Ticknor, Waitsburg, 1st,	Wash.
W. D. Roberts, Minnewaukon, Viking and	"	T. G. Watson, Cosmopolis, 1st,	"
station,	"	W. C. Beebe, Kettle Falls, Cully Memorial	"
W. H. Wood, Bottineau and Peabody,	"	and station,	"
L. F. Schardon, Cyprus, Hannah and Byron,	"	W. T. Scott, Fairview and stations,	Oreg.
W. Gillespie, Ardoch and Greenwood,	"	J. R. Sinclair, Burbank, 1st,	Cal.
E. M. Atwood, Larimore, 1st, and station,	"	G. W. Maxson, D.D., Rivera, 1st,	"
C. McKibbin, Forest River, 1st, and Reno,	"	A. Fraser, San Pedro and station,	"
W. H. Jennings, Bethel, Elk Creek and	"	D. L. Macquarrie, Redding, 1st,	"
Plain View,	S. D.	E. Vinay, San Francisco, Italian,	"
J. B. Renville, Ascension, Indian,	"	B. F. Kuffell, Elk Grove,	"
P. La Pointe, Hill, Indian,	"	E. L. Rich, Highland and Wrights,	"
A. Kegel, Lenox, Ebenezer, German,	"	D. S. Banks, Santa Cruz, 1st,	"
	"	F. L. Moore, Juneau, Interpreter,	Alaska.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1, 1895, TO JANUARY 31, 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$129,568 43	\$91,353 35	\$20,493 33	\$8,748 98	\$101,529 67	\$40,961 20	\$392,654 96
1896	135,484 58	97,706 99	15,594 92	14,854 17	123,991 87	*130,181 76	517,814 29
Gain	\$5,916 15	\$6,353 64		\$6,105 19	\$22,462 20	\$89,220 56	\$125,159 33
Loss			\$4,898 41				

*\$61,169.73 of this Reunion Fund.

FINANCES, FEBRUARY 1, 1896.

Appropriations made to February 1, 1896.....	\$916,173 13
Deficit of April 30, 1895.....	174,770 54
Total needed for year.....	\$1,090,943 67
Received from all sources to February 1, 1896.....	517,814 29
Amount to be received before April 30, 1896, to meet all obligations.....	\$573,129 38
Received last year, February 1, 1895, to April 30, 1895.....	473,054 41
Increase needed before the end of the year.....	\$100,074 97

NOTES.

The Fourth Annual Conference of Officers of American Missionary Boards and Societies met at the rooms of the Board of the Dutch Reformed Church in New York city, January 15 and 16. It was one of the best attended and by far the most fruitful of all these remarkable Conferences. Resolutions were adopted looking toward self-support in the native churches, coöperation, an increase of the efficiency of the missionary force and of missionary administration at home, and a fuller development of a body of missionary policy. There is no more hopeful sign of the times than these Conferences. They are realizing Christian unity while others are discussing it. The report of the Conference will soon be issued in pamphlet form.

The success of the Missionary Campaign in New York has led to the inauguration of similar campaigns in other cities. Successful meetings have been held in Detroit, Cincinnati and Indianapolis, and similar campaigns will be carried on in other cities. At the conference of representatives of Missionary

Boards and Societies referred to in the preceding note, a Committee was appointed representing all the larger denominations, with the Rev. John R. Davies, D.D., Chairman of the Committee on Foreign Missions in New York Presbytery, as Chairman, and the Committee was given authority to plan for and carry through an interdenominational simultaneous missionary campaign over all the country next fall.

At the same Conference a Committee was appointed to consider the advisability of holding, within the next four years, an ecumenical missionary conference in the United States, on an even broader plan than the great Missionary Conference of 1888 in London. Has not the time come for a full recognition of the truth that Christianity is a missionary faith? May this not be the occasion for the sounding forth of the call to the new crusade?

There is more than one pair of eyes in the world. Mr. John R. Spears, a reporter of the *New York Sun*, who has been writing

articles on affairs in Central America, said recently in one of his articles: "A Presbyterian preacher was located in Guatemala City, but when I asked about his influence in making converts, people said he had none." A letter at once comes from a lady in New York city, which sets over against Mr. Spears' hearsay evidence the testimony of an eyewitness. "My attention has been called to an article which appeared in the Sunday *Sun* of a week ago, signed by John R. Spears, on Guatemala, in which he speaks of the uselessness of the mission there and rather reflects upon the work of the Presbyterian minister there. It is so unjust to him that I write to you, if you do not know it, to insist upon the contrary. As my husband and I lived in Guatemala City for nearly two years, we had ample time and opportunity to see his tireless interest and activity in his work there; and not only he, but his family were quick to deny themselves, if they considered that such denial would at all benefit their work in any way. We have so often quoted him as our ideal of what a real Christian ought to be, that this article seems to us particularly and unnecessarily offensive." An electrical engineer writes also: "In Guatemala City there is quite a large and prosperous mission of the Presbyterian Church, presided over by one of the most kind, loving and energetic Christian characters that I have ever met." As to the ineffectiveness of the work, news has just come that the native congregation at Quezaltenango has contributed \$1450 with which to buy a church lot.

In consequence of erroneous newspaper reports, Secretary Brown has been receiving reproaches from many sides for a statement alleged to have been made by him at a missionary meeting in New York city to the effect that there was no need of any more missionaries in Japan. Dr. Brown has disavowed this opinion on every opportunity, and the present contradiction of it gives occasion to point out the large areas in Japan unoccupied or poorly supplied. In the Province of Setsu, in which Kobi and Osaka are situated, there are 102 missionaries, including wives of men and single women, to a population of 1,005,480, one to every 9857 people. In the Province of Musashi, which contains the cities of Tokyo and Yokohama, there are 210 missionaries to a population of

2,979,567, one to every 14,518. In the Province of Aki, however, of which Hiroshima is the principal city, there are only ten missionaries to 757,973 people. In Mino there are nine to 785,626 people, while in Echigo, whose principal city is Nigata, there are only seven missionaries to 1,544,415 people. In the twenty-one best supplied provinces there are 546 missionaries to 16,123,857 people. There are only ninety missionaries in the other sixty-four provinces, thirty-eight of which, comprising a population of 9,325,396 people, have only one missionary.

Until the native church has attained a far greater self-propagating power than it as yet possesses, it would seem to be the supremest folly to talk of refusing all further missionary reinforcements.

Mrs. Samuel Jessup, of Beirut, after nearly thirty-three years of missionary service, entered into the rest and work of the Father's House on December 11, 1895. Mrs. Jessup was the daughter of Nelson Jay, Esq., of Belvidere, N. J. She was born March 19, 1840, and arrived in Syria, January 29, 1863. Dr. Post writes of "Aunt Annie," as all called her, in loving words:

"I look upon Mrs. Jessup as a model missionary. She had a great deal of personal magnetism. She was cheerful, gracious to all, sympathizing both in joy and sorrow, slow to see the faults of others, and charitable toward them when discovered. She was fond of the people, and had a happy way of making them feel at home with her. She was a notable housekeeper, and had a refined taste, which always made her home attractive. She had a special charm for the young. Having a number of nephews and nieces here, she became known as 'Aunt Annie,' and many who had no claim by blood liked to call her by this endearing name. 'In her tongue was the law of kindness.' She was not merely a negative character. On the contrary, she had clear, decided views on all the topics on which it concerned her to have opinions. But no one ever heard a caustic word from her. She was very benevolent. It will serve as an index of her feelings toward the poor to mention that two tickets for distribution of clothing from the Dorcas Society, of which she was a member, were found on her bureau after her death. One of her latest

thoughts, perhaps her last, was of the needy. You will readily understand that with these qualities she was universally beloved. A great blank remains in our community. Her husband bears up nobly, but we all know what this bereavement means to him. Yet he shares with her children the heritage of a spotless life spent in self-sacrificing acts of devotion to them, to the Syrian people, and to God."

In the death of the late Dr. N. G. Clark, so long an honored Secretary of the American Board of Commissioners for Foreign Mission, the whole world-wide cause of missions has suffered a great loss.

Possessed of a robust manhood in its noblest meaning, gifted with rare common sense and an intellect capable of broad and comprehensive plans and measures, untiring in his patience, genial and hearty in his sympathies, and withal deeply devoted to the cause of his divine Master, Dr. Clark might almost be said to have been an ideal Secretary of Foreign Missions.

During the period of his Secretaryship there have been crises in the history of the American Board calling for great wisdom and strong faith, in all of which Dr. Clark has borne himself nobly and well. For the last few years he has been conscious of declining health, in consequence of which about a year ago he resigned his office as Secretary. For more than a year he has been almost totally blind, but under these trials he has found grace to endure to a triumphant degree.

In missionary policy Dr. Clark's mind was characterized by breadth and a comprehensive foresight. He believed in massing forces where the most signal victories were to be won, and in working always along the lines of least resistance.

Dr. Clark was well known in all mission circles on both sides of the Atlantic, and through his papers read in the anniversary meetings of the Board as well as in the published articles of the *Missionary Herald* and elsewhere, he was known the world over by those who love the kingdom of Christ. His communications were marked by a high tone of spirituality and a consequent moral power. In the inauguration of the annual conferences of the Secretaries and Administrators of Missionary Boards, Dr. Clark took a deep interest, and presided at some of the

sessions of the first conference. He was in full sympathy with the movement which is now represented in all our theological seminaries looking to a larger and better knowledge of the ethnic systems of the world with which the work of Christian missions has to deal. Though he had passed his threescore years and ten, he was quick to discern the signs of the times, and he fully believed that the work of the world's evangelization must take account of the new forces and conditions which are constantly arising. It was with deep grief that the veteran Secretary, just as his life was drawing to a close, looked upon the sore trials of missionaries and the converts in the East. He had learned, however, that it is safe to trust the Divine Master with all the interests of his advancing kingdom.

EXAMPLES FOR LAYMEN.

REV. F. F. ELLINWOOD, D.D.

The death of the late William A. Booth, who had been for a quarter of a century a member of the Board of Foreign Missions, calls for something more than passing notice, appreciative of the virtues of the departed. His long life of ninety years, filled with usefulness from his youth to the very last, constituted an object lesson which it would be well for the whole Church to study and take to heart.

Among the many spheres which invite the best talent and devotion of the laity are the Church Boards and the great benevolent organizations, and they naturally select the very best laymen to coöperate with prominent clergymen in their administration. They choose them from all the highest vocations. They are bankers, judges, advocates, merchants, railroad directors, officers of corporations, at the same time that they are generally office-holders in their respective churches. The work to which they are called being of a fiduciary nature, demands men of character and repute, of sound judgment and disinterested spirit, men of generous sympathy with the wants and woes of mankind and of consecration to the service of Christ.

Their service is one of the most disinterested that it is possible to conceive of. They receive no compensation, and yet year after year, decade after decade, and sometimes, as in the present case, for a whole generation, they bring to the work of missions, or

Bible distribution, or hospital administration, a grade of financial or legal ability which, in ordinary secular avocations, would claim the largest remuneration. It has become the pastime of a certain class of newspaper critics to berate or deride the organized work which these men direct or control, as if they were either groups of incapables or were morally recreant to their sacred trusts. Yet their judgment is valued in the most important secular matters. They are trusted as presidents of banks, or directors of railroads, or other great corporate interests, and it is only when they come to deal with a work for the love of Christ and of disinterested love for their fellow-men, that they are made the sport of ignorant and shallow misrepresentation.

We are glad to believe, however, that within the bounds of the Church and among those who best know their value and their service, they are honored and beloved.

Few men, if any, have been more fully qualified for these various spheres than Mr. Booth. He was possessed of a sturdy and unflinching honesty, and courage of conviction, and yet it was also coupled with a calmness and courtesy of manner which were equally marked. From his first connection with the Board of Foreign Missions, twenty-five years ago, Mr. Booth came to be regarded as a wise counselor because he added to a large experience a judicial fairness and an unoffending frankness. He was characteristically modest in discussion, and would generally wait until the opinions of others had been expressed, when in few words and with great kindness and dignity, he would offer his views and give his reasons. As Chairman of the Finance Committee for several years his work was done conscientiously, and sometimes laboriously.

In the important elements of punctuality and regularity of attendance, he might be considered a model, though it has often been a wonder to many how, with all the burdens of an extensive business, or the presidency of a bank, he could engage in so many great causes of benevolence. He was for many years a director of the New York Bible Society, a member of the Seamen's Friend Society, President of the Children's Aid Society, and at one time a member of the American and Foreign Christian Union. He was a director of Union Theological Seminary, and the President of the

Boards of Trustees both of Robert College at Constantinople and of the Syrian Protestant College at Beirut. As he had visited the Levant, his interest in the educational work in the Turkish Empire was intelligent and comprehensive. Other important trusts might be added.

In addition to his many virtues as an officer of Christian and eleemosynary organizations, Mr. Booth held an enviable place as a high-minded and philanthropic citizen. He was highly honored in the circles of business men. He had a large part in various organized interests, civic and commercial. He never knew the two-faced ethics that would draw a distinction between the Christianity of the Sabbath and that of the counting-room.

There have of late been other examples which illustrate the part which may be taken by Christian laymen in advancing the great cause of Christ's kingdom.

Now there is one valuable lesson to be learned from these high examples. They commend the possible influence of the laity, and that along many lines. Not all may expect to occupy positions so high or accomplish so much, but for the one talent as well as the ten the way is open. The wants of the world are clamoring for diligent service and the Master invites. *No man liveth unto himself.*

MISSIONARY CALENDAR.

DEPARTURES.

December 31, from San Francisco, to join the Laos Mission, Miss Mary A. Bowman, M.D.; returning to the Laos Mission, Mrs. S. C. Peoples and child; to join the Central China Mission, Miss Effie Murray.

January 15, From New York, returning to the Lodian mission, Rev. Howard Fisher, M.D., and Mrs. Fisher.

ARRIVALS.

January 10—At New York, from the Central China Mission, Miss Mary Posey.

DEATHS.

December 11, 1895—At Beirut, Syria, Mrs. Annie Eliza Jessup, wife of the Rev. Samuel Jessup, D.D.

January 5, 1896—At Dansville, N. Y., H. M. Brown, M.D.

January 14, 1896—At Bardsdale, California, the Rev. William Lane.

Concert of Prayer For Church Work Abroad.

JANUARY	General Review of Missions.
FEBRUARY	Missions in China.
MARCH	Mexico and Central America.
APRIL	Missions in India.
MAY	Missions in Siam and Laos.
JUNE	Missions in Africa.
JULY	Hainan; Chinese and Japanese in U. S.
AUGUST	Missions in Korea.
SEPTEMBER	Missions in Japan.
OCTOBER	Missions in Persia.
NOVEMBER	Missions in South America.
DECEMBER	Missions in Syria.

MISSION IN MEXICO.

CITY OF MEXICO: occupied in 1872; missionary laborers—Rev. Hubert W. Brown and Mrs. Brown, Rev. J. G. Woods and Mrs. Woods, Miss A. M. Bartlett and Miss Ella De Baun; native ministers, 23; licentiates, 5; native teachers and helpers, 48.

ZACATECAS: occupied 1873; missionary laborers—Rev. Thomas F. Wallace; native ministers, 4; licentiates, 8; native helpers, 1.

SAN LUIS POTOSI: occupied in 1873; missionary laborers—Rev. C. S. Williams and Mrs. Williams; native preachers, 2; licentiates, 3.

SALTILLO: occupied in 1884; missionary laborers—Rev. Isaac Boyce and Mrs. Boyce, Miss Jennie Wheeler and Miss Edna Johnson; native ministers, 3; licentiates, 3; native helpers and teachers, 11.

TLALTENANGO: missionary laborers—Rev. David J. Stewart; licentiates, 2; native helper and teacher, 1.

ZITACUARO: occupied in 1893; missionary laborers—Rev. C. D. Campbell and Mrs. Campbell; ordained ministers, 4; licentiates, 2; native helpers, 11.

CHILPANCINGO: occupied in 1894; missionary laborers—Rev. William Wallace and Mrs. Wallace. A number of native ministers and helpers.

SAN JUAN BAUTISTA: occupied in 1894—Rev. C. C. Millar and Mrs. Millar. Several native ministers and helpers.

In this country: Mrs. T. F. Wallace, Rev. Isaac Boyce and Mrs. Boyce.

MISSION IN GUATEMALA.

GUATEMALA CITY: 60 miles from the seaport of San José; occupied 1882: laborers—Rev. E. M. Haymaker and Mrs. Haymaker, and Rev. W. F. Gates and Mrs. Gates; 4 native teachers and helpers.

The Union Evangelical Church, Mexico City, is no longer dependent on the voluntary services of the missionaries, but is now entirely self-supporting. The present pastor is Rev. Frederic A. Hamilton, of Louisville, a graduate of Hanover College, and student at Princeton Theological Seminary. Methodists, Baptists, and Presbyterians of the English and American colonies worship in this church.

At the Toluca Convention of Missionaries, held in April, 1895, a committee, consisting of Revs. J. W. Butler, D.D., M. E. Mission; W. D. King, M. E. South; W. H. Sloan, Baptist; H. W. Brown, Presbyterian; and J. Howland, Congregational, was appointed to take steps looking to the convocation of a General Assembly of all missions in Mexico. A circular letter has been printed and sent out, suggesting the early part of 1897 as a suitable time for such gathering.

The third Mexican National Sunday-school Convention was held in June, 1895, in San Luis Potosi. These gatherings have proved a helpful stimulus to that branch of our work. Rev. Arcadio Morales was elected President for the interval till the next convention, which was appointed for 1898 in Puebla.

The first Mexican National Convention of the Societies of Christian Endeavor was convened immediately after the Sunday-school Convention, and formal organization effected. The following officers were elected:

President—Rev. C. Scott Williams, Presbyterian.

Vice-President—Rev. Mr. Sharp, Cumb. Presbyterian.

Secretary—Mrs. J. D. Eaton, Congregational.

Treasurer—Miss Jennie Wheeler, Presbyterian.

Official Organ—*El Testigo*, edited by Rev. John Howland, Congregational, Guadalajara.

The next meeting is called for June of this year in Zacatecas.

There is an active Christian Endeavor Society among the women of the Vera Cruz Church. They hold house-to-house prayer meetings with excellent results.

One woman, Doña Florencia, by her zeal and activity, has gathered in Jico, V. C., a company of twenty or more believers, who have put away their images or destroyed them, and openly announce themselves as "evangelicals," or Protestants. She can neither read nor write, but knows by heart many of the most precious Scripture passages.

As a result of our Bible Convention in Jalapa, in response to a paper read by Rev. Luis Arias, contributions were at once pledged, and Sunday-school libraries, of twenty volumes or so were purchased, for Jalapa and Vera Cruz.

The Toluca Conference was a wonderful gathering of missionaries of all denominations. Mr. Moody's part in the services was abundantly blessed. The spiritual life of all the missions seems to have been deepened and intensified.

Rev. Arcadio Morales has held during the year special evangelistic services in Mexico City, Puebla (M. E. Theological Seminary), Jalapa (time of Presbytery), San Luis Potosi (Sunday-school Convention, 6 A.M. meetings), Saltillo, and Vera Cruz. He left on the 15th (January) for Chi-

huahua and El Paso (Congregational Theological Seminary). Pray for him that he be granted many years of active service. He is far from strong and his health is not as vigorous as in former years.

SELF-SUPPORT IN MEXICO CITY.

“Divino Salvador,” Rev. Arcadio Morales.

	Month.	Year.
Pastor's salary.....	\$15 00	\$180 00
Rent of two preaching halls..	16 00	192 00
Two sextons.....	8 00	96 00
Watering street, etc. (required by law).....	5 00	60 00
Lights, gas “Divino Salvador”	9 90	118 80
Mexican Home Mission Board	3 00	36 00
Other expenses, average.....	8 10	97 20
Total.....	\$65 00	\$780 00

The special collection for Million Dollar Fund is not included nor other extraordinary items. This sum is raised by monthly subscriptions and Sunday collections.

In “San Pedro and San Pablo” about one hundred dollars was raised, where a few years ago nothing was contributed.

Revival services were held in Vera Cruz, lasting a week, three daily meetings. Christians were awakened and fifteen arose and confessed Christ. One had been a notorious blasphemer, another had returned to the Romish Church and become a member of a woman's society, another had held long conversations with his priest and bishop.

PUBLICATIONS OF THE MEXICO MISSION.

El Faro—Fortnightly. Illustrated. Declared by many to be the best paper of its kind in Mexico.

Supplement—First of each month an eight-page illustrated tract on the life of Christ. Fifteenth, a sermon translated from Spurgeon, Talmage, etc. Edition of 14,000.

Hojas Dominicales—Sabbath-school lesson leaves.

Tarjetas Ilustradas—Illustrated Sabbath-school cards.

Tracts—Full assortment. Large editions.

A GENERAL OUTLOOK.

REV. ISAAC BOYCE, SALTILLO.

Perhaps no mission field occupied by our Church has given greater promise or shows greater immediate results in large accessions to the church membership than that of Mexico. When, in the year 1872, our first missionaries reached the capital the door was opened wide for them. Large numbers of the progressive Mexicans had broken with the Romish Church and were ready to join hands with any organization openly opposed to her abominable pretensions and unbearable oppression. The opponents of Rome

naturally affiliated at once with the Protestant missions, large numbers of them joining hands with our own missionaries. They were undoubtedly *Protestants*, and on this ground were received into membership without careful examination as to whether or not they were *Christians*, and sad as is the fact, time has nevertheless revealed it, that many, very many, of them were very far from Christians. At the outset they worked earnestly for the overthrow of their enemy, Rome—to work for the upbuilding of pure Christianity in its simplicity was a very different matter, and required men of different temper and spirit.

Very naturally, as many of the new members had not the root of the matter in them, their ardor flagged, and large numbers of them dropped out of our churches. Well had it been for our work had they simply withdrawn from it; but in only too many cases they turned into enemies not less bitter against the Protestant Church than they had been against Rome; and even when they did not withdraw or turn against us, they hung as a dead weight on the Church. The aggressive spirit of the native workers and also of the private members in large part died out and the work came to a standstill. Instead of the large accessions which had been reported from year to year in the earlier history of our work, in many cases an actual falling off had in fidelity to be reported. Our Board was troubled; the missionaries were somewhat discouraged; the native workers were almost entirely disheartened, at the small results of their work. A reaction seemed to be setting in against the Protestant work in Mexico.

Yet a careful study of the situation shows clearly that this seeming atrophic period in the history of the mission work in Mexico was but a natural result of the conditions under which it was begun, and even necessary if a truly spiritually minded church was to be built up. The greed of *numbers* had taken the place of a demand for *quality*; the human element had become unduly prominent at the expense of the spiritual, and in order to bring the missions—for the same conditions held in most if not all the evangelical bodies at work in Mexico—back to first principles, it was necessary that they be convinced of their error. That this is true the events of the past two years in the different missions abundantly indicate.

A turning to God, as never before in the history of the work, a leaning on Him and a mighty crying out to Him, has characterized, as never before, the work of the missionaries and of the native workers during this period.

It was but natural that leaders should come forward in this crisis of the evangelical church in Mexico, and it was also natural that from the winnowing to which the Church had been subjected some precious wheat should result. And such has been the case. Leaders have come forward—may I not say *a leader*—and from our own church he has come. Rev. Arcadio Morales, pastor of our church in Mexico City—El Divino Salvador—is a most humble and unassuming man; yet he has certainly been chosen of God as a leader in the new era which has dawned on the mission work in Mexico.

Yet, while Mr. Morales is recognized as the leader in this work—this new work, it may well be called—he is being ably seconded by a large number of the native workers in the different evangelical churches. It seems that the burden of responsibility of the evangelization of Mexico is weighing as never before on the native ministry. And not least notable, most certainly one of the most hopeful signs of this movement, is the fact that the workers of the different denominations are coming nearer together and joining hands in a common effort against not only the false teachings of Rome, but as well against the not less formidable enemy of skepticism among the liberally educated classes of Mexico. In the earlier history of the work, to be a *Protestant* was the goal of the ambition of many of the native workers and private church members. Later, to be a Presbyterian, or a Methodist, or a Baptist, as the case might be, was deemed a higher honor than to be a Protestant. Now, however, that spirit is on the wane, if I rightly read the signs of the times, and the desire to be an honest, earnest Christian is taking a much larger place in the mind of the evangelical churches in Mexico than mere denominational distinctions. "The diabolic spirit of sect," as it has been well characterized by one of the most prominent native Baptist workers, is giving way to the spirit of the Master, and the fruits of this new spirit are already appearing. May we not, while we earnestly pray for it, confidently look for such pentecostal blessings in Mex-

ico, under the more favorable conditions now existing, as we have never before received?

REV. PROCOPIO C. DIAZ.

REV. HUBERT W. BROWN, MEXICO CITY.

The Presbyterian Church in Mexico lost during the past year three veteran workers by the death of Don Hipolito Quesada, for years at the head of our work in Vera Cruz; Don Brigido Sepulveda, who so valiantly maintained the standard of the cross in the frontier states of Mexico, and Don Procopio C. Diaz, perhaps the best known of the three in the United States because of his many narrow escapes from a martyr's death.

In what I have to say of the life and work of Don Procopio I shall follow mainly an article prepared by Rev. Phitarco Arellano and printed in a recent number of *El Faro*.

Mr. Diaz was born in Tixtla, capital of the State of Guerrero, in the year 1829. The earlier portion of his life was passed in troublous times, amid revolutions and in the midst of a people whose warrior character does not belie the name of their state. He was animated himself by no mean portion of the same indomitable spirit.

Our hero began life in poverty, and early learned what hard work meant. As a youth he removed to Chilapa, where he followed the humble trade of a weaver of *rebosos*, the garment worn in place of the shawl by poor people in Mexico. He seems, however, to have been ambitious to better his lot. In his visits to his old home in Tixtla, he would haunt the government printing office, picking up the trade little by little. His perseverance was at last rewarded with a permanent position, and in time he rose to be manager of the press.

When the plant was carried to Acapulco by a patriotic group of reformers, he went with them and set up with his own hands the famous proclamation known as the "Plan de Ayutla."

We next see Mr. Diaz rising a step higher. He secures a position as secretary in the prefecture, makes some study of the law and is finally appointed local and then district judge.

About this time came the stormy period of the French intervention and the Maximilian empire. Mr. Diaz enlisted, took part in the defense of Acapulco and the siege of Chilapa. His military ability was rewarded with the

rank of commander of a battalion. He returned, however, to private life and again opened a printing office, this time on his own account.

Shortly after came the crisis in his life which was to change entirely his whole career. In 1870 an English minister of the gospel visited Acapulco, scattering Bibles and tracts. Some of these fell into the hands of Don Matilde Rodriguez, and he was converted. Although up to that time a bitter enemy and political opponent of Mr. Diaz, his heart now softened toward his old antagonist. He took some tracts to the office of Don Procopio, who read them, and then turned to the Bible for fuller information. The light streamed in upon his mind and heart. He was converted.

With characteristic energy, he began at once to work for others. Services were held in his house. He offered prizes to the pupils of the girls' school who would learn Scripture passages by heart. He began the publication of a paper styled the *Reformer*.

These efforts were not allowed to pass unnoticed. The priest of Acapulco thundered against him, threatening with excommunication all who should help in any way in the circulation of this new sheet. Nevertheless the movement continued to grow, until the little group of believers was compelled to ask help from the missions in Mexico City.

In response to their appeal, Mr. Hutchinson, of our mission, accompanied by the agent of the American Bible Society, made a visit to Acapulcos, a long, hard journey of more than a week across the mountains of Guerrero. All went well at first. An abandoned chapel was secured and regular services opened. The opposition was, however, too powerful; the church was attacked one night by a furious mob; many were killed and Mr. Diaz narrowly escaped death from a cut across the forehead. Two fingers were severed from one of his hands. The congregation was dispersed and has never again been revived.

Mr. Diaz had hardly recovered from his wounds when he was elected to the National Congress, but he resigned in favor of his substitute. He was then elected to the State Congress and chosen President of that body. This took him to Chilpancingo, whither the capital had been removed from Tixtla.

Undeterred by the prospect of the flattering political career that was opened before

him, and closing his eyes to worldly ambition, Mr. Diaz continued to hold evangelical services in his house. After nine months the opposition aroused by this course became so intense that he was obliged to withdraw from Chilpancingo. This virtually put an end to his political career. From that time until his death he devoted all his talent and energy to the propagation of the gospel.

He came to Mexico City, re-opened his printing office, sending forth tracts by the thousands, many of them written by himself, and giving our mission one of its most popular hymn books. This may well be considered as the beginning of our present press plant with its paper, lesson helps, and tracts which reach into the millions of pages.

Not content with this work, enough to satisfy an ordinary man, Don Procopio started services at "San Pedro y San Pablo" and soon had a flourishing congregation; and when our Theological Seminary was opened in the city, he assisted in that work also. Two of his sons were enrolled as students, and are still in the work of the ministry.

Mr. Diaz also made missionary trips in the States of Michoacan and Guerrero. In two of his visits to Chilpancingo he narrowly escaped with his life, and later at Almoloya del Rio he was saved as by a miracle from the death by stoning which overtook Don Nicanor Gomez.

The last years of Don Procopio's life were given to the work in the comparatively new fields of Yucatan and Tabasco.

In spite of serious illness and painful weakness, like the hero that he was, Don Procopio continued to work until completely prostrated. Then he came home to die. After a few months, in which he cherished the vain hope that he might yet return to the field of his labors and his triumphs, he passed quietly away on the 22d of November, 1895.

A memorial service was held in "Divino Salvador," in which addresses were made in honor of one who, in the face of great dangers, had bravely held aloft the banner of our most holy faith. He gave up a promising political career, he turned a deaf ear to tempting offers later in life, in order that he might spend (and be spent) in the service of his beloved Master. His example should prove a constant incentive to our younger men.

SIGNS OF PROMISE IN MEXICO.

REV. D. S. JOHNSON, D.D.

The first great event which betokened hope for Mexico was the Revolution under Benito Juarez. That was thirty years ago. Our own nation had something to do with the success of that revolution. Just after the surrender of Lee and the collapse of the Confederacy, Abraham Lincoln wrote a letter to Juarez, then an exile from his country, compelled to see Maximilian, the foreigner, exercising his authority over his countrymen, and the emissaries of Rome holding them in the grip of a false religion. In that letter occurred these words: "Be of good cheer, dear friend, Mexico will rise again." Not long after, Mr. Seward, in a State paper, politely ordered the French to withdraw their forces from Mexico and thus "to leave the people of that country to the free enjoyment of the system of republican government they have established for themselves."

As Dr. Butler, in his sketches of Mexico, well says, "No more effective shot was ever fired from Washington than that note. The Monroe doctrine was not a dead letter, and Napoleon III realized it, and his troops were withdrawn."

Under the judicious and liberal policy of Juarez, all excessive power was taken away from the priests, and every inducement was offered to Protestant missionaries to enter Mexico and teach the people their faith.

Let it be known that before any of our missionaries set foot on Mexican soil, this man Juarez, called by his people the Saviour, and the Liberator of Mexico, took his stand boldly as a *religious reformer*.

Publicly and privately he declared his desire "that the representatives of a pure form of Christianity should preach its truths among the millions of his priest-ridden countrymen."

On regaining his place as President of the republic, he issued a proclamation which contained these words: "Let the Mexican people fall on their knees before God who has deigned to crown our arms with victory The excellent, the only just, almighty and eternal One is he who hath dispersed the nations which, like vultures, had fallen on Mexico." And a short time before his death he said to a friend, "Upon the devel-

opment of Protestantism largely depends the future of our country."

From the date of the Reform, as the people love to call it, down to the present hour, the signs of promise have been multiplying in Mexico.

In all material, mechanical, educational, moral and religious aspects she has undergone marvelous changes in these thirty years. These have only as yet begun the work of transforming the character of her people, but *they have begun*. Like the leaven hidden in the meal, they are working, and the influence is now beginning to be seen on every hand.

First, as to material changes: In 1865, less than one hundred miles of railroad had been built; now there are at least eight thousand miles in operation. Two trunk lines run from our border down through the country to the capital city, and away to the Gulf. A number of cross-lines intersect these, and still other roads are projected to the improved ports on either side of the country.

These railroads indicate underlying needs. The farming interests are calling for them. The rice and sugar and coffee crops are rapidly increasing every year. The ores that are dug must be gotten to the smelters; the flour and meal from the mills must be distributed; hence the railroads.

But all these growing interests are themselves prophecies of the new and better life in Mexico.

The smelting works in Monterey and San Luis Potosi are equal in the perfection of their machinery and their capacity to any like works in the United States. The output of the mines in 1892-93 was fifty-six and a half millions of dollars. Factories show their white walls all through the country. The print-works at Orizaba cost three and a half millions of dollars.

In these and many other public improvements we see the evidence of awakening to a new era of progress and a higher civilization.

Look again at the *advance in educational affairs* during the last thirty years. Then there was no school system. The priests were quite willing that the people should live in utter ignorance. They were content themselves to know nothing except the mummeries of the ritual and how to extort money from the poor peasants. Now there

is a good system of common schools, as yet low graded and reaching only a limited number of the children and youth. But it is in process of bettering every year. In nearly all the States, free schools have been established, and compulsory education is finding favor.

The common people are coming to recognize the need of book-knowledge. It is a great mistake to suppose that Mexico is indifferent to education, or that it is useless to attempt to enlighten her people. All experiments prove the contrary.

While in Mexico City last year, the writer made the acquaintance of a lawyer from New Jersey, a man of large knowledge of affairs. He had visited Mexico thirteen times on business connected with a great mining company in the State of Sonora, and was, at the time, making sale of this company's properties to an English syndicate. This gentleman declared that no more teachable people can be found on the face of the earth than the Mexicans. He related a thrilling story of his experiences in Sonora to prove it. In 1886, the mining company which he represented bought extensive territory just on the edge of Arizona, and sent their superintendent to explore, with a view to locating mills, etc. No sooner had he reached the principal point than he was met by three men who told him they would give him six hours to leave the country, and in case he remained beyond that time, he would be shot at sight. Retiring at discretion to a safe spot, he sent messengers to the Governor of Sonora for an escort of soldiers to accompany him back, and to protect him in his work of starting the mines. He terrorized the desperadoes and gained the respect of the decenter part of the population in the region by his decisive action. As fast as the town began to be settled, matters were put in order. A court was established, the sale of liquors prohibited, a town hall built, and a school-house; and all the operatives of the mine were ordered to send their children to school. This was nine years ago. To-day that town is as peaceful and clean as any town in the States. The children and many of their parents can read and write. The houses are real homes, with carpets on some of the floors, pictures on the walls and flowers in the gardens; in short, it is a thoroughly transformed community. "Now," said Mr. B., "I am looking around to have

a missionary sent there." And then, with great seriousness, he added, "I so confidently believe in the uplift of the Mexican people that I sometimes feel like throwing up my law practice and coming down here to settle as a missionary. Dumb? brutal? low-lived?" he went on to say. "Why, sir, the cowboys and border ruffians of our country are ten times worse than the Mexicans. . . . I tell you I would rather live down here and work as a missionary than to try the same thing in New York or my own Jersey City. I know I could succeed better."

Still further, let it be noted that "able men have represented Mexico in the recent Medical International Congresses at Washington, Chicago and Rome—that at the great Silver Congress of Europe, in 1893, every utterance of the delegates commanded the closest attention—that at our World's Fair, to the Mexican exhibits were awarded one thousand one hundred and seventy-seven prizes."

But the clearest and most auspicious tokens of the *moral and spiritual regeneration of Mexico* are also at hand. All over the land light-centres are set which promise the future illumination of souls.

It was a great surprise to find in the small towns, as well as the large cities, wherever we went, the modern electric light and the telegraph. However ancient other features appear, you observe with satisfaction the familiar poles and wires that carry messages to all parts of the country, and it is an equal pleasure to sit down to read or write beneath the soft light of an incandescent lamp.

No less surprising and gratifying is it to know that to-day, throughout that dark land, the messages of salvation are running swiftly, and the lamps of truth are shining in many a hamlet and town and city. We walked into the office of the Rev. Mr. Hamilton, District Secretary of the American Bible Society in Mexico City, one day, and there found a depository of Bibles and tracts which form a great distributing light-centre. From Mr. Hamilton, who has been twelve years in this work, we learned that during the year then closing there had been a marked advance in the sale of Bibles and tracts, and also one thousand dollars more receipts from this source.

He showed us the report from which were copied the following figures. Forty colporteurs had been employed, all but three of

them native Mexicans. They had traveled 86,946 miles, through every State but three. Mr. H. said that formerly a great many Bibles had been given away. What cost nothing seemed worth nothing, and the Bibles were afterwards found in pawnshops and pulque shops (saloons), having been sold for a few cents or exchanged for a drink. This was perhaps seven years ago. Now, what a change! Five thousand copies of the Bible or parts thereof had been sold to the people. Instance after instance could be cited as showing how the truth of God's Word is getting into the minds and hearts of these benighted people, and the entrance of that Word giveth light.

We have all read how Miss Melinda Rankin sent Bibles and Testaments in the knapsacks of our soldiers into Mexico in 1847, and subsequently established a boarding-school in Monterey. But it is not so well known that in connection with that school she had a theological department for boys. These boys were sent every Sabbath into the towns and villages around Monterey, to read the Bible to all who would listen. Fourteen congregations sprang up from the work of these boys. And when our missionaries started in with their work, they found that this woman had prepared the way for them. Other societies have shared in the work and spread the light. Twenty-two years of missionary labors in Mexico have produced the following results, as given by Dr. Butler: Over 600 congregations of Protestant Christians, 16,000 members of churches and 50,000 adherents; 6700 children in the parish day-schools and 10,500 members of Sunday-schools. It is doubtful whether, taking into account the difficulties of the work, the small force of missionaries employed (only 185 all told, in 1893), the meagre amount of money expended, and the short time given to the work, there is any such record of success on any mission field in the world.

It is the testimony of all the missionaries that as the years go on and the people come to know them and their work, there is less of malignity among the masses, and more of a willingness to listen to the gospel. There have also been raised up in the past ten years native preachers and other witnesses to the truth, whose lives exert a wholesome influence and shed a light all through the districts where they live and labor.

I venture to give briefly the story of one such witness, Bernabè, a graduate of the Girls' Normal School, of Saltillo. About three years ago, this girl was sent out from the Saltillo school to Monclova, to establish a Protestant school in a district where were two other schools, a Jesuit and a public school.

Nearly all the people were bigoted Catholics. She hired a room, put in some rough benches and opened her school. Curiosity was excited. Word went to the priests that she was teaching out of a strange book, and when they came to inquire about it, she told them that it was, indeed, a strange book, but a good one, and it had many good stories in it for the children. She did *not* tell them it was the Bible, and how could they know that it was? for they had never read it.

But Bernabè was not a coward. She soon made it known that she was a Protestant. Then they began to persecute her. Six priests appeared in a body and threatened violence unless she gave up the school. She sent a letter to the Governor of the State, telling him the facts and appealing to him to protect her. He ordered four soldiers to Monclova, who stood guard before the school premises until the priests were overawed. Thus she went on, gaining friends even among her enemies by her courage, and gradually drawing the children from both the other schools by her better methods of teaching and her winning manners.

At the last annual Mission Meeting in San Luis Potosi, word came that the authorities of Monclova, where Bernabè had been teaching three years, had determined to abandon both the other schools and unite them with hers, and they offered to pay her the salary of a principal and also that of two assistant teachers whom the missionaries might appoint.

Thus everywhere, little by little, the light is getting into Mexico. It is reaching the lower classes first, as it always has done in every country since Christ spoke to the common people in Galilee and they heard him gladly. It is spreading quietly but persistently, and the time is not far distant when of Mexico it may be said: "If thou take away from the midst of thee the yoke . . . then shall thy light rise in obscurity, and thy darkness be as the noon-day."

THE POOR OF THE CITY OF MEXICO.

GEORGE JOHNSON.

The poverty of certain classes in the City of Mexico is appalling. Walk through any of the streets east of the Plaza, where the Cathedral and the Palacio Nacional are. It is the old city. On all sides our attention is attracted to the vast number of Romanist churches. The red lava blocks in the walls are worn with age. Their foundations have been warped by earthquakes and have sunk unevenly into the marshy soil beneath. Nevertheless, their towers still rise strong and solid, bearing aloft the old green copper bells high above the surrounding houses, and the wretchedness seems to cluster thickest round them. Appalling is it to read on a church tower, "*Non est hic aliud nisi domus Dei, et porta coeli*," and then in very sound of its clanging bells, beneath the very shadow of its walls, to see family after family living in a single wretched room under conditions that tend to submerge every last lingering trace of God's image in the muddy sinks of sin. Enter any of these little rooms. All the light and air comes from the door opening on the street. In one corner a shake-down bed; a little brazier for cooking the slender food on which they subsist; on the wall a picture of "*Nuestra Señora de Guadalupe*," with, perhaps, a small candle burning before it, or some withering flowers twined round it. Another corner of the room is, perhaps, the workshop and its small stock in trade. As to the healthfulness? Lift the trap door in the floor. Beneath is a waste and void; soil saturated with the filth of centuries and always damp with the water of the surface drainage. A dark lurking place for typhoid and tifo and smallpox and a hundred dread diseases. Hundreds and hundreds of these dwellings in the outer walls opening on the street. Penetrate the courtyards behind. A fountain, or what was once a fountain, in the centre; rickety stairs leading to the galleries, on which other rooms open just like those we saw on the street; a veritable rookery, swarming with human beings; dirt and rags and poverty; disease and squalor and wretchedness; all the more striking in contrast with the golden sunshine and deep blue of the tropical sky and the whiff of fresh breeze that comes once and again from

the purple of the mountains to this evil-smelling place. And as to the thousands and thousands who live here. Superstitious they are to an incredible degree. Ignorant: few know how to read or write. Filthy: water is a far-off thing to them and soap an utter stranger. Merry and careless, yes, on the surface, but underneath a great depth of hopelessness and sadness and despair; poverty stricken: a centavo to them is a vast sum; sensual and indecent, and unconscious of the fact; their character is that of the "tramp:" a place to sleep and a meal to eat and let the morrow care for itself; and saddest of all, no man seems to care for their souls. A religion of ignorance has settled down on them, binding their souls fast to the gates of death and fighting those who come to set them free. As for the foreign Protestant visitors, most shudder and draw aside from them. Even those who come specially for missionary effort, owing to press of work and fewness of laborers, do not spend much effort on them.

Still the work of rescue is being attempted. Let me paint before you a scene that takes place every Tuesday evening. On Calle Lerdo is a tiny room, a preaching outpost of our Presbyterian Church of Divino Salvador. Outside, the human tide surges up and down, some buying, some selling, some loitering, many getting drunk in the pulque shops on the corners. Over the room door, dimly lighted by a flickering lamp, are the words, "*Cultu Evangelico*." Inside are four whitewashed walls with some precious texts hanging on them. There are twenty rush-bottomed chairs, a small organ, a reading-desk and half-a-dozen lamps to throw a dim light over all. The preacher is a carpenter, who works at his trade all day and devotes his evenings to this work cheerfully and gratuitously. The young man who plays the organ is likewise an artisan. The hour for service comes. No one is there. The two solitary workers start singing some hymns, "*Soberana Bondad Condesciende*" or "*Voy al cielo, soy peregrino*." Soon the singing fills the place with a motley crowd. All pure-blooded Indians of the lowest type, dirty and ragged; fit masters for the filthy and mangy curs that follow them in and curl themselves to sleep on the vacant chairs. The Bible is read and some leave; others stay and strain their attention to comprehend

the strange words of life that fall on their ears. The like they have never heard before; no huge church, no altar, no ghastly crucifix, no image, no incense, no prayer to saint or virgin, no holy water, no wafer; instead, a little room, an open Bible, a preached Christ, an earnest prayer to him, dead souls and the Holy Spirit of resurrection—look at them, see their straining look, their striving to know, their need and their wretchedness, and pity and love and prayer must fill your heart.

The short service is soon over; the little congregation disperses; the lamps are put out and the door locked, and you are out again under the stars; the thronging crowd still passes and repasses: hundreds and thousands who know not the dear Saviour, and who are all the more pitiable because they are unconscious of their need. The thought oppresses you. Around you so many in the toils of sin and wretchedness and death; above are the stars shining so calmly and peacefully; and like the Saviour who prayed under these same silent stars for a sin-lost world, you pray, too, for the gospel of love and the Spirit of promise to come to sin-lost Mexico.

THE POWER OF THE NEW UNITY IN MEXICO.

REV. T. F. WALLACE, ZACATECAS.

The statistics of work done by our Church in Mexico are certainly full of promise. But what to me is far fuller of bright promise for grand results, than all the statistics I could give, is the change I am sure has come about within the last year or more in the missionaries themselves of all denominations, and, as a result of this, a change in the way of working. From the very first there has been too much competition and friction between the representatives of the different denominations at work here. Some four or five years ago it was felt, by some of the missionaries, that some remedy must be found for this. So a general convention of missionaries was called; papers were read, discussion was had, resolutions were passed in regard to interdenominational comity; and we came back to our work feeling that we understood each other better and that our work would be carried on more satisfactorily and successfully. Well, it was not long before new misunderstandings arose. The

resolutions passed by the convention were ignored by some and by others a very questionable interpretation was given them. Then there began to be expressed a desire for another convention to see if more effective measures and harmonious working could not be secured. At the same time there was found to be a deepening conviction with some of us, that whilst the missions had been extending their labors and the number of laborers had increased, there had not been a corresponding growth either in the number or spirituality of the converts. In a word, many of us had to lament a lack of piety and zeal even in some of the older congregations; and that many in these had "lost their first love." More than this, the conviction was forced upon some of the foreign missionaries, that we ourselves, perhaps, were, in great part, to blame for such a state of things; that perhaps after all it was really our own mistakes, our own lukewarmness and lack of zeal we should have been lamenting and trying to correct rather than the lack of these in native converts and workers. So that when the Lord, as we believe, put it into the heart of Dr. Powell, of the Baptist Mission, to suggest a conference of native and foreign workers of all denominations, "for the study of God's word and united prayer for the outpouring of the Holy Spirit to prepare and fit us for service," the idea was most heartily seconded. The conference met the 3d of last April in the fanatical city of Toluca. We were fortunate in having Messrs. Moody and Sankey with us. We who were present had no doubt about the Spirit being there present with us in power. There was evidence of it, in the confessions of fault, wrestling prayer, tears, hearty thanksgivings and ready giving of testimony. The influence seemed to have its effect in the fanatical city where we met. The Governor of the State and Mayor of the city secured for us the use of the Public Theatre for public meetings. The waiters of the hotel, where fifty or sixty of us were entertained, were so impressed, seeing us with bowed heads at the table when the "blessing was asked," that they went out into the streets giving their testimony that "these must be good people." One of the Roman Catholic papers in Mexico city had this item: "*There are some one hundred Protestant missionaries holding meetings in Toluca.*"

The inhabitants are alarmed, and they have need to be." None of us at these meetings thought of discussing or passing resolutions about Christian comity. "Where the Spirit of the Lord is there is liberty;" liberty to think, say and do only what the Master would have us.

A month or so later, a Sabbath-school Convention was held at San Luis Potosi, and the presence of the Spirit was manifested there. It was felt that the devotional exercises, provided for in programme, were not enough, and a sunrise prayer meeting was held each of the three or four days we were there. Since then foreign and native workers are showing a spirit and are working as never before. The Christian Endeavor movement is just beginning with us, and since the meetings referred to we are receiving news of the great enthusiasm in the forming of new societies all over the republic. And during the present year our First Annual Christian Endeavor Convention is to be held in this city, Zacatecas. So the forces are being marshaled and beginning to move forward, as at home, along all lines as never before. May these lines encourage the Church at home to pray as never before, during this month of March, for a still richer outpouring of the Holy Spirit upon the Christian laymen and laborers of whatever name in Mexico.

YUCATAN.

REV. C. C. MILLAR, SAN JUAN BAUTISTA.

The peninsula of Yucatan has been for years a place of great interest to archaeologists on account of the immense ruins found scattered in various places throughout its territory. These ruins, so well preserved, show by their great size, their solidity and architecture, that the ancient race which inhabited this quarter were among the most highly civilized and most energetic of all the early inhabitants of the North American continent.

No one can tell us when or by whom these great ruins were built, and many and varied have been the surmises on the subject. Whether or not they were constructed by an extinct race or by the ancestors of the present population, we are left to settle for ourselves, and scant indeed are the data from which to form our conjectures. The present population, however, consists

of such an independent and strong race that they may well be the descendants of worthy sires.

As New England's barren soil proved a stimulus to its inhabitants and necessity developed their inventive and industrial powers, so the rocky soil and arid plains of Yucatan seem to have developed one of the strongest and most energetic people in all Mexico.

The low coast line which greets the eye of the voyager as the steamer nears the town of Progreso has nothing of the beauty or grandeur of some other Mexican coasts which present rugged hills or snowy peaks; and as one travels inland and sees mile after mile and league after league of country made up of almost solid limestone with scarce half enough soil to cover the rock, he wonders how any one can make a living on such a place. Yet thirty miles from the northern sea coast and connected with the port by two lines of railroad, stands the city of Merida, with its 60,000 inhabitants, with its street cars and electric lights, its large government buildings, and its lines of railroad communicating with various interior towns, and with its import and export trade, which is exceeded by that of very few cities in Mexico. These railroads about Merida are owned by local capitalists and there is a "Bank of Yucatan," which is supported by local capital.

The people of Yucatan cling tenaciously to their own State and their own institutions. Though Yucatan is a State in the Mexican republic, the people do not fancy being named Mexicans, but call themselves "Yucaticos." The original population was the Maya tribe of Indians, and the Maya element is still very large in all parts of the peninsula; and when in the country districts one is as apt to hear the Maya language spoken as the Spanish. Most of the Mayas seem to understand Spanish when it is spoken to them, but many will frequently answer in their own tongue. The land is almost perfectly level. Merida is thirty miles from the sea coast and is about twenty-three feet above sea level, while one hundred miles in the interior the altitude is only thirty-three feet. Neither rivers nor large streams are found, but there are numerous caves in some localities through which an abundant and never-failing supply of water is continually flowing, showing that there are

strong streams of water under ground. By digging an abundant supply of water can be secured. It is all very hard, of course, for all the rock is limestone.

The climate is hot nearly all the year; frost never is known. When the thermometer indicated 58° Fahrenheit in December, 1894, nearly every one was wishing for warmer weather. June is the rainy month, and generally there is a rain from 4 o'clock to 6 o'clock P.M. nearly every day in this month. During the balance of the year it is generally dry with occasional showers. In order to raise a crop on the stony soil the field must be ready for the seed in time to gain the advantage of the June rains. Farming is carried on in a peculiar manner. No plows can be used on account of the rock, and even hoes are used in very rare instances. The farmer selects the piece of brushy land that he wishes to convert into a cornfield. He cuts the brush down with an axe and a big knife two feet long, called a "machete;" it is either straight or hawk-billed. The brush is then burned. Into this new ground, covered with ashes, he goes with a sharp stick to make holes, and drops the corn into them and covers it with his foot. When the corn comes up he cuts down the weeds and loosens up the earth a little around the corn with his hawkbill corn knife, and this is all the cultivation it receives. Only two or three crops can be raised till the land ceases to be productive under this sort of culture and a new field is sought.

The inhabitants of the small towns hold in common the land for several miles on every side of the village, and every farmer cultivates as much of this public land as he chooses. Nearly all the villagers have their dwellings in the town and their farms in the country, and out among the cornfields no houses are seen. The men go out from town every morning and return in the evening.

The greater part of the country land, however, is held in large tracts by private individuals, and is used for "henequen" farming. The "henequen" is a plant native to the country. It has hard, fibrous leaves from three to four feet long, two inches wide and one inch thick. Nearly the whole leaf is composed of strong fibres, and when passed through a rasping mill and cleaned from the leaf-pulp, these fibres form the raw material from which our ropes and harvesting machine binding-twine

are made. This "henequen," or hemp, fibre makes the wealth of Yucatan.

In all the cities and towns the largest and finest buildings are the Catholic churches, and the greatest days are the feast days. The only Protestant congregation in the State is the Presbyterian church in Merida. Here the Board of Foreign Missions has bought a house, part of which serves as the residence of the Mexican preacher, Mr. Alfonso Herrera, and the front is neatly arranged for a church. Two years ago the congregation bought a bell which announces the various services of the church, and as hundreds of tracts are being distributed every month, and thousands of Bibles have been sold during the past ten years, nearly every person in the city can know where the "Templo Evangelico" is. The congregation decorated the walls of the chapel and on it painted various Bible texts. On the side where it would catch the eye of one looking in from the street is the text: "There is one Mediator between God and man, the man Christ Jesus," showing that it is Jesus, and not Mary, who is preached there. Up near the pulpit where any penitent may read it, is John iii: 16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish but have everlasting life." Right over the door where every one can see it as he goes forth from the service is written, "Go, sin no more." The congregation is, this year, doing more toward self-support and missionary work than ever before, and during the year has raised over \$300. The Sunday-school is a specially promising feature of the work. Our Church has only one other preaching point in the State, viz., Mexcann, a town forty miles southwest and reached by train from Merida. There are numerous large towns scattered all through the State, none of which enjoy the privileges of Protestant worship. A larger per cent. of the people can read than in most other portions of Mexico, and Bibles have been sold in large numbers. The prospect for developing a self-supporting church is better than in many other Mexican States.

The mission has asked the Board of Foreign Missions to send a missionary to reside in Merida who can give his whole time to the work in that State. It is a needy and a promising field.



HOUSE OF THE HERMANOS.

A HORSEBACK TOUR IN THE BACK COUNTRY OF MEXICO.

W. HENRY GRANT.

The railway from the City of Mexico to Pointe de Ixtla was laid by American engineers for the Mexican Government at so much a mile. It was to the interest of the contractors to make it as many miles as possible. It may be described as a railroad of magnificent curves. Two or three hours are required to reach the summit of the divide forming the southern edge of the basin constituting the Valley of Mexico. Thence, to accommodate the contractors aforesaid, we descend at an easy grade, with the country to which we are going in full view from one side of the car until another long curve brings it into view on the other side. We can see away across the State of Morelos into Guerrero, from one hundred to one hundred and fifty miles. Another four hours and we enter a thoroughly irrigated district of sugar plantations, which we traverse for a whole afternoon, until we arrive at the terminus of the railway. Towns and villages have given place to haciendas or ranches belonging to landed proprietors, whose net returns from their sugar crops amount to twenty, fifty and even a hundred thousand dollars per annum. While an equitable tax on land would solve the social problem involved in the relation of the peon to his employer, to whom he is practically in bondage, and bring about a

more general ownership of the soil by those who till it, it is to be doubted whether the sugar estates, requiring scientific apparatus and machinery and water rights for irrigating, could be economically worked, and the peon be able to live as well as he does now.

Rev. William Wallace, our missionary located at Chilpancingo, has come up to the City of Mexico to make some purchases and conduct the writer on a visit to his station and field.

The cities left behind, the descent as regards comforts and food is hardly so gradual as the grade of the railway. On the morning of October 2, we awoke at the chief inn at Pointe de Ixtla. The inn consists of long rows of one-storied rooms enclosing the general horseyard on two sides, with wall and horse stalls on the others. When traveling on horseback it is always hard to get started the first morning, and the Spanish language, to use a now familiar simile, being as direct in getting to the point as the railway we had just passed over, it seemed to one who did not understand what was said, that matters of immense importance were being discussed, though he could see little visible results. However, we are off at 9 A.M. instead of 6, and in a couple of hours pass the *great* hacienda, a veritable fortified town, descend

to the river and are ferried over; then strike off across a comparatively barren wilderness, bold and rocky, with fine views of Popocatepetl eighty miles away. We stop in five hours at a wayside rest-house and alight from our horses. Our uninitiated traveler, being nearly parched with thirst, goes to the table on which he sees a large decanter apparently of water and pours out for himself a generous glassful of the clear liquid. So fearless and unconstrained were his movements that our host made no motion to warn him that a mouthful of the fluid would burn his throat and make his head swim. He raised the glass to his lips and drank—about a drop—and was no more to be deceived by innocent-

with a coarse mat. This was the bed. As we arrived late, it seemed that we should have to eat our supper and make our preparations for the night with the light of a very uncertain lamp. Suddenly the dark edge of the wooded height was aflame and the moon rose in almost dazzling glory, and turned cactus and cornfield into pictured fairyland.

Long before daylight we were again in the saddle, reaching Tuxpan, where we were to visit a native congregation, at nine o'clock. Tuxpan is on the margin of a little fresh-water lake in the beautiful valley or plain of Iguala. We were cordially greeted by the *hermanos*, who were called together, the most of them having gone to the fields



TUXPAN.

looking bottles of mescal, about ninety-five per cent. alcohol.

The night is spent at the home of a *hermanos* (brother) who is a member of the Protestant church. A creek runs in the rear of his yard, where the horses may be watered. The packs and saddles are removed and the latter laid over a rope that is stretched between the posts supporting the eaves of the roof, and the son of the *hermanos* cheerfully does everything in his power to make us comfortable. The young man brought out some wooden horses and unrolled bundles of sticks, which were held together by heavy cord being interwoven with them. These he laid across the wooden horses set four feet apart and covered them

for the day. After a rest and breakfast, the pastor gathered his family and neighbors together for worship. After he had read the Scriptures and Mr. Wallace had led in prayer, he asked if I had any remarks to make or questions to ask. I responded by asking how many families in the congregation had family worship. They talked with each other a few moments and replied that there were three. I then asked why they did not all have family worship, and they talked that over and decided that it was because they could not read. I then inquired how many persons there were in the congregation who could read. After discussing that point for some time they replied that there were nine persons in the congregation



XOCHIPALA CHURCH.

who could read. I next asked why they did not all learn to read, and they talked that over and concluded that they did not know why they did not learn to read. So I put the question pretty pointedly to the pastor, "Why don't you teach them to read?" It had never occurred to him that it could be his business to do such a simple, unpretentious thing as to teach his people to read. He had conceived that it was his function to preach sermons and theirs to sit and listen thereto.

Two days more over the royal highway to Chilpancingo, stony roads, down beds of streams, ferried over the Mexcala river, sleeping half a night in the porches of rest-houses, rising at two or three o'clock and pushing on in the moonlight before the heat of the day—such was the ride through the State of Guerrero.

Our next stop of importance was at Xochipala, the approach to which is like that to the Beth-Horons. Here we found an almost pure Indian village. The Indians were more attractive to me than the ordinary mixed race of Spanish and Indian. Mr. Degada, on twenty-five dollars a month, lives in one end of a large house composed of one room, his quarters being partitioned off by a dark muslin curtain suspended from

a cord. He and his wife were as neat as could be, and are well liked by their people who join in their support. In fact, in the meeting that we held in the evening, we simply repeated stories we had heard of what people were doing toward the support of their pastors in other lands, and how the early New England churches, and churches generally in the United States, had had to struggle to get their buildings and education. It is a very hopeful place to begin, the congregational expenses being small and the pastor simple and direct and not over-educated. The Xochipala people were a sturdy-appearing folk, such as will furnish the backbone of the future Protestant church of Mexico.

Nine more hours bring us into Chilpancingo. As we approach the city in the cool of a cloudy afternoon we are compelled to put on our overcoats. The altitude of Chilpancingo is five thousand feet. The Hot Country, as it is termed, through which we had passed at the Mexcala river, was as low as two thousand feet. Grain fields and pasture lands had again replaced tropical vegetation and the organ cactus. The effect of riding through a grove of these organ cacti, with their candelabra-like branches, in the moonlight is very weird.

Our lone lady missionary, after the three weeks' absence of her husband, was ready at the door of the house to greet him. It is a pleasure not to be described and never to be forgotten, this arriving at and visiting the real outposts of foreign missions. The friendships there made are of the real, substantial kind, that, were we to greet each other ten years after in the home land, we would instantly be transferred to the far-distant post where we had met in his name and for his sake. The house, I should judge, was eighty feet long. Mrs. Wallace had partitioned off a corner in the porch and established her American stove there. Sunday-school, church and church receptions, and a multitude of mission meetings were held in the central portion. How a Sunday-school starts up when it has a good superintendent to take hold of it and a lady to look after the women and girls, is illustrated in many a mission station. The inspiration to do it and the showing how go together.

There is no higher nor more practical training than just this.

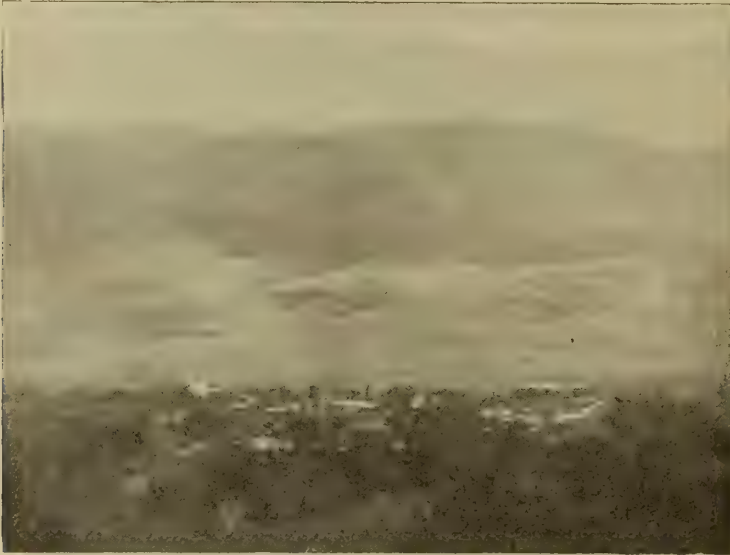
It would be out of place to make any remarks about the table supplies where one was entertained, but perhaps it is permissible to mention the ingenuity of the housewife in adding spice and variety to what was found in the market on the week-days. Here we were one hundred and twenty miles from the railway, almost wholly dependent upon a local farmer, whose chief substance was tortillas and beans, and whose chief market day was the Sabbath; so that our friends had to take what came to hand on other days without much selection. Remembering the Sabbath day to keep it holy is not so easy a matter where the sentiment and practice of the community is in the other direction. One of the members, not the most gifted, of the Chilpancingo church felt deep conviction about working on Sunday in the government printing office and finally asked if he might work over hours and



MISSION HOUSE, CHILPANCINGO, MEXICO.

have the Sabbath free. He was informed that the rules of the office could not be changed for his convenience, but his fellow-workmen finding that he would have to leave, respecting his sincerity, petitioned the government to make an exception in his case. The superintendent of the office afterwards testified that this man did more work in six days than any of his other men did in seven. He has retained the respect of his fellow-workmen and has been true to his Master.

patient, determined missionaries and pastors who have the spirit of the Good Shepherd to care for his own sheep. Such visitation takes a missionary from home for six weeks at a time. Meanwhile, as he is making the rounds of his various outstations, his wife must hold the fort alone at home. To be effective his stay at each place should last several days. It would be better were it several weeks, so that the congregation might be fully organized and all the members enlisted in active work and self-sup-



CHILPANCINGO—GENERAL VIEW.

We called on the governor, who received us very cordially and conversed in a friendly and unpretentious manner of the social progress of his people. He seemed gratified that we took a broad interest in Mexico as well as in the religious propagandism. Near his office stands the old church where independence from Spanish government was pronounced in 1813. It is situated on the slope of the mountain, on the edge of a broad, fertile valley. The high mountain to the south cut off completely the view of the Pacific Ocean sixty miles distant.

The little congregations are scattered over a wide territory and can only be visited by

port. Such work is educational, and education demands time. Guerrero is but one of the nine fields into which our Mexico mission is divided. Just imagine a mission with a territory 300,000 square miles in extent, one-tenth the size of the United States, and only nine men—two hundred miles between their stations! Then imagine these nine men, in addition to their plans for aggressive evangelization, leaving their wives alone for a month at a time in order to visit the congregations dependent upon them for encouragement and advice. Is this the way for the Presbyterian church to man its stations and meet its obligations?

EDUCATION.



PROFESSOR MORRIS.

LANE SEMINARY derives its name from Mr. Ebenezer Lane, a native of Maine, who, with his brother Andrew, became interested in the idea of connecting manual labor with study as a means by which provision might be made for the necessary cost of the higher education which is deemed essential for professional men. These gentlemen were Baptists, but made a gift to a number of Presbyterians for the establishment of a theological school at Cincinnati, which was to have a literary department connected with it, their Baptist friends not being able and willing to

undertake the work. "The constitution adopted by the Board of Trustees provided that a majority of the members of the Board, and of the Executive Committee, and all the Theological Faculty, should be members of the Presbyterian Church, under the care of the General Assembly of that Church in the United States of America; and this provision, with respect to the Executive Committee and the Faculty, was also introduced into the charter." The primary object of the institution was the education of pious young men for the ministry.

The decision of the General Assembly to establish the Western Theological Seminary at Alleghany Town had not been satisfactory to many Western men, who felt that a theological school was needed in a location closer to the heart of the growing West. The charter in its original form provided that "not less than three nor more than four hours each day" should be spent "in agricultural or mechanical pursuits." This provision was afterwards changed, with the consent of the Messrs. Lane, "so as to leave the amount of labor each day to be determined by the trustees." In course of time the thought of a literary department was abandoned.

THE LOCATION.

The seminary is beautifully situated in that part of Cincinnati known as Walnut Hills, a deed having been executed December 9, 1829, by Elnathan Kemper, together with James Kemper, his father, and his brothers Peter and David, by which sixty acres of land were conveyed to the Trustees. "The deed provides that in case the seminary should fail, or become extinct, the land shall be equally divided between the American Bible Society, the American Tract Society, the American Colonization Society and the American Education Society." Funds were raised for three professorships, largely through the agency of Rev. F. Y. Vail, in Eastern cities, and a considerable sum was subscribed in Cincinnati and its vicinity for the erection of the necessary buildings. Seminary Hall, of which we give a picture on the next page, was built in 1879. It is a fine stone structure and contains a chapel, three class-rooms, a faculty-room, a gymnasium and apartments for about fifty students. It is well furnished throughout and provided with every modern convenience. Smith Library Hall contains the excellent library of the institution. There is a large boarding-hall, where most of the students get their meals, and five professors' houses occupy convenient positions on the spacious campus.

DR. LYMAN BEECHER.

The name of this distinguished divine is most intimately associated with the institution. It was in connection with the nomination of Dr. Beecher, then a prominent figure in Boston, where he had been in the thick of the fight during the Unitarian con-

troversy, that the first success was had in securing funds for an endowment. He accepted the position of President and Professor of Theology offered him, October 22, 1830, by the Trustees, under the conviction that "it is the sons of the West, *educated on her own soil*, who must preach the gospel to the West." He was inducted into office December 26, 1832. His view of the importance of Lane Seminary in relation to the growing West, and his own spirit of devotion to the idea of raising up a suitable ministry for the work of evangelizing that portion of the country, is well represented in the prayer in which he consecrated himself to the task: "Thou knowest the burning desire of my heart for the West long before thy voice said to me, 'Go and fulfill thy desires,' and the burden of my soul for the millions of my perishing countrymen is not hid from thee: to my tears thou hast been a witness; and my great heaviness and continual sorrow, which cannot be uttered, for my country, and for this whole, most miserable world, thou, Lord, knowest. And, now, if there be anything which by living I can do, or by dying I can do, to mitigate on earth the miseries of sin, and to save my country, and to save the world, then speak, Lord, for thy servant heareth. I do therefore now consecrate myself to thee, O Lord, my Saviour and my God, in the service to which thou hast called me, to assist in raising up the foundations of thy kingdom in the West. I accept in thy name, and for thy sake, and thy kingdom, the call to the Lane Seminary."

Dr. Beecher came to the seminary full of the revival spirit which had been a marked characteristic of his ministry, and he inspired his pupils with something of his own enthusiasm. They "went forth from this electric power over them, determined, with the help of God, to be revival preachers; to make their ministry tell on the salvation of men; and many a congregation has had occasion to bless God that such an impress was thus made on this institution, that from its birth it was thus stamped and set apart as a seminary for furnishing the Church with revival preachers." Dr. Beecher's ambition was to raise up a class of preachers who should "combine a power of intellect, an ardor of piety, a power of eloquence and energy of action such as the world had not seen, and which, not only the West, but the world itself, could not fail to feel."



LANE SEMINARY.

PROF. MORRIS.

We have not the space to mention the admirable work done by all the distinguished professors of Lane Seminary, but must speak of Rev. Edward D. Morris, D.D., LL.D., as the man upon whose shoulders has rested of late the chief responsibility of providing instruction for the increasing number of students. His ability and experience have proved equal to the emergency. He has secured able helpers in Prof. H. W. Hulbert, Instructor in Church History, and in Rev. Kemper Fullerton, Instructor in the Hebrew and Greek Scriptures. The lectures of Rev. William E. Moore, D.D., the veteran Permanent Clerk of the General Assembly, have been of the greatest advantage to the students, who have learned the principles of our Church Government from one who is a master of the theme.

INSTRUCTION ABOUT THE BOARDS.

Dr. Morris' plan to secure for the men of Lane Seminary instruction as to the great benevolent enterprises of the Church seems to be bearing good fruit. He has been bringing to the institution the secretaries of the several Boards, and their lectures promise to afford such a clear conception of the history, principles, achievements and general importance of these great agencies, that the ministers trained here may reasonably be expected to prove intelligent and efficient helpers of the work in hand when they are ready to enter the various fields of labor that may be assigned them. When every pastor shall have become a faithful and enthusiastic agent for each of the Boards the days of deficiency and of debt will have passed away. Lane seems to have taken a step in the right direction.

COLLEGES AND ACADEMIES.

WHITWORTH COLLEGE.

PRES. C. W. STEWART, D.D.

One of the most prominent things connected with the history of our country, from its first settlement, is the interest everywhere manifested by our people in the cause of sound learning, and in the estab-



WHITWORTH COLLEGE.

lishment of schools and colleges. Few men, perhaps, have ever lived who better understood the vast importance of education than the Pilgrim Fathers; with an enlightened sagacity, which we find it difficult to reconcile with the spirit of the age in which they lived, they made almost superhuman efforts to establish, not only common schools, but colleges and higher seminaries of learning.

In less than sixteen years after the landing of the *Mayflower* at Plymouth Rock, Harvard University was founded. In about the same period from the settlement of New Haven, Yale College was projected. The Presbyterians of New Jersey and Pennsylvania had their Log College for the education of young men, which afterwards became Princeton College. As the population spread westward, schools and colleges sprang up all over the Ohio and Mississippi valleys. These colleges and schools were nourished by State aid and the benefactions of churches and individuals. In them all the doctrines of the Bible were impressed upon the students as the basis of a sound Christian morality. The result was a class of mighty men who controlled Church and State for God and human liberty.

As the population of the country increased, and its waves had crossed the Mississippi and penetrated the vast extent of territory beyond the Rocky Mountains, it was found that if Christian education would keep pace with the expanding population there must be organization. Accordingly the Presbyterian church created the Board of Aid for Colleges and Academies and committed to it the great work of organiz-

ing and sustaining colleges and schools in this New West.

Events have proved the wisdom of this movement. Through the policy of the Board the work has been unified and the strength of the Church has been more and more concentrated in aiding hopeful institutions of learning, and thereby money has been saved to the Church. The Board's appropriations are wisely applied only to institutions where there is a strong presumption of ultimate growth and power.

Whitworth College is an example of what is being accomplished by the Board of Aid. Nourished by it in its infancy as an academy, it was, in due time, advanced to the grade of a college. Without the Board's help a college in this new State would have been an impossibility. Whitworth College is the sole survivor of seven institutions for higher education projected by the Presbyterian church in the State of Washington from 1885 to 1890.

Sumner Academy was, by action of the Board of Trustees, advanced, in 1890, to the grade of a college. This action was approved by the Board of Aid for Colleges, and the Synod of Washington received it under its care at its next annual meeting. The Board of Trustees elected as its first President, Prof. A. T. Fox, B.L., B.D., the Principal of the late academy, who had shown himself possessed of marked ability as an educator. Prof. Fox declined the Presidency, preferring to have exclusive control of the educational work of the institution, and to leave the executive work to one older. Accordingly, at a meeting of the Board of Trustees held in August, 1890, the Rev. Calvin W. Stewart, D.D., of Pennsylvania, who had been closely identified with educational work in the East, was elected President, and Prof. Fox was made Vice-President.

The entire burden of carrying on the educational and executive work of the college has rested on these men. Their success, however, has, in a large measure, depended upon the cordial coöperation and support of the President of the Board of Trustees, Rev. Geo. F. Whitworth, D.D., who may be regarded as the founder of the institution and in recognition of his eminent service it received its name.

The location of the college is eligible for its present condition and work; but it is the

intention of the trustees to expand the work to meet the demands of our rapidly increasing population. To accomplish this most desirable end more land is necessary than is available here. Offers of valuable real estate have been made by several towns on Puget Sound, as an inducement to remove the college and locate it on lands thus offered. A very eligible site for the college and a large donation of land have been offered by citizens of West Seattle, with certain conditions. The Board of Trustees has favorably considered this proposition, and negotiations are now in progress rela-



DR. WHITWORTH. VICE-PRESIDENT FOX. PRESIDENT STEWART.

tive to its acceptance. Should a satisfactory result be reached the matter will be submitted to the Board of Aid, and if approved by it, there is good hope to believe the material interests of the college will be greatly enhanced. It is believed that the land offered will, in the near future, be valuable and become a source of endowment for the institution. In the meantime, the work is being successfully prosecuted by an efficient faculty, and a large number of young men and women are enjoying the benefits of a sound Christian education. The pressing needs of this young college are philosophical apparatus and endowments.

MINISTERIAL RELIEF.

INDIVIDUAL GIFTS FOR OUR WORK.

With the arrival of this, the last month of our fiscal year, it has become too late to expect very much further help from any action taken by the churches, most of which will have forwarded to the Board their offering for the year. To those which have not, however, we make one more and a last appeal to enlarge, if possible, their collections. Very many churches among our largest helpers have actually fallen off this year, not a few of them sending us less than one half the amount of their usual offering. Meanwhile the Presbyteries have increased their demands for help.

But there is one part of our Annual Report to the Assembly which, even within the next few weeks, may change for us the whole situation: namely, that which is entitled "Receipts from Individuals."

How great our need, how sacred the interests which are vitally affected by that need—all this has been set forth by the Board again and again for these past months. Shall we not now have *individual gifts* on a large and liberal scale from those whose hearts are moved by the Lord toward the relief of his suffering and worn-out servants? The books close April 1.

THE ELDERS' MOVEMENT.

The columns of this magazine have repeatedly borne testimony to the fact that the peculiar sympathy and support of the eldership has been given to the work of Ministerial Relief, beyond any other department of Church work, from its very beginning nearly fifty years ago. In connection with the activity of the elders during the last few weeks, awakened by the announcement of our special need, a brief statement of some of the facts may properly be given.

The subject, when it came before the General Assembly that met in 1849, at Pittsburgh, in the form of a report upon over-

tures from two of the Presbyteries, was immediately taken up by the elders who were present as commissioners. "No minister took part in that discussion. It was carried on exclusively by the elders," said one who was a commissioner to that Assembly.*

One of these elders was the venerable and beloved Walter Lowrie, for so many years the honored Secretary of our Foreign Mission Board, and he it was who made the formal motion upon which, after this discussion by his fellow-elders had amended the original report from the Committee on Bills and overtures, and had brought it into its final shape, the vote was taken and the plan set into actual operation.† That motion brought to a climax the elders' movement of 1849; it was directly from the hands of the elders that the Church received this new department of Christian work.

Seven years later the First Annual Report was made to the General Assembly, which met in New York. This report was referred to a committee of elders. Their report, presented to the next Assembly, 1857, was unanimously adopted, and in it the plan shaped by the elders in 1849 was reaffirmed and urged upon the churches.‡ In the Assembly of 1862, a still further consideration of the subject was entrusted to a committee of elders, by whom the plan of 1849 was given another and final endorsement. In the New School branch, likewise, this work was shaped by a committee of elders, commissioners to the General Assembly of 1861, of which Hon. Joseph Allison was Chairman.

It was in the reunited Church, however, and at the General Assembly of 1885, in Cincinnati, that for the first time a public

* Rev. J. H. Mason Knox, D.D., LL.D., in his address before the General Assembly of 1894, at Saratoga. See the August number of THE CHURCH AT HOME AND ABROAD for that year.

† See the Historical Sketch of the Board prepared during the Centennial Year by order of the General Assembly. Note on page 25. Copies of this pamphlet may be had on application at the office of the Board.

‡ The Assembly ordered this report to be printed in full in its Minutes (see pages 218 to 221 of the Minutes of 1857).

meeting of elders was held for this special object: a meeting called at their own request, through a Committee of Arrangements which, at their desire, was appointed by the Moderator and approved by the Assembly itself (see printed *Minutes*, 1885, pp. 629 and 632). Elder Silas B. Brownell, of New York city, said with truth, in his speech upon taking the Chair that evening: "This movement inaugurates a new departure. I believe there never has been what, strictly speaking, might be called an elders' movement for carrying forward the work of any one of our Boards." And Judge Drake, of Washington city (one of the committee appointed by the Moderator of the Assembly to arrange for the meeting), declared: "It is the beginning of a new movement in the Presbyterian Church." So indeed it has proved to be. The report of its proceedings* attracted widespread attention, not only in our own Church, but in others also. From that day to this, at sessions of General Assembly, Synod or Presbytery and at conventions called for the purpose, the elders have held special meetings and devised one plan after another for the benefit of this sacred cause. May 29, 1885, was in very deed a red-letter day in the history of this work.

RECENT ACTIVITY.

During the past few weeks the interest among the elders has been making itself felt most effectively, beginning with a public meeting of the elders of the Presbytery of Philadelphia, at which the following action was taken:

WHEREAS, By express deliverances of the General Assembly, and in manifold other ways, the cause of relief to disabled ministers, their widows and orphans has been committed by the Church to the special sympathy and care of the eldership; and,

WHEREAS, In this and other Presbyteries, as also at meetings of Synod and General Assembly, the elders have shown themselves most heartily ready to make this sacred cause their own; and,

WHEREAS, There is urgent need at this time for prompt and generous gifts, not only from church collections, but also and particularly from individual donors, as the only known means to avert a distressing reduction in the inadequate sums sent by the Board for the relief of the families upon its roll, now more than 800 in number; therefore,

Resolved, That we, as elders in the Presbytery of Philadelphia, which is the home and headquar-

ters of the Board, will most heartily make this cause our own, by personal endeavor to secure immediate and liberal gifts from individual donors and from the churches which we represent.

CHURCH VISITATION BY ELDERS.

This meeting has been followed by others—that in the Presbytery of Philadelphia North, held January 3, 1896, presenting some novel and striking features. The Ministerial Relief Committee of this Presbytery mailed to the elders within its bounds an earnest request to hold a meeting at Market Square Church, Germantown, for considering "the urgent need of the Ministerial Relief cause, and the best way to secure for it immediate help." At this meeting, not only were there evoked the most hearty expressions of interest and sympathy, but plans were immediately formed for practical endeavor on a large scale and of the most energetic nature. As one such plan, an arrangement was devised for a systematic visitation of all the churches within the bounds of the Presbytery, which were willing to receive them, by elders appointed for the purpose. In some few cases, the church was to be addressed by one of its own elders; but in most cases the home elders were relied upon to prepare the way by the distribution of leaflets in the congregation, and to follow up the work afterward, while the appeal itself was to be made by an elder from some neighboring church. The plan was thoroughly worked out by the aid of the Presbyterial Committee, to which was entrusted the appointment of the various committees of visitation.

To each pastor was sent a copy of the action taken at the meeting, giving also the name of the elder selected to present the matter to this particular church "at such time and manner as will be mutually convenient." The pastor was requested, in case the plan met with his approval, to communicate with this elder as to the time, etc. Each elder appointed for this service was furnished by the committee with printed matter from the office of the Board, giving him the information he would need to serve as data for his appeal to the congregation.

Other plans were also arranged at this meeting by the elders, such as the adoption of an overture to the Presbytery, ask-

* Published in pamphlet form. It can be had upon application at the office of the Board.

ing it to set in operation the method already adopted in other Presbyteries,* whereby, as recommended by the Assembly, one elder should be appointed in each Session to have special watch and care for the cause of Ministerial Relief in his own church. This was favorably acted upon by the Presbytery at its next meeting and with great cordiality.

But the *visitation* plan is that to which most care was given. Notwithstanding the expenditure of time and of personal labor which it obviously involved, it was this which the elders most earnestly favored and most heartily adopted. In some respects this marks a new departure in methods of operation for Church work. We have been familiar in the past with systematic visitation of churches by committees of the Presbytery in some grave emergency of spiritual need; but such visitation made by elders, of their own motion—for the entire plan, even from its earliest suggestion, was wholly due to the elders themselves—is surely a new feature in Church work! It need not be said that, to the

friends of the Relief Cause (and who are not its friends?), it is a most welcome and encouraging movement.

“TO EVERY MAN HIS WORK.”

Nothing was more noticeable at this Germantown meeting than the unanimity with which it was taken for granted that the Relief work is one which instantly commends itself to the heart and conscience of God's people. “When the statement of its present need was made to the elders,” says one who was present, “queries and suggestions immediately began to pour in from every side, all of them implying that, as a matter of course, the need must be met, and that the one thing to ascertain was simply *in what way* each could learn and do his own part of the necessary work to that end.”

Each reader of this article is also ready, it may be safely said, to declare that “this need must be met.” If each will but ask himself on the spot, “How can I best do my own part of the work?” and then will *do it* on the spot, the work will be accomplished; and our need, which is now so great and pressing, will be fully met.

* Notably two Presbyteries in the Synod of Pennsylvania—Lackawanna and Chester. See pp. 14 and 15 of the Report of the Board to the Assembly of 1890, at Saratoga.

FREEDMEN.

ALBION ACADEMY.

Albion Academy is one of the eleven co-educational boarding schools under the care of the Board of Missions for Freedmen. It is situated at Franklinton, N. C., and Dr. Savage, the President, and five of the other teachers, receive their salaries from the Board. Several other teachers and helpers are sustained with money which Dr. Savage receives from his many friends, the most of them in the immediate vicinity in which he carries on his work. He has enrolled at present 182 pupils, 57 of whom are boarders. The amount contributed last year to his work by the pupils, and friends outside of the Board, was \$2785. Dr. Savage has shown himself to be an earnest and energetic worker; a successful educator, and at the same time a diligent pastor, for besides his school work, he has charge of two churches to which he ministers regularly while carrying on his other work. Dr. Savage was recently selected by the Board

to represent Presbyterianism at a recent religious congress held by the colored people in connection with the late Atlanta Exposition. He acquitted himself with great credit to his race, and to his church, and to the entire satisfaction of the Board. A recent letter from him to the Secretary of the Board will doubtless be read with interest by friends of the work.

REV. E. P. COWAN, D.D.:

Dear Doctor:—We send in our little contribution. It does not express the extent of our fidelity to the cause which our Board represents. We have large hearts but very small pocketbooks.

One of our members, a man over seventy years old, came up with a dollar bill in his trembling hand, saying: “This is what I got for our Board. I saved it all along and named it. I couldn't spend it, 'cause it belonged to the Board.” He felt very happy when it was announced that we had over thirteen dollars for the Freedmen.

We notice that a number of our people go North for a while; some make and save money enough to buy them a home here, where land is cheaper, and return to us; while others remain in the large cities, especially in the States of New York and

New Jersey. No doubt the Committee on Synodical Sustentation in the large Synods is looking after these people, and they are saved to our Church.

Of course, Negroes are not excluded from worshipping in the white churches in the North. Such a thing would not be possible here, for we are so numerous and the church buildings are so small, not to speak of the sentiment which obtains against such practice. In fact the exigencies of the case seem to be met, and all parties satisfied with their own local organizations.

The proper thing to do is to give the Negroes comfortable church houses and an educated, consecrated ministry.

The schools must not only be maintained, but greatly enlarged and the number of them increased.

Negroes may go to Africa. Of this we know very little. God has a purpose in the whole matter; and we dare not say just what it is. But one thing we do know, the vast majority of the Negroes are in the South, and show no signs of any disposition to leave for the North or the great West.

There are more Negroes here in the South—withstanding the inequalities and hardships they encounter—than there were twenty years ago or even ten years ago.

The Negro births far outnumber the exodus and deaths.

It looks as if we were here to stay. The policy of the Presbyterian Church in these United States of America is the proper one: *to reach the Negro where he is*. The skillful general is annoyed by the little skirmishes and longs for a general engagement, when he can annihilate the enemy and end the war.

If we can Christianize the multitude, the individual exceptions here and there can be easily controlled.

There are about five millions of Negroes here without any church relations. What will the Church do about it?

It is painful to hear Presbyterians say: "Our Church is not adapted to the Negro. He is natu-

ally something else—inclined to other denominations."

I shall never confess that my Church does not believe, live, and teach the gospel of Christ. The Negro has a soul to save, and the gospel of Christ is suited to him. Presbyterians have sense and grace enough to preach it to him.

If all Presbyterians would express confidence in their own Church and its work by praying for and contributing to it, instead of disparaging their own in comparison with other denominations, the showing would be better. If we offer inducements for men to work in other denominations, of course our work will make a poor showing.

I am not discouraged; I have faith in the Church, and I believe in the Negro. He will choose the best thing as he is taught to see it. I am determined that he shall know what the Presbyterian Church is. The Lord is blessing me along this line.

Our buildings are crowded with students. We are paying more than half of our expenses. Hundreds more are begging to come in. I simply ask the Church to give us a chance.

There is a farm near us for sale. Fifteen hundred dollars will purchase it. We can raise much of our provisions on it.

We need a building for our boys. Give us these necessary things and the crowd will be here.

We are in the midst of four hundred thousand Negroes. Shall we gather them in?

The Congregationalists aid Hampton and Mr. Booker Washington's school. We have men quite as competent and able to gather the people as any of the other churches.

The Board of Missions for Freedmen—or more properly, Missions to the Negroes—is competent to cope with all the questions of the hour.

More men and more money are what we ask the Church to give. We can give but little money, but we can remember you much in our prayers.

Faithfully,

JOHN A. SAVAGE.

FRANKLINTON, N. C., January 8, 1896.

NEGROES IN BRAZIL.

Rev. C. R. Morton, a missionary to Brazil from the Presbyterian Church, U. S., writes :

As far as I can find out there is made very little difference by the missionaries here between the races and the various mixtures of races. The missionaries are working and endeavoring to reach the black as well as the white man, and they are taken into the same church. There is such a mixture of the races, especially in Northern Brazil, that it would be impossible to draw a color line if it was desired.

Here in South Brazil the difference is more marked, but no objection is made to taking the black man into the same church with the whites, for they are accustomed to it in the Catholic

Church, and they do not have to overcome a prejudice that many of the people have.

In Bahia it was our privilege to visit the church under your Foreign Mission Board, and most of the members out that night were colored. In Rio de Janeiro we had another opportunity and there the majority of the members were white.

This, you see, shows that there could not be a separate work here among the colored as it is at home. Wish you godspeed in the work you are doing at home.

Dr. Knight-Bruce in his *Memories of Mashonaland* states the interesting fact that the land assigned to the Church Missionary Society by the Chartered Company is "intended practically as native reserves, so that if the natives are ever crowded out of their lands they may have some place near at hand where they can grow their crops and keep their few cattle."

PUBLICATION AND SABBATH-SCHOOL WORK.

CHILDREN'S DAY, 1896.

Children's Day will fall this year on June 14, the second Sabbath in the month. It will be all but universally observed. In cases where the second Sabbath in June does not, for some reason or other, meet the convenience of any Sabbath-school, some other day will, it is hoped, be chosen for the celebration. There is, of course, nothing that is absolutely binding in the date, but, unless for very strong reasons to the contrary, every Sabbath-school should observe the day appointed by our General Assembly.

Programmes will, as usual, be sent out freely and at no cost to the Sabbath-schools. The musical portion this year is made up entirely of selections from the new Hymnal authorized by the General Assembly. Some of the pieces are familiar and some are new, but there is nothing in the music of such a difficult character as to be passed by, by the average school, as beyond their reach. Should it be impossible to learn all the pieces, the teachers will do wisely to practice upon two or three and to substitute for the others some music and words from some good familiar tune books.

It will be advisable for superintendents to address Dr. Worden, Superintendent of the Sabbath-school and Missionary Department, 1334 Chestnut street, Philadelphia, giving full particulars of the number of programmes needed. Circulars and samples will be sent out in March, and if any superintendent does not receive them it will be because his proper address is not known to the department.

NOTES FROM VARIOUS MISSION FIELDS.

—Perhaps the greatest amount of organizing work ever done in one day by a Sabbath-school missionary was done one Sabbath last summer by Mr. E. L. Renick, Presbyterian Sabbath-school missionary in Missouri. On that particular day he preached three sermons, gave three Sabbath-school

addresses and organized three Sabbath-schools of about fifty members each. The circumstances must have been favorable, but the work done was under any circumstances a marvel.

—I am the first Presbyterian Sabbath-school missionary who has ever been in Taney and Ozark counties, Mo., to do Sabbath-school work; so say all the people I meet, and many of them ask me if Presbyterians have not just started; they have never even heard of them before.—E. L. Renick.

—In the swamps and great pine regions of Arkansas, Sabbath-school Missionary Hayden organized several Sabbath-schools last summer. Two were organized in saw mills. In a dense forest he found a settlement of thirty families who received the word gladly and kept up a praise meeting until eleven o'clock, overjoyed at the prospect of a Sunday-school and the supplies of literature furnished to them. The missionary was lost in the woods again and again, but providence guided him through all difficulties.

—Writing of a visit paid to a school organized in a "dugout" a year before, Sabbath-school Missionary Albertson, of Cimarron Presbytery, says: "They had just completed a fine large school-house, and I got there in time to announce service that night, and on the following day—Sabbath—there were two professions of faith at the Sabbath evening service, and the people carried on revival meetings afterwards for at least two weeks.

—It is a common experience for a Sabbath-school missionary to come to a place where there is not a single professing Christian, though the population may be considerable. At one such place in Oklahoma last fall Brother Albertson held meetings which resulted in twenty conversions, and this was quickly followed by the organization of a Sabbath-school, a "Young Folk's Meeting"

and a regular weekly prayer meeting. Brother Albertson naturally deprecates the inability of the Presbytery or Home Board to follow up such good beginnings promptly and bring them all into the Presbyterian fold.

—Rev. R. N. Pollock writes concerning the work of Presbyterian Sabbath-school Missions in Nebraska:

There are very many encouraging features in the progress of the work, as is seen in the eagerness with which children, who have been reared in ignorance of what the Bible contains, read and listen to its stories and lessons of truth. One class of boys and girls, having studied about Egypt in the public-school geography, sat with astonishment and intense interest as I told them the story of the Israelites and their exodus from that country, they never having heard of it before. At one time, giving an address before a public school and inviting the pupils to come to the school-house to Sunday-school the next Sabbath, one little fellow came up to me as I was about to go away and asked me how much it would cost to get in if he came to Sunday-school.

—Mr. W. W. Scott, laboring in Kearney Presbytery, writes:

My territory is very hard on account of the droughts and hard times, but the people are hungry for God's Word, and many people come many miles to Sabbath-school. If there is no Sabbath-school they are destitute of spiritual privileges, for they are too poor to support churches and pastors. I am canvassing —, a town of 3000 to 4000 people, and have found 300 or 400 children who do not attend church or Sabbath-school. Some months ago I went to McPherson county, where there is not one Sabbath-school in the entire county. I have already organized two good schools there. Many of the young people would be grand workers if they only had the proper training.

—Mr. C. D. Wood, of Kansas, writes:

I found the little town of S——, having seventy-five or a hundred inhabitants and three churches — Methodist Episcopal, Christian and Roman Catholic. The Catholics had services once a month; and the Methodists had preaching one evening in two weeks — no Sabbath-school. The Methodists were glad to have me spend a Sabbath with them, and I got out some handbills announcing an impromptu Sabbath-school convention, to include a gospel meeting on Saturday night, and a preaching service and Sabbath-school on Sunday. We had rousing meetings, organized a school and arranged for a preaching service every Sabbath.

—The Rev. N. J. Hughes, in the Presbytery of East Oregon, sketches his plan of working as follows:

I find out by inquiry and correspondence where work can be done to advantage. Many people come from the mountains and valleys to Baker City (my headquarters) to trade. I first secure a place to preach and put up notices. Then I make house-

to-house visitations. I make calls all day, distributing literature, reading the Bible and offering prayer. If the people are willing, I organize a Sabbath-school. My field of labor is larger than the state of Pennsylvania. Between the mountains are rich valleys and little villages, agricultural or mining. A visit from the Sabbath-school missionary is highly appreciated. At least twenty places are calling loudly for home missionaries.

—In one of Mr. Hughes' visits in an Oregon village he called the family to prayer and kneeled down. One of the boys — a lad of twelve — giggled aloud during prayer, and at the close was rebuked for his behavior by his mother. "Well, mother," said he, "I couldn't help — he was on his knees." The act of kneeling struck the imagination of this lad as supremely ludicrous, so unaccustomed was he even to the form of prayer.

—The services of the Sabbath-school missionary are often in demand for infant baptisms. Mr. Hughes writes:

One day I baptized two children before breakfast, the father being in a hurry to go to his work; then I held a service and baptized three more before dinner. I began making calls at 7 A.M., stopped half an hour for dinner, preached at 3.30 and at 7.30, and organized a C. E. Society with seventeen active members, a Sabbath-school having lately been organized. This is a fair day's work.

—Rev. William Travis, of Washington Synod, writes:

I thank you heartily for the bundles of Lesson Picture Cards. They have made hundreds of children happy, and are the admiration of the mothers and older brothers and sisters. Little Catholic and Jewish children and children of members of the so-called "secular church" are delighted with these charming Bible pictures.

—In the course of his labors in the Portland Presbytery, Mr. Travis found a family in a romantic spot among the spurs of the coast range beyond the reach of Christian services, and living almost regardless of the Sabbath day. The only child was a cripple, and his parents had spent almost all they had in the world in the vain search for a cure, finally settling among these mountains among a scattered community as indifferent as they were to religious privileges. The family became somewhat interested in the efforts of the missionary, and joined the Sabbath-school he organized. The crippled lad gradually warmed toward the school and at last gave evidence of true conversion, obtained the reward of a Bible for perfectly reciting the Shorter Catechism, and eventu-

ally his parents also gave themselves to Christ, and all three are now happy members of the Presbyterian Church.

—At Drew's Prairie, in Olympia Presbytery, Washington, an aged man, seventy-five years old, who had been in the habit of walking to the Sabbath-school every other Sunday, eight miles back and forth, conceived the idea of raising money for supplies by asking the children who could not get pennies to bring eggs instead, which he carried to the nearest town and sold, returning the money to the treasurer the next time he came around. Could eggs be put to better

use? Who can tell the good results that may be hatched therefrom?

—The Rev. W. B. Williams, of Olympia Presbytery, tells of an encouraging state of things in many of the Sabbath-schools he has established. At Ford's Prairie, where very little warmth was shown at starting, there is now Presbyterian preaching every other Sabbath, with a good attendance, and at a week-evening service held by the missionary, at threshing time, over fifty were present. This is fruit of the Sabbath-school organized in that village.

CHURCH ERECTION.

CHURCH ERECTION.

WHY THE BOARD IS NEEDED.

We think our readers will be interested in the following extracts from a letter just received, giving a graphic account of the manner in which churches are organized in a new community, and of the difficulties involved in securing a church building. Such cases make eloquent answer to the question, "*Why the Board is Needed.*" The State is Colorado, and the place, a young community, about ten miles from a well-established town:

ORGANIZATION.

As you know, our organization is only a little more than two years old. Its nucleus was composed of members of the S—— Church, who lived some ten or twelve miles out of that town, and hence were unable to attend the church there regularly. They, together with some converts, who were brought to the Saviour in meetings conducted in the schoolhouse, asked Mr. R—— to begin preaching in the same place, which is about at the centre of the community to be reached. The result of this preaching was the organization of our church, June 20, 1893, with a membership of some thirty. The wisdom of the organization was apparent from the first. It reached a community almost, if not wholly, devoid of gospel privileges.

RAPID PROGRESS.

For more than a year now, services have been held in the forenoon, and the results have been most encouraging. We have now a membership of over sixty, a Sabbath-school of nearly one hundred, a Y. P. S. C. E. of thirty-five or forty and an energetic Woman's Auxiliary. The effect upon the community is very marked. On the river, about half a mile away, and extending up the river about four miles, formerly out of the nine or ten families living there, only one attended church regularly; now all but two, and sometimes one of these. This will show, in a measure, how needful was the work.

DISCOMFORTS OF MEETING.

As I have said, the services were held in the schoolhouse. I think I wrote you of the inconveniences and discomforts of this building. Let me state them. There are two rooms at right angles to each other, neither of which is large enough to accommodate our congregations; hence both have to be used, and I stand in the angle of the walls and preach to both rooms. This is inconvenient, but I could stand it but for other discomforts. The seats are the fixed school desks, made to accommodate one child. At our service two grown people have to occupy one of these seats. Imagine it! You will not be surprised when I tell

you that one of our members, an Englishman, told me in reference to these seats: "Sometimes before you are 'alf through I feel like h'asking the h'other fellow to change sides." Further comment is unnecessary.

THE CLASS OF PEOPLE.

And the people who are undergoing these discomforts are mostly Eastern people; some of them college educated; many of the women former school-teachers. They have endured this for over two years, and all this time have listened most earnestly to the preaching of the gospel.

WHY THEY HAVE NOT BUILT.

Perhaps you ask why they have not put up a building before. Well, your knowledge of the region will probably lead you to the answer. If they had been able, a building would have been erected the first year, but as one woman expressed it to me last summer: "Mr. ———: If we had the money we have to pay for *interest*, we could build a church and support a minister and do many other necessary things."

This is the fact; many of our people were compelled, by the hardness of their circumstances, to incur debts, and they are now under the heel of the money-lender, paying eight and ten per cent. on their loans. This, together with low prices for produce and high freight rates on the railroad, keeps them in poverty.

WILL THEY SUCCEED ?

Do you ask whether they will ever get out? Well, I trust they will. They have good farms under irrigation, and crops seldom fail here. I believe they will get out sometime.

WHAY THEY ARE THEMSELVES DOING.

Notwithstanding their poverty, the need of a church building, for the success of our

work, is so imperative that they have increased their self-denial and have begun to build one. With oats selling at fifty cents per one hundred pounds, and potatoes at twenty-five cents per one hundred pounds, and other produce in proportion, you will see that they have to sacrifice in order to scrape together their part of the subscription. We have planned a building 30 x 50. It is the smallest we could build and meet our present needs and prospective growth. Our first plan was to build it ourselves, but we found reliable men who would undertake the work and accept our labor at its cash value. Every expedient to reduce the cost has been employed. We are on the prairies where there is neither timber nor stone; hence all our material has to be bought. We have scaled down the cost for two reasons: We have not very much money ourselves, and we did not wish to ask the Board for more than we actually needed.

WHAT IS ASKED OF THE BOARD.

The lot is a gift and is worth \$225. The entire cost of the building will be \$2216. Of this we ask from the Board \$770, just one-third of the cost. Our Building Committee say that the building cannot be completed unless we receive this one-third.

The above statements represent a typical instance of the manner of growth of our Presbyterian Church. At least two hundred churches, the circumstances of which are more or less similar, are organized every year, and almost, without exception, they have the same need to apply to the Board of Church Erection. To this church the grant of \$770 was made, and a few years hence, from it and others like it, will come the supplies that will in their turn be distributed to other infant churches.

—It is only when a minister, as he visits, really carries on his heart the sorrows of his people, as he studies, feeds first his own soul with the word, and as he preaches, keeps in his eye, first and last, the spiritual profit of his hearers, that he merits the name he bears. Failure is not always due to want of ability or lack of diligence; but the unseen fibres which should take hold on the divine realities have withered; and if this has happened, a man may be a respectable ecclesiastic, or a learned professor, or an eloquent orator, but he cannot be a spiritual power.—*James Stalker, D. D.*

—The Mexican Minister, M. Romero, concludes his excellent historical sketch in the *North American Review* with the statement that the causes which brought about the civil wars in Mexico no longer exist. The contest was one for supremacy between the vital forces of the nation, between the old and the new ideas. But now the political problem is solved, the church party is completely broken down as a political organization and cannot cause again any serious disturbance. Peace in Mexico is as secure as in any other country, and life and property are as safe there as anywhere else.

WHAT SHALL THE MISSIONARIES IN TURKEY DO?

REV. W. A. FARNSWORTH, D.D.,
CESAREA.

[*From the Missionary Herald.*]

Ought the missionaries in the most seriously disturbed parts of Turkey to leave their stations? The missionaries, in many places in the Turkish empire, have known for years that they were in danger of fearful suffering from mob violence. Three years ago the writer felt that he was living over a powder magazine. The explosions, though long delayed, have at length come, and they have proved to be far worse than our fears. The future is ominous. Ought the missionaries to seek for places of greater safety?

Those who look at them merely as American citizens, with no reference to their work and their responsibilities, as it is natural for government officials to do, can very easily say, "Let them flee as people flee from a burning building." But those who are acquainted with their work and know the serious consequences involved will find it much more difficult to answer the question. It becomes doubly perplexing where the lives of children are to be considered.

My daughter with five of my grandchildren has, for weeks, been living in constant fear of an attack from a murderous horde of freebooters. Ought she with those dear children to seek safety by going where she and they can be protected by the "Stars and Stripes?" I am glad that she does not ask me that question. She asks it only of the Master who has placed her there. No doubt he will enable her to answer it aright. Neither she nor any other one in all these smitten regions has, so far as I know, seriously doubted what the duty of the hour is.

Has there ever been a time when the missionaries in Turkey could do so much for the good of the people for whom they are there as they can at just this time? Not to mention the great relief work that they are doing at Trebizond, at Van, at Harpoot and at every station indeed where the massacres have occurred, their very presence is both a comfort and a protection to very many afflicted, frightened, sorrowing people. Take the case of Talas, a suburb of Cesarea. No massacre has occurred there, but the fear is

so great that some sixty women have fled to the mission premises, and there they are engaged in making garments for those who, in neighboring villages, have been left by the marauders almost if not altogether naked. In the same place where these women are assembled two American ladies have a boarding-school for girls, with some sixty pupils. One of these ladies has been at work for more than a quarter of a century building up that school. Had these all left Talas when they saw the cyclone of destruction about to sweep down, would it not have struck Talas? What would have been the fate of all these women? What that of these school-girls? What the future of that school? We dare not say that these women are not acting in the wisest way by remaining at their posts and grappling bravely with the peculiar duties that the times lay upon them. This is their supreme opportunity. To have lost it would have been a calamity. The same is true of that brave Miss Brewer, of Sivas, who so nobly wrested that Armenian woman from the mob. So with Mrs. Coffing and her associates at Hadjin. So of Mrs. Montgomery and Miss Webb at Adana. So with that brave woman away off in Mesopotamia. These are the great opportunities of their lives and nobly are they meeting them.

If, all things considered, it is wiser that these single ladies and even the mothers with their children remain at their posts, surely there can be no doubt as to the men. In times of war, when the life of a nation is in peril, men can best show their patriotism. Such times as these show of what stuff missionaries are made. Those in Turkey would be the last to claim that they are any better than other men. Yet who that has read the letters which have come in from places where these massacres have raged can fail to see that for the most part your missionaries are level-headed men, brave men, men of whom every American may be proud. Take the case of Mr. Wingate, one of the younger and less experienced of the missionaries. Only he and Miss Burrage were in the city of Cesarea on the fearful 30th of November, all the others being in Talas, a suburb of the city, where most of the missionary circle reside, and where we have our Girls' Boarding-School.

A letter just received says, when speaking of the massacre: "Mr. Wingate found

great difficulty in keeping soldiers to defend his house. He got and lost them, time and again. They would slip away. At last he got hold of an *onbashi* (a commander of ten) with his company, invited them in, gave them tea to drink and a warm, comfortable place out of the chilly air, and simply *coddled* them into staying by to the last." In another place the same letter says: "The people in the region around Mr. Wingate's are ready to kiss his feet (the way in the Orient of expressing the deepest gratitude). He saved many and did his duty nobly. This experience has won for him golden opinions from many. He went, with a *zabtlch* (policeman), to a Turkish house and demanded the bride and the daughter who had been carried off from a house near him and got them both." What a cause for gratitude that Mr. Wingate was there and that he met the demands of the occasion so well! Providence favoring, it will greatly increase his influence for good. He and all of us may well rejoice that he was there at that critical time. The missionaries in Turkey are making history. If they are able to remain in the land (and,

in my judgment, the only really serious fear is from Russia), there is a noble future before them. All the Armenians in the empire, some two and one-half millions, are ready as never before to accept the messengers of the gospel. We hope, and with a good deal of confidence we expect, that in the near future a most glorious reformation is to be seen in the Turkish empire.

Let Christians of every name, both in America and in England, come forward according to the demands of the case to the help of their suffering Armenian brethren who are now reckoned by hundreds of thousands. Let all lovers of humanity give the Red Cross Society the money necessary for its noble work. Let the friends of the American Board furnish the means necessary for the proper enlargement of the evangelical work. Let your missionaries, properly reinforced, prosecute their noble work, knowing that their friends will stand by them. All these things being done, we may expect with confidence to rejoice, and that in the near future, at seeing a glorious advance of the kingdom of our Lord.

LAWRENCEVILLE, N. J., Jan. 7, 1896.

Children's Christian Endeavor.

THE BRAVE SAILORS.

One of our exchanges is *The Sailors' Magazine and Seamen's Friend*. It is published by the American Seamen's Friend Society, 76 Wall street, New York. It tells about the good work of that Society for the men "who go down to the sea in ships and do business upon the great deep." As our Presbyterian Church has no Board or Committee to look after the seamen, we know of no better way for our people to help them than by contributing to that Society in which we are represented along with other denominations of Christians.

A bound volume of their interesting magazine for 1895 has been sent us, besides their sending it to us monthly in exchange for *THE CHURCH AT HOME AND ABROAD*.

Besides telling about the work of the Society for the seamen, it is made interesting by a good many narratives of sea-faring adventures and experiences which show us what the real life of sea-faring men is. These stories are very interesting to boys—and girls, too—why should they not be as interesting to girls as to boys? We give one of them in the next column.

Our young readers will surely admire the skill and courage of the captain and crew of the ship *John Jay*, and the ingenious way they took to save her when she was on fire:

HOW A BURNING SHIP WAS BROUGHT SAFE TO LAND.

"The *John Jay* had loaded cotton at New Orleans and was bound to England. When two weeks out the cargo was discovered to be on fire, and as the ship had been for several hours in a thunder-storm the day before, it was supposed to account for the burning cotton.

"Captain Jackson considered that if he could stop up all the cracks and crevices leading to the hold the cargo might simply smoulder for a long time for want of air, and thus be prevented from bursting into flame, so every precaution was taken, and all sail was crowded on the ship in an endeavor to get into port before the fire should eat through the stout planking of the deck.

"For four or five days the vessel drove ahead, making great speed, and drawing nearer and nearer to safety; but at last the deck became so hot that the men could not rest their feet upon it for any length of time, and by this sign the captain knew that it would be only a question of a few hours before the flames would burst through, and then their only alternative would be to take to the boats.

"The captain determined upon his course of action, and after explaining his intentions to the officers and crew, he had all the light sails taken in and brought the ship close to the wind so that she would lie over well on her side. He then had the carpenter lowered over the rail, and instructed him to bore several holes low down by the water line. The vessel was then put on the other tack so that

she would be heeled over on the side where the holes had been made.

"Of course the water shot through the openings like so many streams from a hose, and after the ship had been allowed to sink almost to the level of the deck, she was put around on the other tack again, so that the holes came within two or three feet of the top of the water. Several of the sailors, with lines made fast under their arms and holding long wooden pegs and hammers, slid down along the side, steadying themselves by ropes that had been passed under the vessel and hauled taut, so that they came alongside of the holes. The tapering pins were thrust into the openings and knocked tight, then the vessel was put before the wind to get her on an even keel, and the crew turned to and pumped her out.

"The *John Jay* arrived without further mishap in Liverpool, where her captain was warmly praised for his pluck and Yankee ingenuity, and presented by the underwriters (insurance people) with a watch suitably inscribed. . . ."

THANKFUL SAILORS.

Sailors are warm-hearted men. They are thankful for kind attention from people on shore, where they are apt to feel like strangers. Do not forget them. Some ladies in Philadelphia were giving a Christmas festival in the Mariners' Church, when the wind blew a tall chimney over upon its roof and crushed it in right over the sailors' heads. They were so nimble that they jumped away from that part of the room, and no one was badly hurt.

After this the pastor, Rev. Henry F. Lee, received a letter from them, and printed it in a little paper that he edits called *Good News for Sea and Land*. We copy it below:

TO THE REV. HENRY F. LEE:

Dear Sir:—Writing in behalf of myself and shipmates, we wish to thank you and the ladies connected with the Mariners' Church for your kindness to us during our long stay in this port; but, above all, for the kindness shown at the Christmas Festival. For, after what occurred that evening, we never expected that you, in the midst of all your troubles, would have thought about presents to seamen; but we have them, and we are very thankful to the ladies who made them; and I must say this for my part, that the lady who made my bag, "My Unknown Friend" (as she calls herself in her letter), may rest assured that the ink was not wasted, as the words have taken good hold. For through that letter, with God's help, I have resolved to be a better man, and, as she says, though living in the same world, we shall never know each other, yet a word of sympathy and kindness works a great deal sometimes. My shipmates are also very pleased with their bags, and if the givers of them could have peeped in at the side ports, and seen their smiles and heard their sayings they would have gone away well pleased for what they had done. One saying, "God bless the lady that made me this," and another, "When I go home I shall show my mother and sisters what the American ladies do for seamen," and another, "We ought to be better men when those people think so much

about our comfort." Each having something to say, though perhaps laughable, yet honest and thankful. And now, kind and ever-good adviser, we will conclude, remaining

Yours sincerely,

SOME OF YOUR BOYS.

THE SHIP IS READY.

HANNAH F. GOULD.

Fare thee well! the ship is ready,
And the breeze is fresh and steady.
Hands are fast the anchor weighing;
High in air the streamers playing.
Spread the sails. The waves are swelling
Proudly round thy buoyant dwelling.
Fare thee well! and when at sea,
Think of those who sigh for thee.

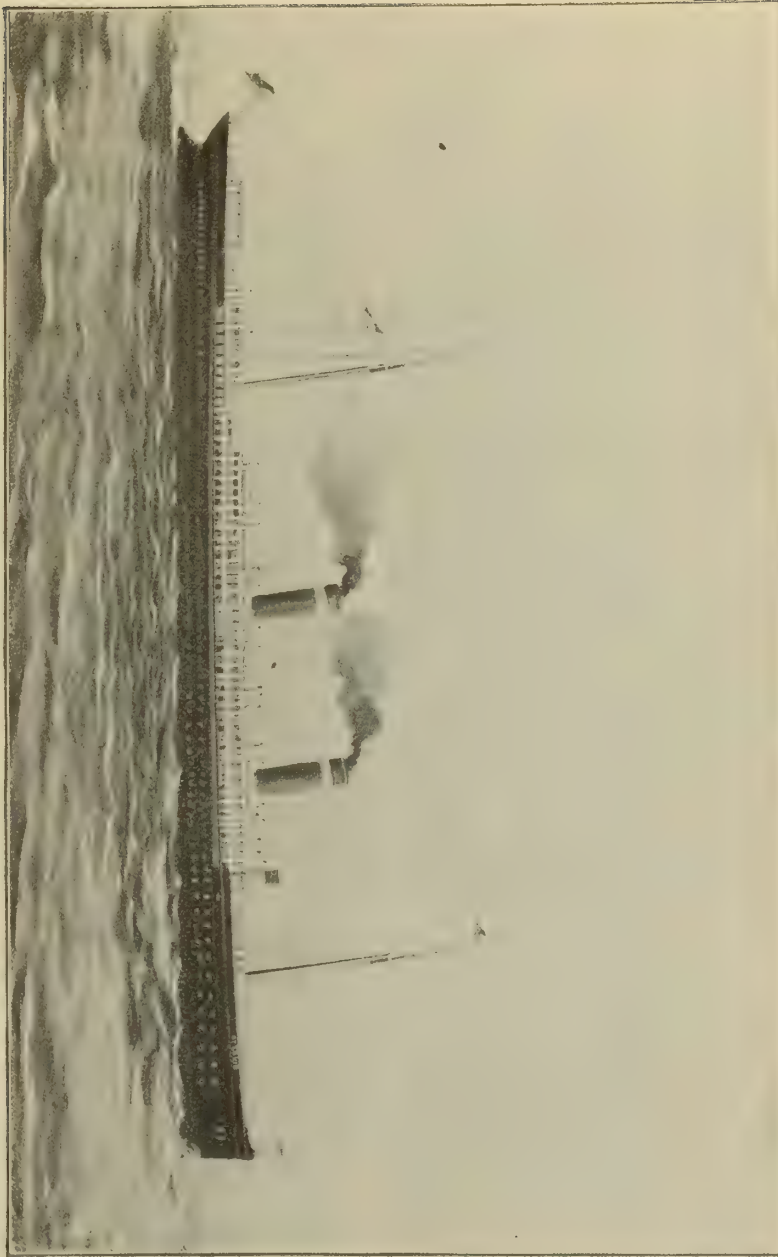
When from land and home receding,
And from hearts that ache to bleeding,
Think of those behind who love thee
While the sun is bright above thee.
Then, as down to ocean glancing
In the waves his rays are dancing,
Think how long the night will be
To the eyes that weep for thee.

When the lonely night-watch keeping,
All below thee still and sleeping,
As the needle points the quarter
O'er the wide and trackless water,
Let thy vigils ever find thee
Mindful of the friends behind thee.
Let thy bosom's magnet be
Turned to those who wake for thee.

When with slow and gentle motion
Heaves the bosom of the ocean—
While in peace thy bark is riding,
And the silver moon is gliding
O'er the sky with tranquil splendor,
Where the shining hosts attend her,
Let the brightest visions be
Country, home and friends to thee.

When the tempest hovers o'er thee,
Danger, wreck and death before thee,
While the sword of fire is gleaming,
Wild the winds, the torrent streaming,
Then, a pious suppliant bending,
Let thy thoughts, to heaven ascending,
Reach the mercy seat, to be
Met by prayers that rise for thee.

They that go down to the sea in ships,
That do business in great waters,
These see the works of the Lord,
And his wonders in the deep,
For he commandeth, and raiseth the stormy wind,
Which lifteth up the waves thereof.
Then they cry unto the Lord in their trouble,
And he bringeth them out of their distresses.
He maketh the storm a calm,
So that the waves thereof are still.
Then are they glad because they are quiet;
So he bringeth them unto their desired haven.
Oh, that men would praise the Lord for his goodness,
And his wonderful works to the children of men!



STEAMSHIP ST. LOUIS—BY COURTESY OF THE MARINE JOURNAL.

Young People's Christian Endeavor.

GOOD LITERATURE.

The following incident, related recently by the New York *Sun*, may contain for the Good Literature Committee a suggestion as to the spirit in which their work should be done: A sealed tin can which, on being opened, was found to contain a copy of Milton's *Paradise Lost*, was picked up in the lower part of the Penobscot river, Maine, a few days ago. Inquiry disclosed the fact that in a small town up the river lives an old tinsmith of literary tastes and some odd ideas, and that it is his custom to enclose all sorts of excellent books in tin cans, tightly soldered, and so constructed as to float easily, and to set them adrift in the river in the hope that they will be picked up by the residents of the many islands at the mouth of the river, who are not kept in close touch with culture, or else by sailors. He thinks the peculiarity of the way in which the books reach the readers helps to secure for them a reading.

THE DENOMINATIONAL COMMITTEE.

Is there not room in some societies for this committee? Its special work would be, as recently suggested by the *Christian World*, to promote a knowledge of church history by organizing courses of reading; to see that members of the society are fully informed on the distinctive doctrines of their denomination, and to bring frequently to the attention of the society the aggressive work of the denomination through its various agencies or boards. Many of our Young People's Societies are securing this result without the special committee. There is evidence of a growing desire to become thoroughly acquainted with the origin, growth, and history of Presbyterianism, its doctrines and polity, as well as the history our church is now making in its work at home and abroad. The Christian Training Course will take up the history of the Presbyterian church in its natural order, after laying a foundation of general church history. And each issue of *THE CHURCH AT HOME AND ABROAD*, as a glance at the question page will show, contains some account of the world-wide work of the church through all her agencies.

ANOTHER MAN READY.

"A few months ago, on a New York ferryboat, the engineer suddenly died. A man, as it chanced very fortunately, was on board ready to take his place, and so a serious accident was avoided." These are the words with which a Standing Committee began its report at the meeting last October of the Synod of New York. The report continued: Back of every man who occupies a post of great responsibility should stand another man trained and ready to take his place. This is very obvious in natural pursuits; it is just as true in higher callings. To have another man ready—that is the mission of our Board of Ministerial Education; ready for all advance work, to take charge of newly organized churches, to take possession of the unevangelized regions of our own land, and to carry the gospel

message to foreign countries. Every motive which urges the prosecution of home and foreign missions applies to the liberal support of the cause of Ministerial Education. Missions imply and demand missionaries. Churches imply and demand ministers. The coming of the kingdom depends much upon the preaching of the word of God. The prime want of the church, therefore, is an adequate, devoted, and well-educated ministry.

THREE JAPANESE WOMEN.

—The Hon. B. G. Northrup writes in *The Independent*, January 20, of three Japanese girls educated in America and their influence in Japan. Miss Yamakawa, who spent several years in the home of Dr. Leonard Bacon in New Haven, while pursuing preparatory studies, took the regular academic course in Vassar College and was graduated as one of the "honor students," the third in her class. She is now the wife of Count Oyama, Minister of War, who so distinguished himself during the late conflict that he is recognized as the General Grant of Japan. Deeply interested in the education of the women of her country, the Marquise Oyama, retaining the charming simplicity and modesty of her girlhood, is exerting a wide and happy influence in court circles. Miss Nagai took the course of music at Vassar. She is now Mrs. Uriu, and is a successful teacher in the Women's High Normal School of Tokio, a school established through the influence of the Empress for the higher education of women. The third of these girls educated in America, Miss Tsuda Umi, has been at the head of the English Department of the Peeresses' School, founded by the Empress. Interest in her history and rare ability led philanthropic ladies of Philadelphia to place \$7000 in the hands of the Bryn Mawr Japanese Scholarship Committee as a permanent fund, the proceeds of which enable a Japanese girl every four years to enter upon a course of collegiate study. The scholarship is awarded, after a competitive examination, by a supplementary Japanese committee. Miss Tsuda has been made chairman of the American committee.

NOTES.

Most people get their first glimpse of the Sun of Righteousness through the telescope of a Christian's life.—*Golden Rule*.

* * *

In the village of Longwood, Fla., the most prominent citizens and business men are members of the Christian Endeavor Society.

* * *

A Junior Christian Endeavor Society was organized at Mersine, Turkey, while the excitement concerning the massacre of Armenians was at its height.

* * *

The Rev. F. B. Meyer is president of the newly-organized London Council of Christian Endeavor, which is a federation of fifteen local unions in that great city.

* * *

No man has come to true greatness, said Phillips Brooks, who has not felt, in some degree, that his life belongs to his race, and that what God gives him is given for mankind.

Those who enjoy Mr. W. Henry Grant's article in this magazine may be glad to know that in the *Methodist Review of Missions*, for February, the same writer has an article on "Self-support in Mexico."

* * *

In Honesdale, Pa., the Christian Endeavor Society has helped to cultivate the habit of reading good literature by supporting a public reading-room. More than 8000 visits were made to the room last year.

* * *

"To take a deep interest in the difficulties of others," one of Frederick W. Robertson's rules of life, is a rule that every young Christian may well adopt. "Bear ye one another's burdens and so fulfill the law of Christ."

* * *

The Christian Endeavor Society in Nellore, India, is not content with doing evangelistic work at home. Wishing to have some share in Christian work outside of India, a Foreign Missionary Committee is to be added to the working force.

* * *

The King's Daughters began less than ten years ago in New York city with only ten women. Now there are 400,000 members, all over the world. They work in circles of ten or more, selecting such methods of usefulness as the circumstances suggest.

* * *

The Rev. Francis E. Clark, D.D., corrected a common misapprehension when he said in a recent address: "I speak with no authority, for there is no authority in the Christian Endeavor Society, except that of the local church and denomination to which each society belongs."

* * *

Reporting the last Christian Endeavor Convention, the *Dnyanodaya*, published in Bombay, said: That great meeting in Boston was a notice served upon India and Africa and China, and upon every other non-Christian country, that Christ's army expects sooner or later to conquer every one of them.

* * *

The general subject of prayer for the World's Christian Endeavor Prayer Chain during the month of March is this: For pastors and preachers the world around, that they may be filled with power from on high, and that their people, young and old, may coöperate with them more effectively in all Christian work.

* * *

One of the colored troops brought to Madagascar in the French Expedition was taken ill, and, unable to keep up with his regiment, he remained behind at the village of Jenerione. But he fell into the hands of Christian Hovas, for the Christian Endeavor Society of the village assumed the care of the poor fellow, nursing him and supplying all his wants.

* * *

Bring your vote and your influence to the supreme test of the Christian Endeavor pledge, says Dr. Francis E. Clark. Then you will not vote knowingly for a bad man or a bad measure, and a thousand times over you will sacrifice your party

rather than your principles. When politicians realize that men with principles are watching their nominations, they will not dare to put up a bad man for your suffrage, for they will realize, what so many secular papers have expressed after our great Christian Endeavor Conventions, that there is a new moral force in this country which must be reckoned with.

SUGGESTIONS FOR STUDY.

[India is the foreign mission topic for April. These hints are given one month in advance to accommodate those who wish more time for study.]

A GOOD BOOK.

The Cross in the Land of the Trident, by Rev. Harlan P. Beach, is recommended for the missionary library. The titles of its chapters are: The Land of the Aryans, India's Past, The Common Life, The Religious Life of the Masses, India's Real Man and Woman, Christian Missions in India, Present Phases of Mission Work, India's Appeal to American Students. Each chapter is followed by a list of Suggested Readings from the best books. [The Presbyterian Board of Publication will send this book to any address for 50 cents.]

* * *

AN ILLUSTRATED LECTURE.

Plan in advance for a magic-lantern lecture on India. Seventy slides with descriptive lecture will be sent to any society at a rental of \$2, plus the express charges. Address, Foreign Missions Library, 156 Fifth Avenue, New York.

* * *

BOOKS OF REFERENCE.

For a fine description of "The Wonderland of the East," read the opening chapter of Ragozin's *Vedic India* [G. P. Putnam's Sons, \$1.50]. A good summary of the literature of India, the Vedas, and Brahmanas, may be found in the same volume.

Modern Missions in the East, by Lawrence, contains one chapter on India. In Leonard's *A Hundred Years of Missions*, chapter xiii is on Missions in India.

"Education in India," by J. A. Baines, Esq., a paper presented before the Bristol Royal Statistical Society, may be found in the *Report of the Commissioner of Education, 1892-1893*, Vol. i. The same volume contains "Educational Journalism in India," by Thomas Denham, M.A., a paper presented before the Department of Educational Journalism in Chicago.

Principal Grant's admirable little book, *The Religions of the World*, contains chapters on Hinduism and Sources of the Strength and Weakness of Hinduism. [A. D. F. Randolph & Co., 30 cents.]

See Chapters xviii and xix in *History of Religion*, by Dr. Allan Menzies [Charles Scribner's Sons], and Lectures iii and iv in Dr. F. F. Ellinwood's *Oriental Religions and Christianity* [Charles Scribner's Sons].

Consult also a recent volume, *The Religions of India*, by Edward Washburn Hopkins, Ph.D. Reviewing this volume in *Book News*, Talcott Williams, LL.D., speaks of Dr. Hopkins as the most erudite Sanscritist in the country. "He writes with colorless precision. His conclusions are both

judicious and judicial. Accurate in his statements, minute in his scholarships, he has a balanced common-sense in his estimates of each religion of which he treats."

* * *

HELPFUL ARTICLES.

Studies on India, by Rev. Harlan P. Beach. *Student Volunteer*, October, November, December, 1895.

Recent Impressions of Anglo-Indian Life, by Edwin Lord Weeks. *Harper's Magazine*, November, 1895.

Hindu Reformers of the Century, by J. E. Tupp. *Missionary Review*, April, 1895.

Mohammedanism in Eastern Bengal. *Indian Evangelical Review*, July, 1895.

Hindu and Moslem, by Edwin Lord Weeks. *Harper's Magazine*, October, 1895.

The Latent Religion of India, by G. Mackenzie Cobban. *Contemporary Review*, June, 1895.

Here and There in West India, by Rev. R. Morrison. *Woman's Work for Woman*, April, 1895.

The Native Press of India, from *Asiatic Quarterly*. *Littell's Living Age*, October 19, 1895.

Kashmir, by Sir Lepel Griffin. *Littell's Living Age*, January 11, 1896.

The Looting of Lucknow, by Sir W. H. Russell. *The Youth's Companion*, January 30, 1896.

In his Outline Study of Non-Christian Religions in the *Student Volunteer*, for February, 1896, Rev. Harlan P. Beach takes up Hinduism and its Sacred Books and the Strength and Weakness of Hinduism.

* * *

RURAL INDIA.

India is essentially a nation of agriculturists. Of the two hundred and eighty millions of inhabitants of British India no less than seventy-two per cent. of the adult males are directly dependent upon agriculture for the necessities of life. The dwellers in towns form but a small fraction of the total population, for those living in towns of over twenty thousand inhabitants do not number above five millions. The population is, in fact, almost exclusively rural. Conservative to the backbone, these people cling to their hereditary homesteads, too often indifferent to the fact that their acres have long ceased to afford adequate support to their increased number.—*Asiatic Quarterly Review*.

* * *

EDUCATION IN INDIA.

The professionally literate castes are taking far more advantage of the educational facilities than the rest; so not only is the already wide gulf between the two being increased, but the too prevalent view is being emphasized and confirmed, that instruction is merely a tool whereby a certain class gets its living, and with which the rest of the community has no concern. The notion once held that instruction would reach the masses best by "downward filtration" from the literate minority, was based on a misconception of the character of Brahmanic society, and has long since been abandoned.—*J. A. Baines, Esq.*

The people of India are strong in memorizing; but not so strong in assimilating knowledge and in mental productiveness. The universities examine

but do not teach; and the educational system generally tends to accentuate the memorizing rather than the assimilating faculties.—*Thomas Denham, M.A.*

Mr. J. A. Baines, in an address before the Bristol Royal Statistical Society, speaking of the education of the classes whose contact and presence is traditionally polluting to the rest of the Brahmanic community, said: To enforce, in the case of such castes, the equality of treatment in schools to which they are entitled, is equivalent to a decree of eviction against the rest of the pupils. Not one could, under pain of excommunication, remain, and the master himself would be in the same plight. I have myself seen in place of the traditional rattan for corporal punishment, a row of hardened clay pellets on the tutorial desk, which were thrown with the accuracy of long practice at the impure urchins who were receiving instruction in a row outside the building occupied by the rest. These educationally boycotted castes contain over 57,000,000 souls, or one in five of the population. If it were not for mission schools and public institutions established where such castes are strong, not a boy among them would be able to acquire the rudiments of learning.

There are twenty-eight theological schools in the Protestant Missions of India, with 350 students. As the Hindus marry early, a large proportion of these students are married men, a fact which gives enlarged opportunity of training workers for the field. In some institutions the wives pursue the same course with their husbands; in others they have their own normal or Biblical course to fit them to be co-workers with their husbands. Something is made of singing and music in all these seminaries. Native airs and the common musical instruments are utilized. In no country is the power of song more felt than in India. An endowment and a special fund in aid of students are the two needs of these twenty-eight seminaries.—*T. J. Scott, D.D.*, in *Missionary Review*.

* * *

FACT AND INCIDENT.

A Parsee Christian Association has been formed in Bombay. It is hoped this may be a bond of union and source of strength to Parsee converts, and an encouragement to others to join the Christian Church.

Rev. James L. Phillips, D.D., Secretary of the India Sunday-school Union, who reduced the Santali language to writing, and whose missionary service extended over thirty-three years, died June 25, 1895.

Miss Cornelia Sorabji, who a year ago won the degree of B. C. L. at Oxford, received permission to plead in the courts. Her first case was the first instance in the history of India of a woman conducting a legal case.

A little child in Travancore was called the "Child Apostle," because of the zeal with which she talked of Christ to others. Persecution she had suffered patiently, and both face, neck and arms were disfigured and scarred by stripes and blows. When asked by a missionary, "My child, how could you bear this?" she looked up in surprise and said: "Don't you like to suffer for Christ, sir?"

The mutiny of 1857 divides all Anglo-Indian

history into two parts. Understand the mutiny and you understand India.—*Lawrence.*

The principal man in one of the villages of Bengal, when converted, gave up a lucrative business and took to cultivating the soil, in order to avoid lying which had formed an integral part of his trade. A neighbor thus testified to the change wrought in his character. "He never tells lies now; he reproves those who use bad language, sing lewd songs, and indulge in sin. He teaches Christ's teachings, relieves the distressed, succors the needy, attends and heals the sick."

The derivation of the ethics of Buddhism was recently discussed at a meeting of the Victoria Institute, says *The Christian*. Referring to the frequency with which moral precepts, similar to those in the Bible, are quoted as from Buddhist writings, the leader of the discussion showed that every valuable moral precept inculcated by Buddha or his followers was freely taught by Moses and the prophets centuries before Buddha existed. The ethics of Buddhism were evidently derived from nations with whom the inhabitants of India had commercial and other relations, including the Jewish, which was in its greatest prosperity 500 years before the time of Buddha.

An English missionary, Rev. J. F. Hewitt, relates that he was talking with a Babu at a bazaar meeting. An inquisitive crowd surrounded them. The questions and answers had developed into a rather lengthy discussion, which was cut short in this pleasant way: A Negro, a pure African, thrust his way through the crowd, and, taking the Babu by the arm, besought him most earnestly to accept the Lord Jesus as his Saviour. Then he told them that he was once a heathen, but a black bishop, named Crowther, came to his country, and told them sweet words about the Lord Jesus, which he had believed, and by which he had become a Christian. It was a sight not readily forgotten, a rough-looking Negro pleading earnestly in broken English with this educated, intellectual Babu, and exhorting him to accept Christ.

Principal Hector of the Duff Institution, Calcutta, believes that no class in India needs the sympathy and prayers of the Church more than the student class. They begin to feel keenly the gulf between what they know of truth and duty, and the surroundings of home and society. Decision for Christ means certain loss of all things, and yet such decision is the only way of bridging the gulf.

A number of non-Christian students in South India, young men who were preparing for the University examination for the B. A. degree, formed a prayer union, and were in the habit of meeting twice a week to pray and talk over religious questions. The Rev. C. W. A. Clarke, who was invited to attend one of these meetings, found a good-sized schoolroom full of students and their friends. One of the young men led a service of prayer and praise to God, interspersed with hymns used by the Brahmo Somaj. Mr. Clarke believes this is a sample of what is going on in thousands of hearts amongst the educated classes. The Hindus, he says, are a timid people, deficient in vital energy, held in the bonds of a social and religious slavery, which cannot be realized unless it is lived amongst, whose consciences are merged in the conscience of their society. A few have escaped into the glorious liberty of the gospel.

Thousands are asserting a certain degree of individual independence, and demanding social and religious liberty and reform; but the strong uprising of the race against their bondage is not yet.

CONTEMPORARY THOUGHT.

—Dr. Judson Smith concludes his article in the January *North American Review* thus: Christianity is the religion of the ages and of mankind, as valid and as full of blessing to the Orient as to the Occident, to the modern as to the ancient world, so related to human nature itself that the attempt to spread it to every land and every age is the part of wisdom as it is the dictate of Christian love and loyalty.

—Russia is vibrating with new life. Russian manufactures are increasing by leaps and bounds, her commerce is enlarging, her system of education is being improved, and everything goes to show that with the consolidation of her Asiatic empire a new era of production will dawn upon the earth. Siberia alone is capable of supplying the whole world with food. Multiply by ten the "Great West" as it was in the United States forty years ago, and it will give some faint idea of the possibilities of new Russia, possibilities which under the mild rule of Nicholas II are doubtless destined to become actualities.—*Thomas B. Preston*, in *The Chautauquan*.

—An elder should be a man of good intelligence, sound judgment, unbiased views, discreet action and unquestioned piety. The affairs of his office are of the most delicate and difficult character. Mere prominence and influence do not constitute fitness for his work. These things may prove to be a snare to him and a menace to the church. Activity and energy will not of themselves suffice. They are as liable to be used wrongly as rightly. Gifts of both nature and grace are needed in him that he may rule well. Self-conceit is a serious blemish; love of power and prominence is a source of mischief and danger. Every species of self-seeking is incompatible with his official fidelity.—*T. C. Barret, D.D.*, in *The Presbyterian Quarterly*.

—It seems strange, writes Dr. F. F. Ellinwood in the *Missionary Review*, that in their wide range among the nations these people (the Jews), who are not a nation, cling to the Mohammedans and the Christians. Though the world is open before them, and they do not seem bound by local attachments, they are never found among the heathen. Opportunities for money-getting have been great in the East; almost every other race of Europe and Western Asia has been lured by the wealth of India or China, but never the Jew. He preferred to be snubbed and crushed by Christian and Moslem nations, and to find solace in that money-getting passion which in the course of centuries has become a nature.

—Mr. Charles Eliot Norton in his *Forum* article points out certain conditions hostile to civilization in the United States, real dangers undermining the character and threatening the vitality of the Republic. The appeal, he says, to every reflecting and worthy citizen of the United States to do his part in the work of securing the safety and progress of the Republic is direct, is urgent. It is on the

minority of the people and on the individual effort of each member of it that the issue depends. What we want is not exceptional service or exceptional ability, but plain virtues and uprightness. To raise the level of his own intelligence, to keep his moral sense clear and unperturbed, to use his influence in maintaining the simple ideals of private and public virtue, is within the power of every right-minded man; and thus only, by the slow processes of self-improvement gradually embodied in public opinion, is the secular fight, on the issue of which the happiness of mankind depends, to be carried on.

—In Massachusetts at least 56 per cent. of her people are of foreign parentage. Probably 30 per cent. of her people are of the Catholic faith. They came here, most of them driven by an extreme poverty from home, where for centuries they had been the victims of an almost intolerable oppression. They have grave faults, which it is not part of a true friendship or a true respect to attempt to hide or gloss over. But I hold it one of the most remarkable and one of the most encouraging facts in our history, that this great stream which has poured into our State within the memory of living men, who are not yet old, has changed so little the character of Massachusetts and has had, on the whole, so favorable an influence upon her history, and causes so little reasonable apprehension for the future. Massachusetts has educated the foreigner. She is making an American of him. She is surely, and not very slowly when we consider the great periods that constitute the life of a State, impressing upon him what is best of the Pilgrim and the Puritan quality, and the Pilgrim and the Puritan conception of a State.—*Hon. George F. Hoar in The Pulpit.*

CHRISTIAN TRAINING COURSE.

[Prepared for the readers of THE CHURCH AT HOME AND ABROAD, by the Rev. Hugh B. MacCauley. See October, 1895, page 340, for full explanation, etc.]

GENERAL REMARKS.

1. The Christian Training Course is simple and easily followed, and is concluded in three years of about eight months each, being arranged in three Outlines, A, B, C, one for each year.

2. The Outlines are complete for each year, and are closely related to one another, and are divided into three departments—Biblical, Historical and Missionary.

3. The Denominational features are for the most part common to all, but in the first year's Biblical, the reference book is the Shorter Catechism, and in the third year's Historical, provision is made for a careful study of one's own Denomination, in our case, the Presbyterian Church.

4. The First Year's Course, Outline A, exists in two forms: the Full Course, October to June, and the Short Course, January to June.

5. The Short Course is now in good progress. What more important Biblical topics than Redeemer and Redemption, or Historical topics better than the Reformation and Modern Times, or Missionary more interesting than China, India and Africa?

6. The Literature of the Short Course required for the readings is mostly in booklet form, cheap but good. It costs 30 cents, and should be owned

by every member. In addition and very important are Dr. Henry Cowan's *Landmarks of Church History*, 25 cents, and Dr. Dennis' *Foreign Missions After a Century*, \$1.15.

7. We ask pastors, societies and individuals to consider carefully the possibilities of this Course. Plenty of matter, referred to by page, is provided here for the Church Monthly Concert, besides the Society missionary and monthly meetings, and leaving off the two books of Dr. Cowan's and Dr. Dennis', a handy Course is provided for Junior Societies, while the literature of the Full Course (October to June) provides sufficient work for the more advanced student.

8. The Library of the Board of Foreign Missions, 156 Fifth avenue, New York, will furnish the literature. No order filled without cash. Write to the Library for pamphlet, giving full directions, and enclose a stamp.

MODEL PROGRAMME, MARCH, No. 1.

Using Study XI in Biblical, in Historical and in Missionary.

1. HYMN.

2. PRAYER.

3. BIBLICAL, Study XI, 15 minutes.

The Application of Redemption (Part 1). The Holy Spirit's Agency (Ques. 29), John 1:12; John 3:5, 6; Tit. 3:5, 6. The Means (Ques. 30, 31), Eph. 4:15, 16; Gal. 2:20; 2 Thess. 2:13; Acts 2:37; Acts 26:18; Ezek. 36:26, 27; Phil. 2:13; John 6:44, 45. Explain briefly, but carefully, the Doctrine of the Holy Ghost. Have hymns, also, on the same.

4. HYMN.

5. HISTORICAL, Study XI, 25 minutes.

The Modern Period (Part 1), A.D. 1500 to 1600. Read (Judge) Hitchcock, 24-29; Landmarks, 135-138. Also Bishop Hurst's Short History of Reformation (40 cents, Harper's), 27-50. 1. The Reformation in Germany; Indulgences; *Luther; Diet of Worms; *Melancthon. A very important period. Treat well the starred topics. Use Hurst by all means. Sing Luther's hymns.

6. HYMN.

7. PRAYER.

8. MISSIONARY, Study XI, 25 minutes.

China (Part 2), Present Vision in China, Dennis, 82-85. *Question Book on China*, 69-94; *A Plea for China*, by Rev. Dr. Ashmore, Swatow, China. *Medical Missions in China, see *Medical Missions*, 1-5. Watchman Voices, see this magazine. Dr. Ashmore's *Plea* substituted for Dr. Corbett's *China*, out of print—a very good tract.

9. PRAYERS.

10. HYMN.

MODEL PROGRAMME, MARCH, No. 2.

Using Study XII in Biblical, Historical and Missionary.

1. HYMN.

2. PRAYER.

3. BIBLICAL, Study XII, 15 minutes. A Precious Topic.

The Application of Redemption (Part 2). Condemnation (Ques. 82), Rom. 8:8; Rom. 3:9-10; Jas. 3:2. (Ques. 83), Psal. 19:13; Matt. 12:24; Heb. 10:29. (Ques. 84), Gal. 3:10; Jas. 2:10; Matt. 25:41. God's Requirement (Ques. 85), Acts 20:21; 2 Pet. 1:10; Heb. 2:3; 1 Tim. 4:16. Repentance (Ques. 87), 2 Cor. 7:10; Acts 2:37; Luke. 1:77-79; Jer. 31:18, 19; Rom. 6:18. Faith (Ques. 86), Acts 16:31; Heb. 10:39; Jno. 1:12; Phil. 3:9; Rev. 22:17. Have hymns on Salvation.

4. HYMN.

5. HISTORICAL, Study XII, 30 minutes.

The Modern Period (Part 2), A.D. 1500 to 1600. Read Hitchcock, 30-33; Landmarks, 139-145. Hurst's Reformation (see Programme No. 1), 51-65. 2. The Reformation in Switzerland; *Zwingli; *Calvin. 3. The Reformation in France, etc.; read Hurst, 89-101; *The Jesuits; *The Massacre of St. Bartholomew; *The name, "Protestant." These subjects are foundation stones. Study them well. If more time is needed, omit the Missionary.

6. HYMN.

7. PRAYER.

8. MISSIONARY, Study XII, 20 minutes.

Present Vision in Mexico, Dennis, 139-142. *Question Book on Mexico*; *The Women of Mexico*. Watchman Voices.

9. PRAYERS.

10. HYMN.

Gleanings At Home and Abroad.

—The city is the Gibraltar of civilization and also its storm centre.—*Josiah Strong.*

—One secret of success in all Christian work is contained in the word "adaptation."—*Hugh Price Hughes.*

—The *Canada Presbyterian* thinks "there are a good many Presbyterians who haven't backbone enough to say that the institutions of their own church have the first claim on their liberality."

—Christlieb used to say that every man had need of a threefold conversion—of the heart, to secure holy affections; of the head, to secure right convictions, and of the purse, to secure ample offerings.

—"We live in a new and exceptional age. America is another name for opportunity. Our whole history appears like the last effort of the Divine Providence in behalf of the human race."—*Emerson.*

—Twenty-five years ago the Presbyterians of Canada had but eight missionaries. Now there are ninety; and the annual contributions of the church for this purpose have increased from \$19,000 to \$114,000.

—A business man may see a divine dignity given to his work when he realizes that commerce is binding all the world together, and so preparing a highway for the coming kingdom.—*Hon. Cyrus McCormick.*

—When, in 1874, Thakombau, king of Fiji, who had become a Christian, appealed to Queen Victoria for protection, he sent her his favorite war-club, styling it "the former, and until recently the only known law of Fiji."

—Agnosticism is only a transitional and temporary phase of thought, says President Schurman. The human mind can no more surrender its belief in God than its belief in a world or in a self. The agnostic fever seems already to be burning out.

—After traveling extensively in Africa, Mungo Park testified thus to the character of the natives: "Whatever difference there is between the Negro and European in conformation and color, there is none in the genuine sympathies and characteristic feelings of a common nature."

—The conversion is reported of a Persian Moslem who a year ago was accustomed to bathe every night in order to wash off the pollution of contact with Christians during the day. Now he has suffered the confiscation of his property and the loss of both his ears rather than surrender his faith in Christ.

—Reviewing Dr. J. G. Craighead's *The Story of Marcus Whitman*, *The Independent* says the little book is more than a tribute to Dr. Whitman. It is also the opening of a dark page in the religious history of the Northwest, and shows what we owe to the missions planted there. [Presbyterian Board of Publication, \$1.50.]

—The best restraint upon war is the influence of the Prince of Peace, and the Foreign Mission Board

is laboring to extend his kingdom. A million dollars administered by the Board at less cost than the average commercial company's, is not, surely, an extravagant annual outlay by the people of our church for this high end.—*John Hall, D.D.*

—Professor Louis Pasteur set an example of the spirit by which the life and labors of a Christian man should be carried on. His motive was to serve, never to secure reward. Simple, devout, earnest, without a thought of self, was the life of the man whose services to his kind can never be forgotten while the human race endures.—*Evangelist.*

—The *Home Missionary* commends Rev. W. G. Puddefoot's recent volume, *The Minute Man on the Frontier*, for its information on home missions—the needs, successes, promise, obstacles, encouragements—as well as its argument for continuing the work all over our land. The Presbyterian Board of Publication will send the book to any address for \$1.25.

—The Rev. Henry Loomis finds encouragement in the fact that the Liberal, and now controlling party in Japan, has been associated with Christianity. Count Itagaki, the Liberal leader, invited Dr. Verbeck to visit the city where he resides and teach the doctrines of the gospel. Two of his intimate associates, influential in politics, are prominent officers in the Presbyterian church.

—That teacher who is a professor of religion as well as of Latin, fails terribly if he is not eager and anxious to develop the moral and religious character of his pupils, as well as their intellectual power. A teacher has no higher privilege than to help and encourage his pupils in a Christian life, to lead them into a life of lofty consecration.—*The Independent.*

—That was a neat and significant act of Mr. Whitelaw Reid, of the New York *Tribune*, when, after a visit to the United Presbyterian Mission in Egypt, he left a check for five hundred dollars as his contribution to the good work. Mr. Reid must have faith in foreign missions, and his mother's training must adhere to him effectually.—*Herald and Presbyter.*

—I believe in prohibition, but I believe in having the people behind the prohibition law when it is enacted. I believe in an alert, tender public conscience on this matter, and this can best be attained by having the subject carefully discussed, plainly presented, the public thoroughly aroused to the enormity of the drink curse, and the matter settled by every community.—*Francis E. Clark, D.D.*

—The floral emblem of the World's Woman's Christian Temperance Union is the water lily. The roots of this blossom are in the mud, but its white radiance comes from its passion for the sunshine; and the home finds in it a true emblem because only as the sunshine of love and truth keeps its atmosphere wholesome and pure can little children hope to grow up according to the law of God.—*Union Signal.*

—Mr. Booker T. Washington gives this advice to the colored people: Let us get settled the great principles of life—as to character, education, and

property—and all the little questions that so much annoy and fret us now, as to where we shall eat and sleep, and in what cars ride, little questions that float as a bubble on the water, will disappear before the light of the elements of the highest civilization.

—The Rev. Gilbert Reid calls attention, in the *Observer*, to the fact that all the highest officials of the Chinese government are old men. Prince Kung is sixty-six; the imperial tutor, Wung, is sixty-five; Li Hung Chang is seventy-two; Li Hung Tsao is seventy-five, and the Grand Secretary, Chang Chih Wan, is eighty-five. By the slow process of promotion one can only reach the top in old age.

—The Secretary of the Roman Catholic Total Abstinence Union recommends that women's societies be founded on the religious idea. "Except the religious motive be at the bottom of temperance work it cannot achieve its best success. Other motives may come in as auxiliary, but when they crowd aside the religious features they attain their purpose only in a mediocre way, and impart only a languishing life to the organization they inspire."

—The Roman Senate never did a nobler act than when, after the stupendous defeat of Cannæ, they went out to meet and thank the defeated general because he had not despaired of the republic. Even so should all humanity thank the humble martyrs, the obscure benefactors, the unfamous faithful, who, amid toil and obloquy, defrauded of justice, hopeless of reward, deluded with ingratitude, have yet believed in the redeemableness of their brother men.—*Canon Farrar*.

—"Talk not to me of foreign missions," said an Englishman, who thus contracted his soul to his own country; "all my sympathies are in Kent." Well was it for Kent, says Miss Mindora L. Berry in *Pacific Coast Endeavor*, that Augustine's sympathies went beyond Rome and reached Briton 1300 years ago. Fortunate, indeed, was it for us that the compassion of Jesus was not limited to Jerusalem or Judea or Samaria, but that it went out to the uttermost parts of the earth.

—Rev. John W. Sanborn concludes an excellent article, in the *Christian Advocate*, on the "Antiquities of the American Indians," thus: They hunger for the Christian religion, and at one of their great councils years ago they delegated a chief to visit the Christians, and by formal act invited their ministers to teach the chiefs and people the new, the better religion. While something has been done, they hunger even yet for the gospel; and when we give them Christ we rightly solve the Indian question.

—The world never had so much effort for its religious betterment as now, says the *Presbyterian*. The prodigious exertions put forth are manifest in great self-sacrifice, in a Christly enthusiasm, in the enlistment of life, learning, money, and every possible human agency. That the positive results have not been proportionately greater is due in part to the counter-active influence of the popular notion that Christianity is rather for the betterment of the race in its general conditions than for the saving of souls from eternal ruin.

—The Representative Missionary Conference, at its meeting, January 15 and 16, in New York, while

gratefully acknowledging the spiritual earnestness and great attainment of the godly men and women representing the church abroad, suggested to the missions that the work, however urgent, be so kept under control as to leave the workers time and opportunity for that Bible study, prayer, Christian conference and communion with God, without which activity will lack power, and earnestness will not have the conscious and sustaining presence of the Spirit of God.

—If 50,000 true converts to Christ have already been won in China, the whole multitude of China's millions can be won. The lever that has lifted 1,000,000 souls out of the darkness of paganism into Christian life and civilization is strong enough to lift the whole world into the light of God. We may justly change our Saviour's words of prophecy to the sober terms of history, and say: "They are coming from the East and from the West, from the North and from the South, and are sitting down in the kingdom of God."—*Dr. Judson Smith, in North American Review*.

—Pray for the Board of Aid for Colleges, writes Rev. R. M. Donaldson in the *Herald and Presbyter*, that it may be able to provide such schools as shall stem the tides of evil in the strategic points of the great West, and so may purify its heart. How greatly this is needed every intelligent student of history knows. Charles Sumner said: "If we would fortify, we must sanctify the republic, making it at once citadel and temple." The Christian college is at once citadel and temple, for it is the drill-ground of God's disciplined hosts, and is the dwelling-place of God's Spirit. It is not wise to overlook such claims.

—When we speak of Semitic harshness and narrowness, we must not forget that the gospel, than which there is nothing sweeter, gentler, tenderer in all the world, has emanated from the Semitic tribes. Upon that rocky Syrian soil has blossomed the lily of the valley whose fragrance, after nineteen centuries, still perfumes the world. The most beautiful word in human speech, the word charity, fell from the lips of those sons of Shem. It was the Semites who proclaimed the glad tidings; it was to a Semitic multitude and in a Semitic dialect that the Sermon on the Mount was preached.—*M. Leroy-Beaulieu in his Israel Among the Nations*.

—Many years ago the Aztecs were journeying southward into the country now called Mexico. They had been told by one of their wise men that when they came to a spot where an eagle was perched upon a rock, in that place they must build their city. As they drew near Lake Tezcuco they saw an eagle perched upon a branch of a cactus which grew out of a crevice in a rock. The eagle held a serpent in its beak. They recognized this as the spot designated by the wise man, and here they builded their city. In recognition of what the omen had done for them they placed the eagle upon their coat of arms, and adopted the cactus as their national flower.

—A little boy who had just begun to study Latin, seeing the initial letters, "A. M. A.," which designate the American Missionary Association, exclaimed, "Here it is: A. M. A.—*ama*, Love thou them." Relating the incident, a speaker at the annual meeting in Detroit said of the Association

that, working as it does among the poor and oppressed classes, striving to weld into one common brotherhood the black, the white, the red and the yellow, it is one of the best exponents of the Fatherhood of God and the brotherhood of man, and of that self-sacrificing love which brought Christ into the world to die for the rich and the poor, the high and the low, the black and the white alike.

—The other day in a Lebanon village, about fourteen hours' ride from Beirut, a child about four years of age had his hand cut off in an oil press, and his mother instantly set off with him to Beirut, to the hospital doctor. Arriving next day late at night, she found her way to the doctor's house and presented her boy; and, after telling how it had all happened, she put her hand into her bosom and drew out the little alabaster hand that she had been trying to keep warm all the time during the long journey. The doctor was deeply touched by the appeal of such Shunammite faith, and it grieved him to have to tell the mother that the hand could never be restored; but the little sufferer was affectionately and skillfully attended to.

—Since the Moslems overran Europe with fire and sword there has never been such a spectacle as presents itself to-day in Turkey. Half a million of Christian women and children are suffering tortures indescribable. They are hunted like wild beasts and killed like cattle because of their religion. The Sultan knows this, the civilized world knows it, the Powers of Europe have ample knowledge, and yet the nations of the earth seem paralyzed at the spectacle and helpless to prevent or correct it. If a subject of one of these Powers is killed or injured by the subjects of a petty chief in Africa or the islands of the sea, the realm of that chief is at once invaded, his subjects slaughtered and his territory taken from him. In the field of political diplomacy the rights of small nations are not considered, except so far as their territorial position makes them a frontier guard. What the world needs most is honor in high places, so that powerful nations will protect the weaker, dealing justly with them.—*Herald and Presbyter*.

—Heli Chatelaine declares that the unwritten literature of Africa compares favorably with that of any other continent or race. The higher education of native Africans has also proved that, far from showing an absolute inferiority, the Negro is rather better gifted than the Germanic race in purely literary ability. Africans, as a rule, are born elocutionists, linguists and musicians, but they are lacking in the logic, the depth of thought and feeling so characteristic of the Germanic race. Why, of all races, the Negro should have failed to invent or adopt a system of writing, is a mystery. That they would have developed a great native literature and a considerable native civilization, if the thoughts and the inventions of their geniuses could have been accumulated and transmitted to successive generations, will easily be admitted by those who have had fair dealings with unspoiled African natives. One reason why a system of writing was never introduced, or why, if ever it was, it never became general, is found in the fact that a genius or innovator in Africa is almost sure to be accused of witchcraft and to suffer death.

—The term Bashu Bozouk literally means "his head is spoiled" or "worthless," and readily be-

came the popular designation of irregular provincial bands of fighters who had no "head" for scientific warfare. This class of irregulars, however, achieved some celebrity and reputation under the lead of British officers in the Crimean war. But in the Bulgarian insurrection of 1876 such atrocities were practiced by hordes of Bashu Bozouks, let loose to ravage right and left, as to lead to a change of title for these unattached guerilla bands, who have since been officially known as mustehaiz, or provincial militia. But exchanges of names do not alter the essential character of the boorish, fantastically attired and irresponsible freebooters who are at the present time actively raiding here and there over Asia Minor, owning no strict organization, but attracted together by mutual objects of loot and adventure. When the Turkish government chooses to do so, it can curb the zeal of these wild campaigners, but of late it has apparently served the government's cruel purpose to let things go at sixes and sevens in Anatolia.—*New York Observer*.

—The *Mid-Continent* publishes the following list of those who have given large sums to educational institutions:

Stephen Girard, Girard College, Pennsylvania, \$8,000,000.
John D. Rockefeller, University of Chicago, \$7,000,000.
George Peabody, various institutions, \$6,000,000.
Leland Stanford, Leland Stanford Jr. University, California, \$5,000,000.
Asa Packer, Lehigh University, Pennsylvania, \$3,500,000.
Johns Hopkins, Johns Hopkins University, Maryland, \$3,500,000.
Paul Turlane, Turlane University, Louisiana, \$2,500,000.
Isaac Rich, Boston University, \$2,000,000.
Jonas G. Clark, Clark University, Massachusetts, \$2,000,000.
Vanderbilt Brothers, Vanderbilt University, Tennessee, \$1,775,000.
James Lick, University of California, \$1,650,000.
John C. Green, Princeton College, \$1,500,000.
William C. DePauw, DePauw University, Indiana, \$1,500,000.
A. J. Drexel, Drexel Industrial School, Philadelphia, \$1,500,000.
Leonard Case, School of Applied Science, Cleveland, \$1,200,000.
Peter Cooper, Cooper Union, New York, \$1,200,000.
Ezra Cornell, Cornell University, New York, \$1,000,000.
Henry W. Sage, Cornell University, New York, \$1,000,000.

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor and place the results of a few at the service of the many.—*President Noah Porter*.
Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Samuel Johnson*.

Among the Cannibal Islands—Fiji, by Laenas Gifford Ward. *Appletons' Popular Science Monthly*, December, 1895.

Bishop Heber; Poet and Chief Missionary, by J. D. Tremlett. *Church Missionary Intelligencer*, January, 1896.

The Office of Ruling Elder, by T. C. Barret, D.D. *The Presbyterian Quarterly*, January, 1896.

Beginning of the American Presbyterian Church, by John A. Davis. *The Presbyterian and Reformed Review*, January, 1896.

Kashmir, by Sir Lepel Griffin. *Littell's Living Age*, January 11, 1896.

Bishop William Taylor and His Work, by Rev. Ross Taylor. *The Treasury*, January, 1896.

Tribal Life Among the Omahas, by Alice C. Fletcher. *The Century*, January, 1896.

The Pilgrim Fathers, by Hon. George F. Hoar. *The Pulpit*, January, 1896.

Russia in Europe, by Hon. Gardiner G. Hubbard. *National Geographic Magazine*, January, 1896.

The Society for the Propagation of the Gospel in Foreign Parts. *The Mission World*, January, 1896.

Christian Sociology: III, The Family, by Shailer Matthews. *American Journal of Sociology*, January, 1896.

Higher Education in the South, by Edwin A. Alderman. *Educational Review*, January, 1896.

The Religions of India, by Edward Washburn Hopkins, Ph.D. *Biblia*, January, 1896.

The Future Life and the Condition of Man Therein, by the Rt. Hon. W. E. Gladstone. *North American Review*, January and February, 1896.

Corea and the Siberian Railway. *Littell's Living Age*, January 18, 1896.

Muscat, by J. Theodore Bent. *Littell's Living Age*, January 18, 1896.

Some Present Aspects of Education in the South, by Rev. A. D. Mayo. *Education*, January, 1896.

The Ethical Life and Conceptions of the Japanese, by Tokiwo Yokoi. *International Journal of Ethics*, January, 1896.

The Social Settlement in America, by Rufus R. Wilson. *Frank Leslie's Popular Monthly*, February, 1896.

The Pastor in the Sunday-school: His Place, Work and Influence, by Bishop John H. Vincent. *Homiletic Review*, February, 1896.

The Turks in Armenia, by Francis De Pressensé. *The Chautauquan*, February, 1896.

Missionary Work in the Coral Islands, by C. C. Cregan, D.D. *The Treasury*, February, 1896.

Some Aspects of Civilization in the United States, by Charles Eliot Norton. *The Forum*, February, 1896.

Pen Pictures of Egyptian Children, by Anna Y. Thompson. *The Sunday School Times*, February 1, 1896.

The Founding of the Red Cross Society, by George Baumberger. *The Chautauquan*, February, 1896.

The Story of the Development of Africa, by Henry M. Stanley. *The Century*, February, 1896.

The Empress Dowager of China, by W. A. P. Martin, D.D. *The Missionary Review*, February, 1896.

Outline Study of Non-Christian Religions, by Rev. Harlan P. Beach. *The Student Volunteer*, February, 1896.

Book Notices.

BIBLE VIEWS OF CREATION. By Rev. George R. Moore. Cloth. 175 pages. Price, 60 cents. John McGill White & Co., Philadelphia.

This book is simply what its name claims, that is, the Creation viewed from the standpoint of a common-sense interpretation of the Bible. Its author finds nothing mythical in the Bible story of the Creation. He regards each declaration of fact to be precisely as given and of such scientific and historical accuracy as to preclude the idea of human invention. To his mind Science demands just the views the Bible gives us. The book is divided into five chapters, each dealing with different phases of the Bible View of Creation and each supplementing the others. The book seems worthy of thoughtful attention.

STUDIES IN THE MOSAIC INSTITUTIONS. By W. G. Moorehead, D.D., Professor in the United Presbyterian Theological Seminary, Xenia, O. W. J. Shuey, Publisher, Dayton, O.

The writer undertakes to show "that there was a prophetic element in ancient Judaism; that it was planned and established with the distinct aim to portray before the eyes of the chosen people, God's gracious purposes with respect to the person and work of his Son Jesus Christ our Lord—that Judaism and Christianity bear to each other the relation of prediction and fulfillment."

That this view has been so long and so generally accepted by thoughtful Christians as to have become "traditional" does not discredit it, but quite the contrary. It is well that the reasonableness of this venerable tradition should be soberly reviewed and restated as in this book.

EIGHT STUDIES FOR THE CHURCH SESSION With Notes and Forms. By Rev. John Wilson, Pastor-at-Large of the Presbytery of Platte, Cameron, Mo. With an Introduction by Rev. Henry Bullard, D.D., Pastor of the Westminster Presbyterian Church, St. Joseph, Mo.

"These studies were read and explained to the Presbytery of Platte and aroused enthusiastic approval. It was the opinion of all that nothing so practical, so simple, so elastic and so full, has been given to the Church." With this statement in the Introduction, we are inclined to agree, and would respectfully advise any Session desiring to understand more clearly its powers and responsibilities and opportunities for useful service of the Church over which it is set to watch, to procure copies of this instructive pamphlet, by addressing its author, or the publisher, *Park College Press*, Parkville, Mo. Price, twenty cents—six for one dollar.

ZEINAB, THE PANJABI. A Story Founded on Facts. By Rev. E. M. Wherry, D.D.

This little book of eighty pages, neatly bound in cloth, is a vivid picture of the exposure to social persecution of a convert from Islam to Christianity even in India. It also shows how greatly that exposure is diminished in that land under the British Government. The name of its author and his distinguished service as a missionary are sufficient guaranty of the truthfulness of his story. It is published by the American Tract Society, and may be obtained at any of the Society's stores in New

York, Philadelphia, Rochester, Cincinnati, Chicago and San Francisco.


IN THE PATH OF LIGHT AROUND THE WORLD. A Missionary Tour. By Rev. Thomas H. Tracy. Published by Fleming H. Revell Co., Chicago, New York, Toronto, Publishers of Evangelical Literature.

The writer says in his Preface: "While many are going over the same ground, both personally and in literature, one great value of their observations is in the fact that each one states things as he sees them. Different persons see things differently; each comes in contact with facts which others do not see. I simply deal with facts as they appeared to me, and draw my conclusions therefrom."

We find the book readable and interesting, and we admire the candor and the earnest evangelical spirit of the writer. If we do not always agree with his "conclusions," we find them worth considering, and no hindrance to drawing our own conclusions from his facts clearly and frankly stated.

The volume contains 248 pages, 6 x 4½ inches, well-printed on good paper, in clear type, and largely illustrated.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BARR, JOHN CAMPBELL.—Born in Little Valley, Mifflin county, Pa., January 4, 1824; attended Tuscarora Academy; graduated at Jefferson College in 1850; studied theology at Lane Seminary; licensed by the Presbytery of Cincinnati in 1853; missionary in Ohio and Indiana, 1853-55; pastor at Princeton, Ill., 1855-57; Malden, Ill., 1857-64, supplying Arlington at the same time; Geneseo, Ill., 1864-71; Alexandria, Pa., 1871-85; Petersburg and Sharer's Creek, 1885-87; Monaghan and Petersburg, Carlisle Presbytery, 1887-94; a serious accident in 1893 led to his retirement from active work; he returned to Huntingdon Presbytery, October, 1895, and died at his home in Tyrone, Pa., December 14, 1895, aged 71 years 11 months 10 days.

Married, 1855, Miss Jane Hamilton, who died March 30, 1878; married, May 24, 1881, Miss Eliza Cresswell, who survives him; also Alfred H., a senior in Princeton Theological Seminary, and Miss Roberta C., at home, children by the first wife.

BURROUGHS, GEORGE W.—Born at Trenton, N. J., October 17, 1812; graduated from Lafayette College; at Princeton Theological Seminary, one year, 1846-47; ordained by the Presbytery of Raritan, June 17, 1847; missionary for Presbytery of Raritan, 1847; stated supply, Rosemont (Stockton), 1848-50; pastor Bensalem, 1850-51; stated supply Centreville, 1851-53; pastor R. D. Ch., Waterloo, N. Y., 1854-55;

Rochester, N. Y.; Baltimore, Md.; principal Brooklyn, N. Y.; Philadelphia, Pa., M.D. Died at Bethayers, Pa., December 25, 1895.

KENNEDY, JOHN P.—Born at Westmoreland, Pa., October 25, 1825; graduated from Jefferson (Pa.) College, 1854, and from the Western Theological Seminary, 1857; ordained by the Presbytery of Saltsburg, 1858; pastor of the Church of Cherry Tree, 1858-68; Penn Grove, 1868-70; stated supply Bethesda, 1860-68; Parnassus, 1869-76; Armagh, 1876-81; evangelistic work, 1881-96. Died January 1, 1896. Married, January 1, 1862, Mary J., daughter of John McCartney.—From *The Banner*.

PEAIRS, HENRY R.—Born at Duncan's Falls, O., April 14, 1825; graduated from Jefferson College, 1856, and from the Western Theological Seminary, 1859; ordained by the Presbytery of Zanesville, 1859; pastor of the churches of Brownville and Uniontown, O., 1859-61; stated supply Rushville and Bethel, 1861-62; pastor Kenton, 1864-70; Heyworth, Ill., 1873-82; Normal, 1882-85; Clayton, 1887-91; Montrose, Ia., 1891-95. Died December 22, 1895, at Normal, Ill.

Married, 1860, Sarah A., daughter of Richard Hope, of Pittsburgh, Pa. She, with three sons and one daughter, survives him.

PRIDEAUX, WILLIAM.—Born at Plymouth, Eng., November 19, 1813; came to this country, 1841, and engaged in evangelistic work; licensed, 1857; ordained, 1858; pastor at Schellsburg, Pa.; had charges also in Little Valley, East Waterford, Beulah, Kylertown, Shirleysburg, Orbisonia, Mapleton, Mill Creek, Waterside, Lick Run and Saxton. Died December 20, 1895, at his home in Huntingdon, Pa. He leaves a widow and six children.

RAISTON, WALTER W., D.D.—Born at Lowville, O., March 3, 1835; graduated from Jefferson College, 1862, and Princeton Theological Seminary, 1865; ordained by the Presbytery of Baltimore, 1865; pastor Churchville, Md., 1865-66; Uniontown, Pa., 1867-72; Xenia, O., 1872-75; Bridgewater, Pa., 1875-82; Denison, O., 1882-88; Beulah, Pa., 1888-92; McGinness Church, 1892-95. Died at his home in Walurbia, Pa., December 29, 1895.

Married, May 17, 1865, Martha J., daughter of Thomas Hodgson, of Canonsburg, Pa., and who, with three sons and one daughter, survives him.—From the *Herald and Presbyterian*.

WHEELER, FRANCIS B., D.D.—Born at North Adams, Mass., September 9, 1819; graduated from University of Vermont, 1842, and Andover Theological Seminary; ordained January 22, 1845; pastor Congregational Church, Jericho, Vt., 1845-50; Congregational Church, Brandon, Vt., 1850-54; Congregational Church, Saco, Me., 1854-59; First Presbyterian Church, Poughkeepsie, N. Y., 1859-95. Died December 27, 1895, at Poughkeepsie, N. Y.

Married three times. A widow and four daughters survive him.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e.g., *Pastor, Treasurer, Miss* or *Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

ATLANTIC.— <i>East Florida</i> —Jacksonville 1st, 6.20; Starke, 8 20	Bantam, 1; Cincinnati 1st, 14.25; Lebanon, 10; Montgomery, 5.15. <i>Cleveland</i> —Cleveland Beckwith Memorial, 13.60. <i>Columbus</i> —Columbus West Broad Street, 5; Greenfield 1st, 2; Lancaster, 11; Westerville, 4. <i>Dayton</i> —Clifton, 7.01; Piqua, 33.54. <i>Huron</i> —Clyde, 3. <i>Maumee</i> —Grand Rapids, 3.38; Tontogony, 5. <i>Portsmouth</i> —Ironton, 7; Portsmouth 1st, 21.55. <i>St. Clairsville</i> —Washington, 3.50. <i>Steubenville</i> —Bacon Ridge, 1.38; Long's Run, 4.80; Steubenville 2d, 7.89. <i>Wooster</i> —Congress, 2.50; Creston, 5.42; Shelby, 2.55; Shreve, 3.35; Wayne, 5; Wooster 1st (sab.-sch., 4.39), 22.12. <i>Zanesville</i> —Granville sab.-sch., 2.28; Mt. Vernon, 11. 234 21
CATAWBA.— <i>Yadkin</i> —Faith, 2.01. 2 01	OREGON.— <i>East Oregon</i> —Union, 75 cts. <i>Portland</i> —Portland 1st, 51.22. <i>Southern Oregon</i> —Ashland, 3. 54 97
COLORADO.— <i>Boulder</i> —Brush, 5; Vailmont, 21 cts. <i>Pueblo</i> —Canon City, 31; El Moro, 3.75. 39 96	PENNSYLVANIA.— <i>Allegheny</i> —Bakerstown, 8.70; Springdale, 5. <i>Blairsville</i> —Avonmore, 3; Johnstown, 27.11; Pine Run, 6. <i>Butler</i> —Buffalo, 3; Martinsburgh, 6; North Butler, 4. <i>Carlisle</i> —Big Spring, 22.35. <i>Chester</i> —Christiana, 3; Clifton Heights, 3.90; Darby Borough, 29.39; Fagg's Manor, 22; Ridley Park, 22.82; Wayne sab.-sch., 5.15; West Chester Westminster, 15. <i>Erie</i> —Fredonia, 3; Kendall Creek, 2; Sunville, 1. <i>Huntingdon</i> —Alexandria, 7; Beulah, 60 cts.; Houtzdale, 2.19; Huntingdon, 19.30; Orbisonia, 3; Shirleysburgh, 2. <i>Kittanning</i> —Apollo, 15. <i>Lackawanna</i> —Silver Lake, 3. <i>Lehigh</i> —Bethlehem 1st, 4.70; Stroudsburg, 5. <i>Northumberland</i> —Muncy, 5; Watsonstown, 6. <i>Philadelphia</i> —Philadelphia Harper Memorial, 5.93; —Memorial, 59.95; —Peace German, 3; —Walnut Street, 19.29. <i>Philadelphia North</i> —Leverington, 5; Neshaminy Warwick, 21.71; Norris-town Central, 13.21; Potsttown (sab.-sch., 4.84), 10.92. <i>Pittsburgh</i> —Bethany, 9.25; Centre, 12; Concord, 5; Crafton, 4.55; Duquesne, 2; Fairview, 4; McKees Rocks, 5; Mansfield, 25.97; Middletown, 18; Mingo, 2; Mount Pisgah, 10; Pittsburgh 7th, 5.22; —Bellevue, 37.50; —Mt. Washington, 5.08; —Shady Side, 37.50; Racoon (sab.-sch., 5.21), 37.82; Sharon, 15.06; Sheridanville, 2; West Elizabeth, 2.62. <i>Ridgely</i> —Mount Vernon, 2; New Geneva, 1. <i>Uniontown</i> Central, 6.18. <i>Shenango</i> —Moravia, 2.60; Mount Pleasant, 5; Wampum, 4. <i>Washington</i> —Moundsville, 4. <i>Hellsburg</i> —Coudersport, 4.65. <i>Westminster</i> —Marietta, 12; New Harmony, 5; York Faith, 2. 693 22
INDIANA.— <i>Crawfordsville</i> —Rockville Memorial, 68 cts. <i>Muncie</i> —Muncie, 25.74. <i>New Albany</i> —New Albany 2d, 7.85. <i>White Water</i> —Connersville German, 5. 39 27	SOUTH DAKOTA.— <i>Aberdeen</i> —Palmer 1st Holland, 4.55. <i>Southern Dakota</i> —Bridgewater, 3; Canistota, 2. 9 35
INDIAN TERRITORY.— <i>Choctaw</i> —Beaver Dam, 40 cts.; Hebron, 50 cts.; Oka Achukma, 25 cts.; Philadelphia, 50 cts. <i>Sequoyah</i> —Achena 1; Stephen Melvin Forman Society, 12. 14 65	TENNESSEE.— <i>Holston</i> —Greenville, 3. <i>Union</i> —Rockford, 2. 2 05
IOWA.— <i>Corning</i> —Lenox, 7; Prairie Chapel, 2. <i>Council Bluffs</i> —Atlantic 1st, 6. <i>Des Moines</i> —Humboldt, 3; New Sharon Y. P. S. C. E., 2; Ridgedale, 4.50. <i>Dubuque</i> —Rowley 1st, 2. <i>Iowa</i> —Burlington 1st, 1.99; —Hope, 2; Keokuk Westminster, 25.28; Morning Sun, 12.70. <i>Sioux City</i> —Inwood, 4.56; Storm Lake, 60 cts. 73 63	WASHINGTON.— <i>Olympia</i> —Castle Rock, 2.05. 5 00
KANSAS.— <i>Highland</i> —Huron, 1.50. <i>Larned</i> —Spearville, 1.70. <i>Neosho</i> —Lake Creek, 3. <i>Osborne</i> —Kill Creek, 2.60; Wakeeny, 10. <i>Topeka</i> —Mulberry Creek German, 5. 23 80	WISCONSIN.— <i>Madison</i> —Richland Centre, 5.50. <i>Milwaukee</i> —Alto Holland, 8. <i>Winnebago</i> —Neenah, 44.37; Winneconne, 10.13. 68 00
KENTUCKY.— <i>Ebeneser</i> —Flemingsburgh, 5.47. 5 47	Contributions from Churches and Sabbath-schools. 2,524 40
MICHIGAN.— <i>Flint</i> —Bad Axe 1st, 4.84. <i>Lake Superior</i> —St. Ignace, 6. <i>Lansing</i> —Battle Creek, 20. <i>Monroe</i> —Tecumseh, 6.17. <i>Petoskey</i> —Boyne City, 3; Traverse City 1st, 2.25. <i>Saginaw</i> —Saginaw West Side Grace, 1.72. 43 98	OTHER CONTRIBUTIONS.
MINNESOTA.— <i>Duluth</i> —Barnum, 2; La Prairie, 3.70; Virginia, 5. <i>Minneapolis</i> —Minneapolis Grace, 40. <i>St. Cloud</i> —Rheiderland German, 3. <i>St. Paul</i> —St. Croix Falls, 48 cts. 54 18	A friend, 2.50; Rev. W. W. Atterbury, D.D., New York, 20; Mr. Barton Castor, Philadelphia, Pa., 3; New England, 5; C. Penna., 4; Rev. W. L. Tarbet and wife, 80 cts.; Rev. H. W. H. Watkins, Hornby, N. Y., 1. 36 30
MISSOURI.— <i>Kansas City</i> —Kansas City 1st, 33.26. <i>St. Louis</i> —Zoar, 3. 36 26	MISCELLANEOUS. \$2,560 70
MONTANA.— <i>Butte</i> —Missoula, 5. 5 00	Interest on investments, 537.50; Partial loss recovered from Insurance Co., 350; Premiums of insurance, 375.23; Sales of Book of Designs, No. 5, 1.50; Sales of church property, 220. 1,484 23
NEBRASKA.— <i>Hastings</i> —Hastings 1st, 6; Nelson, 8. <i>Nebraska City</i> —Lincoln 2d, 7. <i>Omaha</i> —Omaha Ambler Place, 1.50. 22 50	SPECIAL DONATIONS.
NEW JERSEY.— <i>Monmouth</i> —Atlantic Highlands, 56 cts.; Calvary, 2.40; Cranbury 1st, 27.60; Long Branch 1st, 13.68; New Gretna, 1. <i>Morris and Orange</i> —East Orange Bethel, 17; Madison, 5.44; Orange Central, 100. <i>Newark</i> —Arlington 1st, 10.18; Newark 1st, 59.47; —Fifth Avenue, 16.18; —Park, 8.84. <i>New Brunswick</i> —Bound Brook, 14; Lawrence, 5.25. <i>Newton</i> —Newton, 77. <i>West Jersey</i> —Haddonfield, 21.87; Vineland, 5. 385 47	BALTIMORE.— <i>Washington City</i> —Washington New York Avenue. \$50 00
NEW MEXICO.— <i>Rio Grande</i> —Socorro Spanish, 5. 5 00	IOWA.— <i>Fort Dodge</i> —Fonda Y. P. S. C. E. 2 50
NEW YORK.— <i>Albany</i> —Albany State Street, 35.80; Schenectady 1st, 35.56; Stephentown, 5. <i>Brooklyn</i> —Brooklyn Classon Avenue, 33; —Hopkins Street, 4; —Westminster, 37.93. <i>Buffalo</i> —Buffalo Covenant, 9. <i>Cayuga</i> —Ithaca 1st, 30. <i>Champlain</i> —Beekmantown, 1. <i>Chemung</i> —Elmira 1st, 12. <i>Hudson</i> —Good Will, 1.38; Ridgebury, 67 cts.; West Town, 4. <i>Long Island</i> —Sag Harbor, 4.31. <i>Lyons</i> —Marion, 4.79. <i>Niagara</i> —Carlton, 1. <i>North River</i> —Pleasant Valley, 6; Poughkeepsie 1st, 13.43. <i>Rochester</i> —Groveland, 4. <i>St. Lawrence</i> —Watertown Hope Chapel, 1.28. <i>Steuben</i> —Andover, 3. <i>Syracuse</i> —Canastota, 14.18. <i>Troy</i> —Troy 9th, 24; Waterford, 7.37. <i>Utica</i> —Sauquoit, 8.55. <i>Westchester</i> —Darien 1st, 25; Mt. Vernon 1st sab.-sch., 41.90. 368 15	NEBRASKA.— <i>Omaha</i> —Omaha 2d. 8 00
OHIO.— <i>Athens</i> —Beverly, 8.70. <i>Bellefontaine</i> —Bellefontaine 1st, 2.54. <i>Chillicothe</i> —Greenfield 1st, 4.70. <i>Cincinnati</i> —	NEW YORK.— <i>Utica</i> —Oriskany. 6 65

†† In accordance with terms of mortgage.

Church collections and other contributions, April-December, 1895.....	\$25,832 41
Church collections and other contributions, April-December, 1894.....	26,971 08

LOAN FUND.

Interest.....	\$487 80
Payments on mortgages.....	611 71
	1,099 51

MANSE FUND.

ILLINOIS.—Schuyler—New Salem.....	1 00
-----------------------------------	------

MISCELLANEOUS.

Installments on loans.....	\$1,676 90
Interest	32 10
Premiums of insurance.....	45 72
	1,754 72
	\$1,755 72

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, *Treasurer*,
156 Fifth Avenue, New York City.

RECEIPTS FOR BOARD OF EDUCATION DECEMBER, 1895.

ATLANTIC.—Atlantic—James Island, 1. *East Florida*—Starke, 4. 5 00
BALTIMORE.—Baltimore—Baltimore 1st, 5; — Bohemian, 2; — Brown Memorial, 168.48; Churchville, 10; Taneytown, 14.11. *New Castle*—Lewes Y. P. S. C. E., 2; Middletown 1st, 3. 204 59
CALIFORNIA.—Benicia—Kelseyville, 2; Lakeport, 1.75. *San José*—Los Gatos, 5.10. 8 85
CATAWBA.—Yadkin—Winston, Lloyd, 1. 1 00
COLORADO.—Boulder—Rawlins (sab.-sch., 1.40), 5.15; Valmont, 21 cts. *Pueblo*—Canon City, 18. 23 36
ILLINOIS.—Bloomington—Bloomington 2d, 31.88; Hoopes-ton, 4.75; Jersey, 2; Mahomet, 3. *Cairo*—Bridgeport, 4; Murphysboro, 7; Wabash, 3. *Chicago*—Austin, 9.78; Braid-wood sab.-sch., 3; Chicago Belden Avenue, 7; — West Division Street, 2.43. *Freeport*—Freeport 1st, 25; Scales Mound German, 6; Winnebago, 8; Zion German, 10. *Mattoon*—Assumption, 8.10; Grandview, 2; Paris, 14.59. *Ottawa*—Earlville, 2. *Peoria*—Galesburg, 11.51; Lewistown (sab.-sch., 2.55), 6.75; Princeville, 17.75. *Rock River*—Fulton, 4; Princeton, 9.15. *Schuyler*—Kirkwood, 4.50; Macomb, 16. *Springfield*—Pisgah, 57 cts. 223 76
INDIANA.—Crawfordsville—Rockville Memorial, 68 cts. *Indianapolis*—Indianapolis Westminster sab.-sch., 7.20. *New Albany*—Charlestown, 7.28; New Albany 2d, 20.45. *White Water*—Rising Sun, 5. 40 61
INDIAN TERRITORY.—Sequoyah—Nuyaka, 10. 10 00
IOWA.—Cedar Rapids—Marion, 14.92; Wyoming, 192. *Corning*—Diagonal, 1.50; Lenox, 5; Prairie Chapel, 2. *Des Moines*—Albia, 7; Dallas Centre, 3.25. *Dubuque*—Cono Center, 2.50; Sherill's Mound German, 5. *Fort Dodge*—Lohr-ville, 2.20. *Iowa*—Burlington 1st, 1.99; Hope, 2; Keokuk Westminster, 12.47; Martinsburg, 6.15; Morning Sun, 9.70. *Iowa City*—Crawfordsville, 2.33. *Sioux City*—Cherokee, 10; Storm Lake, 60 cts. *Waterloo*—Morrison, 3. 93 73
KANSAS.—Emporia—Council Grove, 15; Waverly, 9.21. *Larned*—McPherson, 19.20; Spearville, 96 cts.; Valley Town-ship sab.-sch., 60 cts. *Neosho*—Garnett, 5.25; Glendale, 1.25. *Oshorne*—Wakeney, 1. *Solomon*—Culver, 4. 56 47
KENTUCKY.—Ebenizer—Covington 1st, 44; Paris 1st, 5. 49 00
MICHIGAN.—Grand Rapids—Grand Rapids 1st, 15.09; Spring Lake sab.-sch., 1.28. *Lake Superior*—Newberry, 1. *Lansing*—Brooklyn, 2.75. *Monroe*—Hillsdale, 7.50; Tecum-seh, 20.58. *Petoskey*—Traverse City, 2. 50 20
MINNESOTA.—Mankato—Easter Y. P. S. C. E., 5; Red-wood Falls, 10. *Minneapolis*—Minneapolis Oliver, 3. *St. Paul*—St. Croix Falls, 43 cts.; St. Paul Westminster, 7.95. *Winona*—Houston, 1.35; La Crescent, 3.07. 30 85
MISSOURI.—Kansas City—Kansas City 1st, 31.20; Sharon, 5. *Palmyra*—Macon, 3.85. *Platte*—Gaynor City, 5.25; Hopkins, 3. *St. Louis*—St. Charles, 6.40; St. Louis 1st, 45.45; Zoar, 10. 110 15
MONTANA.—Helena—Bozeman, 19. 19 00
NEBRASKA.—Hastings—Campbell German, 2.50; Hanover German, 5; Hastings 1st, 3. *Niobrara*—O'Neill, 3. 13 50
NEW JERSEY.—Elizabeth—Elizabeth 1st, 70.83. *Monmouth*—Atlantic Highlands, 56 cts.; Manasquan, 17.50; New Gretna, 3. *Morris and Orange*—East Orange Bethel, 17; Madison, 5.44; Mendham 1st, 10; Orange Central, 50. *Newark*—Arlington 1st, 8.45; East Newark Knox, 5; Newark 2d, 8.50; — Park, 5.50. *New Brunswick*—Alexandria, 5; Kirkpatrick Memorial, 2; Lambertville, 5; Princeton 2d, 14; Trenton 1st sab.-sch., 2.03. *Newton*—Bloomsbury, 12; Phillipsburg Westminster, 10.67. *New Jersey*—Fairfield, 3; Haddonfield, 18.65. 274 13
NEW MEXICO.—Rio Grande—Socorro Spanish, 2. 2 00
NEW YORK.—Albany—Albany State Street, 35.79; Broad-albin, 3.25; Mayfield Central, 2.25. *Binghamton*—Coven-try 2d, 6.10; Windsor, 4.40. *Boston*—Newburyport 1st, 13; Quincy, 6; Roxbury sab.-sch., 4.41. *Brooklyn*—Brooklyn

Classon Avenue, 30; — Hopkins Street, 3. *Buffalo*—Buffalo Covenant, 7; Clarence, 1.50. *Cayuga*—Aurora, 11.03. *Cham-plain*—Beekmantown, 1. *Chemung*—Elmira 1st, 12; — North, 8.01. *Genesee*—North Bergen, 5. *Geneva*—Penn Yan, 11; Seneca Castle, 1. *Hudson*—Clarkstown German, 5; Good Will, 1.38; Ridgebury, 80 cts.; West Town, 4. *Long Island*—Southampton, 48; Southold sab.-sch., 2. *Lyons*—Marion, 1.50. *Nassau*—Northport, 10. *Niagara*—Holley, 7.60. *North River*—Cold Spring, 6; Freedom Plains, 2; New Hamburg, 4; Pleasant Valley, 6; Poughkeepsie, 13.43; Rondout, 11.83. *Otsego*—Stamford, 10. *Rochester*—Fowlerville, 1.50; Grove-land, 7; Piffard, 2. *St. Lawrence*—Ox Bow, 2.75; Potsdam, 5; Watertown 1st, 44.40; — Hope Chapel, 1.28. *Steuben*—Painted Post (sab.-sch., 57 cts.), 7. *Syracuse*—Skaneateles, 4.68. *Troy*—Troy 9th, 25; Waterford, 7.37. *Utica*—Holland Patent, 9; Rome 1st, 9.06. *Westchester*—Mahopac Falls, 10; Mt. Vernon 1st, 100.46; South Salem, 9.19. 549 97
OHIO.—Athens—Amesville, 3.65; Nelsonville, 5. *Bellefon-taine*—Bellefontaine, 2.54; Marselles, 2; Upper Sandusky, 2.45; West Liberty, 8.37; Zanesfield, 1.70. *Chillicothe*—Greenfield 1st, 8.11; South Salem, 8; Washington, C. H., 7.17. *Cincinnati*—Bantam, 1; Cincinnati Mount Auburn, 50.30; Monroe, 4; New Richmond, 3. *Cleveland*—Cleveland Beck-with Memorial, 8.50. *Columbus*—Amanda, 5.68; Columbus Westminster sab.-sch., 2.65. *Dayton*—Bath, 1.75; Monroe, 1.40. *Marion*—Mount Gilead, 3.72. *Maumee*—Paulding, 3.36. *Portsmouth*—Ironton, 8. *St. Clairsville*—Bannock, 3; Bellaire 2d, 7; Lore City, 1.40; Scotch Ridge, 2.50; Washing-ton, 3.45. *Steubenville*—East Liverpool 2d, 2; Steubenville 2d, 12.42. *Wooster*—Congress, 1.28; Wayne, 5; Wooster 1st (sab.-sch., 3.20), 37.17. *Zanesville*—Granville sab.-sch., 1.96; Mt. Vernon, 7; Newark 2d, 36.89; West Carlisle, 2. 265 42
OREGON.—East Oregon—Union, 75 cts. *Portland*—Oregon City, 3.25; Portland 4th, 9.66. *Willamette*—Pleasant Grove, 3. 16 66
PENNSYLVANIA.—Allegheny—Bridgewater, 10; Emsworth, 18; Fairmount, 3.84; Hiland, 12; Vanport, 4.22. *Blairs-ville*—Conemaugh, 1; Latrobe, 20. *Butler*—Centreville 1st, 12; Concord, 7.14; Harrisville, 1.86; North Butler, 5; Pleasant Valley, 1. *Carlisle*—Harrisburgh Market Square, 24.58; — Olivet (sab.-sch., 80 cts.), 1.80; Lebanon Christ, 67.02; Monaghan, 7. *Chester*—Downington Central, 7.15; East Whiteland, 9; Ridley Park, 3.37; Trinity, 3; Wayne (sab.-sch., 3.22), 8.22. *Clarion*—Edenburg, 9; Greenville, 5.47; Johnsonburg, 3; Mount Tabor, 3.50; Shiloh, 2; Tion-esta, 2.80; Tylersburgh, 2; Wilcox, 8.60. *Erie*—Conneaut-ville, 2.12; Cool Spring sab.-sch., 2; Corry, 13.75; Erie Park, 25; Kendall Creek, 1; Sugar Grove, 1; Sunville, 1; Tideoute, 16. *Huntingdon*—Eulah, 60 cts.; Berwindale, 2; Fruit Hill, 6; Houtzdale, 2.19; Orbisonia, 4; Shirleysburch, 3; West Kishacoquillas, 7. *Kittanning*—Apollo, 13; Bolling Spring, 2; Elder's Ridge, 10.54; Sradler's Grove, 2.60. *Lackawanna*—Great Bend, 5; Kingston, 16; Mountain Top, 2.20; Towanda, 34.70; Wilkes-Barre Westminster, 11. *Lehigh*—Bethlehem 1st, 4.70; South Bethlehem, 2; Stroudsburg, 10. *Northumber-land*—Bloomsburgh, 7.26; Derry, 1; Mount Carmel, 3.86; New Columbia, 3; Washingtonville, 5; Williamsport 3d, 9.38. *Parkersburg*—Lebanon, 1. *Philadelphia*—Philadelphia Beth-any sab.-sch., 15.32; — Harper Memorial, 5.63; — McDowell Memorial, 12; — Westminster, 15.20; — Tenth, 254.55. *Philadelphia North*—Ashbourne, 7; Leverington, 8; Norris-ton Central, 13.21; Pottstown (sab.-sch., 2.06), 22.24; Rox-borough, 4. *Pittsburgh*—Centre, 9; Coraopolis, 12; Du-quesne, 3; Pittsburgh 6th, 33.93; — Bellenfield, 37.50; — East Liberty (sab.-sch., 21.46), 53.08; — Shady Side, 46.88; West Elizabeth, 1.50. *Redstone*—Mount Pleasant Reunion, 6.67. *Shenango*—New Castle Central, 12; Rich Hill, 3. *Washing-ton*—Wellsburg, 10.43; West Liberty, 7. *Wellsboro*—Coudersport, 5.05; Mount Jewett, 1.47. *Westminster*—Chance-ford, 6.75; Marietta, 11; Stewartstown, 15; York Faith, 1. 1,132 88

TENNESSEE.—*Holston*—Greenville, 8.40; *Tabernacle*, 25
 cts. *Kingston*—Chattanooga Park Place, 1.20. *Union*—Euse-
 bia, 2; *Knoxville* 2d, 1; — 4th, 7.90; *Rockford*, 2. 22 75
 TEXAS.—*Austin*—San Antonio Madison Square, 11; *Taylor*,
 15.10. 26 10
 UTAH.—*Kendall*—Idaho Falls, 2.60. *Utah*—American
 Fork (sab.-sch., 2), 5; *Ogden* 1st, 7.41. 15 01
 WASHINGTON.—*Walla Walla*—Lapwai Indian, 2. 2 00
 WISCONSIN.—*Madison*—Richland Centre, 3.50. *Winnebago*
 —East Merrill, 5.82. 9 32

Receipts from churches in December..... \$3,164 60
 Receipts from Sabbath-schools and C. E. Societies... 86 71

REFUNDED.

27; 90; 25..... 142 00

MISCELLANEOUS.

Rev. W. H. Roberts, D.D., Treasurer of Million
 Dollar Fund on account of debt, 353.93; New
 England, 5; Rev. Meade C. Williams, D.D., 15;
 C. Fenna, 2; Rev. H. H. Watkins, 1; Rev. W.
 L. Tarbet and wife, 60 cts..... 377 53

INCOME ACCOUNT.

262.50; 102; 13.60; 50; 105; 523.50..... 1,056 60

Total receipts in December..... \$4,827 44

Total receipts from April 16..... 50,922 83

JACOB WILSON, Treasurer,

1334 Chestnut Street, Phila., Pa.

RECEIPTS FOR FOREIGN MISSIONS, DECEMBER, 1895.

ATLANTIC.—*Atlantic*—Edisto, 1.70. *East Florida*—Starke,
 8. *Fairfield*—Congruity, 2; *Trinity*, 2. 13 70
 BALTIMORE.—*Baltimore*—1st Society of Christian
 Workers, Harris Fund, 42.32; — Brown Memorial, 241.31.
New Castle—Drawer's 6; — Lower Brandywine sab.-sch., 12;
Manokin sab.-sch., *4; — West Nottingham, 48.44; *Wilmington*
Hanover Street, 55. *Washington* City 1st
 sab.-sch., 3.63; — West Street sab.-sch. *Juvenile* Missionary
 Society, 25. 487 70

CALIFORNIA.—*Benicia*—Petaluma sab.-sch., for debt, 2.50.
Los Angeles—Almondale, 16.15; *Hueneme*, 100; *Montecito*,
 12.33. *Oakland*—Oakland Prospect Hill, 1.10. *San Jose*—
 Santa Clara, 14. 146 08

CATAWBA.—*Cape Fear*—Simpson Mission, 1.25. *Southern*
Virginia—Holmes Memorial, 50 cts. 1 75

COLORADO.—*Boulder*—Berthoud, 11.67; *Fort Morgan* Y. P.
 S. C. E., 6; *Valmont*, 1.16. *Denver*—Brighton Y. P. S. C. E.,
 support R. Irwin, 5; *Denver* Twenty-third Avenue, Hansen
 Fund, 2.50. *Gunnison*—Glenwood Springs sab.-sch., 7.50.
Pueblo—Alamosa sab.-sch., 3.78; *Antonito* sab.-sch., 5; 9.45;
Canon City (Y. P. S. C. E., 30), 121; *Fountain* sab.-sch.,
 *2.60; *La Veta*, 4; *Mesa*, Hansen Fund, 8; *Monte Vista*, 50;
Rocky Ford, 13.90; *Walsenburgh*, 3; *Rev. F. M. Gilchrist*, 5.
 256 91

ILLINOIS.—*Bloomington*—Bloomington 1st, 31; *Clarence*
 Sr. Y. P. S. C. E., 10; *Clinton* sab.-sch. (Y. P. S. C. E., support Mr.
 McGaw, 25), 35; *Normal* (Y. P. S. C. E., support Mr. McGaw,
 2.42), 25.08; *Prairie View*, 1.94; *Selma*, Fisher Fund, 7. *Cairo*
 —Du Quoin Y. P. S. C. E., support Dr. Smith, 10; *Odin* Y. P.
 S. C. E., support Dr. Smith, 1. *Chicago*—Austin, 8; *Chicago*
 3d, 500.95; — 6th Y. P. S. C. E., *Partch* Fund, 42; — *Forty-*
first Street, Johnston Fund, 25; — *Calvary*, 3.25; — *Cove-*
nant, 24.47; — *Endeavor*, 5.48; — *Lakeview* sab.-sch., for
 debt, 12.50; — *Ridgway* Avenue, 1.81; — *South Side* *Taber-*
nacle Y. P. S. C. E., *Spining* Fund, 10; *Herscher* (Y. P. S. C.
 E., 38 cts.), 14.28; *Morgan* Park, 4; *New Hope*, 18.48. *Free-*
port—Galena German, 10. *Mattoon*—Effingham, *Spining*
 Fund (sab.-sch., 7.85; Y. P. S. C. E., 20), 61.20. *Ottawa*—
Morris, 30; *Ottawa* 1st, support Gulam Masib, 68; *Troy*
 Grove, 13; *Union Grove*, Fisher Fund, 5. *Peoria*—*Elmira*
 Y. P. S. C. E., *Spining* Fund, 10; *Farmington* sab.-sch.,
 *6.12; *John Knox*, 4; *Peoria* 1st Little Lights, *Spining* Fund,
 5; *Princeville* sab.-sch., 12.86. *Rock River*—*Albany*, *Spining*
 Fund, 17.50; *Aledo* Y. P. S. C. E., support two native help-
 ers, 25; *Beulah*, 15.50; *Buffalo* *Prairie*, 3; *Coal Valley*, 8;
Edgington, 40; *Norwood* Y. P. S. C. E., support Graham
 Lee, 6.25; *Peniel*, 18. *Schulzy*—*Ebenezer*, 14.25; *Kirkwood*,
 6.25; *Macomb* Y. P. S. C. E., support Mr. Hyde, 50; *Olive*,
 3.50. *Springfield*—*Decatur* Y. P. S. C. E., *Spining* Fund, 35;
Lincoln Y. P. S. C. E., 15; *Pisgah*, 2.66. 1,294 83

INDIANA.—*Crawfordsville*—*Rockville*, 3.75; *Sugar Creek*,
 4.72. *Fort Wayne*—*Elkhart*, Hansen Fund, 40; *Fort Wayne*
Bethany sab.-sch., *3. *Indianapolis*—*Hopewell*, 14.02; *Indi-*
anapolis *Olive* Street (sab.-sch., 1.57), 3.15; — *Tabernacle*
 Y. P. S. C. E., support native teacher, 25. *Logansport*—
Brookston, 6.50; *Crown Point*, 11.58; *Mishawaka*, *Spining*
 Fund (L. M. S., 15.60; Y. P. S. C. E., 2.50), 23.10; *Mount*
Zion, 1.90; *Rochester*, 4.90; *Trinity*, 2.76; *Union*, 3.85.
Muncie—*Gaston*, 1.50; *Liberty*, 16.32; *New Cumberland*,
 5.70. *New Albany*—*Hanover* sab.-sch., 5.70. *Vincennes*—
Royal Oak, Fisher Fund, 6.75; *Smyrna*, Fisher Fund, 3.25.
White Water—*Connorsville* German, 10. 197 45

INDIAN TERRITORY.—*Choctaw*—*Hebron*, 50 cts. *Sequoyah*
 —*Park Hill*, 15. 15 50

IOWA.—*Cedar Rapids*—*Marion*, 22; *Springville*, 2.25; *Wyo-*
ming, 11.72. *Corning*—*Lenox*, 22. *Council Bluffs*—*Avoca*,
Partch Fund, 12.50; *Carson* sab.-sch., *1.50; *Council Bluffs*
 2d, *Partch* Fund, 81 cts.; *Griswold*, *Partch* Fund, 68.20;
Marne, *Partch* Fund, 10; *Missouri* Valley sab.-sch., 2;
Shelby, *Partch* Fund, 7.01. *Des Moines*—*Grimes*, 8; *New*
Sharon Y. P. S. C. E., 2; *Perry* sab.-sch. (Y. P. S. C. E.,
 4), 11.10; *Winterset* sab.-sch., 15.55. *Jowa*—*Burlington* 1st,
 10.95; *Keokuk* Westminster, 68.57; *Winfield* Y. P. S. C. E.,
 support Mr. McClure, 10. *Iowa City*—*Atalissa*, Fisher Fund,

8; *Bethel*, 2; *Cedar Valley*, Fisher Fund, 2; *Davenport* 2d
Newcombe Chapel, 5; *Unity* sab.-sch. (Y. P. S. C. E., 2.25), 4.50.
Sioux City—*Storm* Lake, 3.30. *Waterloo*—*Dows* sab.-sch.,
 *2.50; *East Friesland* sab.-sch., 4.50; *Tranquility*, 15.75;
Waterloo Jr. Y. P. S. C. E., support of boy under Missionary
 Pratt, 24. 363 72

KANSAS.—*Emporia*—*Salem* Welsh, 4. *Highland*—*Presby-*
tery, for Miss Ghormley Fund, 28.70; *Axtel*, *Highland* Fund,
 23.63; *Baileville*, *Highland* Fund, 20; *Clifton*, *Highland*
 Fund, 10; *Corning* L. M. S., *Highland* Fund, 25; *Edingham*,
Highland Fund, 9.82; *Highland*, *Partch* Fund (*Spining*
 Fund, 65), 130; *Holton*, *Highland* Fund, 100; *Horton*,
Highland Fund, 58.50; *Huron*, *Highland* Fund, 4.30; *Lanc-*
aster, *Highland* Fund, 9.88; *Nortonville*, *Highland* Fund,
 20; *Troy*, *Highland* Fund, 12.42; *Vermillion* L. M. S., *High-*
land Fund, 9.50; *Washington* W. S. and Children's Band,
Highland Fund (sab.-sch., *Highland* Fund, 87 cts.; Y. P. S.
 C. E., *Highland* Fund, 22.13), 33.73. *Larned*—*Halstead* Y.
 P. S. C. E., Fisher Fund, 4.35; *Pratt* sab.-sch., 3.42; *Spear-*
ville, 10.92; *Sterling*, 17. *Neosho*—*Geneva* Union sab.-sch.,
 1.75; *Milliken* Memorial, 7; *Parsons* (sab.-sch., 4.70), 52.16.
Osborne—*Wakeeney*, 10. *Solomon*—*Delphos*, 7; *Lincoln*
 (sab.-sch., *2), 17; *Vesper*, 1.25. *Topeka*—*Junction* City Y.
 P. S. C. E., support Mr. Fisher, 20; *Leavenworth* 1st, 267.

918 33

KENTUCKY.—*Ebenezer*—*Maysville* sab.-sch., *4.42; *Sharps-*
burg (sab.-sch., 1), 5.30. *Louisville*—*Hopkinsville* 1st Y. P.
 S. C. E., 10. *Transylvania*—*Burkesville*, Miss Stella Dunn
 and Mrs. James H. Colton, 5.50. 25 22

MICHIGAN.—*Detroit*—*Ann Arbor*, 48.52; *Brighton*, 5; *De-*
troit *Trumbull* Avenue sab.-sch., for Peking Boys' School,
 25; *Howell* Y. P. S. C. E., *5.50; *Milford* United sab.-sch.,
 for scholarship in Oromiah, 15; *White Lake*, self-denial
 (sab.-sch., 5.02), 6.02. *Grand Rapids*—*Grand Haven* sab.-
 sch., 41.42; *Grand Rapids* Westminster, 6.50; *Ionia* sab.-sch.,
 *7.56. *Lake Superior*—*Mt. Zion*, 3.11; *Newberry* (sab.-sch.,
 3; Y. P. S. C. E., 2), 10. *Lansing*—*Battle Creek*, 50; *Homer*,
 24.28; *Lausling* 1st Y. P. S. C. E., 50. *Monroe*—*Adrian*, 84;
Monroe, 3.25. *Pelotky*—*Traverse* City, 2. *Saginaw*—*Saginaw*
East 1st Side, 182.66. 569 82

MINNESOTA.—*Duluth*—*Duluth* Norwegian, 50 cts.; *Lake*
Side Y. P. S. C. E., 6.55; *McNair* Memorial, 2. *Mankato*—
Madelia sab.-sch., 10; *Rushmore*, 7.55. *Minneapolis*—*Minne-*
apolis *Highland* Park sab.-sch., 5; — *Westminster*, 175. *Red*
River—*Western*, 5. *St. Paul*—*Red Wing* Y. P. S. C. E.,
 support Mr. Wallace, 17; *St. Croix* Falls, 2.64; *Stillwater*, 5.85;
St. Paul *Dayton* Avenue Y. P. S. C. E., support Mr. Wallace,
 6.25; — *Merriam* Park, *Spining* Fund, 91.80. *Winona*—
Claremont (Y. P. S. C. E., 3), 33; *Rochester*, Hansen Fund,
 6.50. 374 64

MISSOURI.—*Kansas* City—*Kansas* City 1st, 187.96. *Ozark*—
Irwin, 2.50; *Monett*, 16.08; *Salem*, 2.50. *Palmyra*—*Hannibal*,
 25. *Platte*—*Mound* City sab.-sch., 12.50; *New York* *Settle-*
ment G. S. Will, 1. *St. Louis*—*Bethel* (sab.-sch., *7.25), 17.25;
De Soto, 6; *St. Louis* *Cote* *Brilliant* Y. P. S. C. E., 8; —
West, 225.95; *Webster* Grove, 7.03. 511 77

MONTANA.—*Helena*—*Helena* 1st (sab.-sch., 4.28), 36.23.

36 23

NEBRASKA.—*Hastings*—*Bethel*, 5; *Hanover* German, 5;
Hastings 1st sab.-sch., for Truth Hall, Peking (Y. P. S. C. E.,
 for support Dr. McKean, 7), 15; *Nelson* Y. P. S. C. E.,
 support Dr. McKean, 10. *Nebraska* City—*Burchard*, 2; *Lincoln*
 2d, support Howard Campbell, 47.75; *Table Rock* Y. P. S. C.
 E., support Mr. Liddle, 20; *Tecumseh*, 31.10. *Omaha*—*Craig*,
 8. 144 85

NEW JERSEY.—*Elizabeth*—*Connecticut* Farms sab.-sch.,
 *18; *Elizabeth* 2d, 359; — 3d, 70; *Lamington* sab.-sch., *8.81;
Perth *Amboy* Y. P. S. C. E., support Mr. Pierson, 10; *Plain-*
field *Hope*, 6.82. *Jersey City*—*Garfield* sab.-sch., *16.30;
Jersey City Sab.-sch. Miss. Asso., 10.09; — *Claremont* sab.-
 sch., 15; — *Westminster* Y. P. S. C. E., 14.42; *Kingsland*
 Y. P. S. C. E., support Mr. Drummond, 6; *Lake View*, 7.40;
Paterson *Redeemer*, 90; *Tenafly* (sab.-sch., 13.42; Y. P. S. C.
 E., support Mr. Drummond, 5), 29.47. *Monmouth*—*Atlantic*

22.00. *Pittsburgh*—Finleyville, 4; Pittsburgh-Bellfield, 187.50; — East End, 5.91; — Shady Side, 112.50; Women's Pres. Soc., Hansen Fund, 181.15. *Redstone*—Dawson, 6.50; Laurel Hill, 20; Little Redstone sab.-sch., 6.21; New Salem, 6.65; Tyrone, 2.90. *Shenango*—New Brighton (sab.-sch.,

50), 108.40; Voland, 16. *Washington*—Washington 2d sab.-sch., *22.74. *Wellboro*—Coudersport, 6.65; Elkland Jr. Y. P. S. C. E., support Saran Das, 9.88; Farmington Union Y. P. S. C. E., 1. *Westminster*—Chestnut Level, 40.75; New Harmony, 17.75; Stewartstown, 15; York Westminster Y. P. S. C. E., support native preacher, 15. 5,696 60

SOUTH DAKOTA.—*Central Dakota*.—Volga, 4.50. 4 50

TENNESSEE.—*Holston*—Timber Ridge Oak Grove sab.-sch., 1. *Union*.—Erie, 11. Knoxville 4th (Y. P. S. C. E.), support native helper in Japan, 24.11, 37 03. 49 03

TEXAS.—*Austin*—San Antonio Madison Square, 50; Taylor 21.15. *Trinity*.—Albany, 15. 86 15

UTAH.—*Boise*.—Boise City, 10. 10 00

WASHINGTON.—*Olympia*.—South Bend, 2.50; Tacoma Cal varr. 5. *Puget Sound*.—White River, 4.80. *Spokane*.—Spokane Centenary, 10. *Walla Walla*.—Bethany, 2.50. 24 80

WISCONSIN.—*Chippewa*.—Chippewa Falls, 10.50; *La Crosse*.—Neillsville, 3.30. *Madison*.—Platteville German L. M. S., 5. *Milwaukee*.—Milwaukee Immanuel, 200.90; Waukesha, 25.25. *Winnebago*.—Pioneer Bangs Street sab.-sch., *2.18; Stevens Point Frame Memorial Y. P. S. C. E., support Mr. Kennedy, 12.50. 259 63

WOMEN'S BOARDS.

Women's Board of New York.....	\$2,800 00
Women's Board of New York, Miss Engel's Fund.....	500 00
Women's Board of New York, Miss Babbitt Fund.....	967 00
Women's Board of Philadelphia.....	5,840 31
Women's Board of Philadelphia, Miss Hill Fund.....	299 71
Women's Board of Philadelphia, Miss Fullerton Fund.....	550 00
Women's Board of Philadelphia, Miss Mitchell Fund.....	550 00
Women's Board of Northwest.....	5,574 06
Women's Board of Northwest, Johnston Fund.....	100 00
Women's Board of Northwest, Miss Lindholm Fund.....	300 00
Women's Board of Northwest, Miss Smith Fund.....	297 09
Women's Board of Northwest, Miss Silver Fund.....	710 00
Women's Board of Northwest, Special Missionary Fund.....	484 54
Women's Board of Northern New York, Special Missionary Fund.....	351 75
Women's Occidental Board.....	96 55

\$19,421 01

LEGACIES.

Estate of Harvey Leonard, deceased.....	\$700 00
Estate of James Waters, deceased.....	1,000 00
Estate of Hiram Bingham, deceased.....	7 81
Estate of Sarah F. Shaw, deceased.....	1 00
Estate of Mrs. S. H. Green, deceased.....	2,500 00
Estate of James L. Parent, deceased.....	500 00
Estate of J. S. Davison, deceased.....	4,006 49
Estate of David S. Ingalls, deceased.....	63,000 00

71,715.30

MISCELLANEOUS.

A Friend, Condon, Ore., 2.50; Quarter Century Anniversary Reunion Fund, 17,477.05; Mrs. William D. McNair, Dansville, N. Y., 3; Rev. George T. Crissman and wife, support native preacher, 20; From Friends, for "Jessica's First Prayer" in Benga, 66.50; Anna and Paul Welles, for San Francisco Home, 5; Arthur H. Adams, for San Francisco Home, 3; Mrs. Sara C. Adams, Paris, France, 4.50; Isabella S. Skinner, N. Y., 10; E. H. Plumb, Gowanda, N. Y., 20; W. D. and R. E. S., 64 cts.; A Friend, for support Mr. Frazer and Dr. Johnson, 83.34; Miss Ewing, Bentonville, Ark., for debt, 2; Missionary Association of Wooster University, support Henry Forman, 61.10; Mrs. Caroline Young, Campbell Hall, N. Y., 25; Mrs. L. W. Dunlap, 50; Albert F. Remy, Mansfield, O., support Shmuel, 36; Miss A. J. Burt, Cold Brook, N. Y., 5; Annie L. Merriam, N. Y., for debt, 100; Edwin A. Ely, N. Y., 10; Mrs. L. Lefferts, N. Y., 15.76; Missionary Society of Auburn Theological Seminary, support Mr. Griswold, 73.36; Andrew Dodds, Shannon, Ill., 2; A Friend, 10; Mrs. S. W. Semple, Sewickley, Pa., 25; James G. Russel, Jacksonville, Pa., 5; L. E. Cook, Buffalo, N. Y., 5; L. E. Cook, Buffalo, N. Y., for debt, 5; D. A. Huling, Myrtle Point, Ore., 1; Miss Elizabeth Vickers, Conneaut Lake, Pa., *5; F. and F., 5; New England, 10; Julia Clark, 1; Hulda Winnes, Fairmount, O., 1.14; Miscellaneous, for debt, 9;

L. W. Steebler, Philadelphia, for debt, 5; R. Craig-head, Meadville, Pa., 100; M. Stewart, Titusville, Pa., 250; A. D. Burns, Beloit, Wis., for debt, 3.50; G. B. Curtiss, 50 cts.; For Korea, 1,300; George Williams, N. Y., 100; C. Penn, 22; Rev. W. L. Tarbet and wife, 2.50; John Wallace, Marquette, Mich., 10; A Friend, 10; Rev. H. C. McCool, for George E. Patch Fund, 5; Through Rev. G. E. Patch, for George E. Patch Fund, 201; W. C. Wallace, for George E. Patch Fund, 1,000; For Highland Fund, 140.12; Rev. R. H. Milligan, for Spining Fund, 5; Rev. P. D. Gardener, for Spining Fund, 20; Ladies' Missionary Society of McCormick Seminary, for Spining Fund, 12.56; R. C. Willis, for Spining Fund, 100; F. L. Marshall, for Spining Fund, 35; Through Rev. A. C. Brown, for Spining Fund, 494.30; Rev. Thomas Marshall, for Spining Fund, 25; Rev. C. A. Highfield, for Spining Fund, 5; E. G. Smith, for Spining Fund, 10; Walter Carter, for Johnston Fund, 50; Oliver L. Miller, for Johnston Fund, 25; Miss M. W. Denning, for Johnston Fund, 50; Mrs. J. A. Grier, for Johnston Fund, 25; Mr. Amerdam, for Johnston Fund, 100; General Assembly, for Johnston Fund, 676.67; George H. Ingram, for Johnston Fund, 5; E. P. Gardner, for Johnston Fund, 2; Rev. W. O. Thompson, for Johnston Fund, 25; General Assembly Atlantic Delegate, for Johnston Fund, 1; C. G. Hazard, for Johnston Fund, 25; T. C. Montfort, for Johnston Fund, 25; John McWilliam, for Johnston Fund, 100; R. R. Booth, for Johnston Fund, 100; T. G. Ritel, for Johnston Fund, 100; Charles A. Stoddard, for Johnston Fund, 100; E. G. Bridgeman, for Johnston Fund, 20; W. H. Landon, for Johnston Fund, 25; George W. Chalfant, for Johnston Fund, 25; James Yearrance, for Johnston Fund, 75; Rev. W. C. Dodd, for Miss Ghormley Fund, 60; J. S. L'Amoreaux, for Miss Ghormley Fund, 250; Rev. and Mrs. D. O. Irving, for Miss Ghormley Fund, 50; Miss A. E. Olyphant, for Miss Ghormley Fund, 15; Miss Babbitt, 85; Mrs. J. Livingston Taylor, for Presset Fund, 650; S. J. Crumling, for McCleary Fund, 19; Miss Carrie Pierson, for new missionaries, 30; H. J. Agnew, for new missionaries, 3; Mrs. T. Spencer Ogden, for new missionaries, 1; R. F. Fitch, for new missionaries, 50 cts.; S. H. S., for new missionaries, 100; Mrs. Rebecca Evans, for new missionaries, 100; Saymour, for new missionaries, 50 cts.; Rev. C. A. Janvier, for new missionaries for India, 200; Mary L. Grannis, for new missionaries, 10; Miss Alice B. Jones, for new missionaries, 1; Beirut Seminary, for new missionaries for Laos, 10.64; Friend, for new missionaries, 5; Mrs. R. H. Allen, for new missionaries, 25; Rev. S. J. Duening and Friends, for new missionaries, 8; D. D. Watson, for Fisher Fund, 25; Miss May Vance, for Fisher Fund, 5; E. P. Fisher, 15; W. E. Shirey, for Fisher Fund, 3.25; Through Rev. E. W. McDowell, for Hansen Fund, 346.91; D. H. and Isabella Wallace, for Hansen Fund, 100; L. for Hansen Fund, 300; Mrs. E. W. McDowell, for Hansen Fund, 7; Mrs. G. A. Kelly, for Hansen Fund, 114.50; Miss Mary Chamberlain, for Harris Fund, 15; C. P. Butler, for Harris Fund, 5; Miss Sarah Howell, for Harris Fund, 1; A. S. Kennedy, for Harris Fund, 25; W. W. Mount, for Harris Fund, 50; E. R. Loughlin, for Harris Fund, 50; Mrs. William Harris, for Harris Fund, 18.35; Mrs. Sailer, for Harris Fund, 25; Miss Carado, for Harris Fund, 2; Miss Carrie Wright, for Harris Fund, 1; James J. Dale, for Harris Fund, 65; Miss C. M. Haseltine, for Harris Fund, 10; Mr. Charles Haseltine, for Harris Fund, 10; Mr. Dickie, for Harris Fund, 5; Rev. Joseph M. Farr, for Harris Fund, 10; Mrs. Paul Groff, for Harris Fund, 50; William Harris, Jr., for Harris Fund, 10; Rev. Frank Lukens, for Harris Fund, 100; Mr. Palmer, for Harris Fund, 700; Miss MacLean, Glasgow, 147; In Memoriam, from a friend, 1,000; Miss S. A. Doty, for debt, 25; Mrs. E. W. McDowell, 5. 28,450 99

Total amount received during December, 1895.....\$150,289 04

Total amount received from May 1, 1895, to December 31, 1895.....418,065 19

Total amount received from May 1, 1894, to December 31, 1894.....289,101 19

WILLIAM DULLES, JR., Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, DECEMBER, 1895.

ATLANTIC.—*Atlantic*—Aimwell (sab.-sch., 1.05; Ladies' Society, 2.65), 8.30; Edisto, 3; Hebron, 2.50; James Island, 6; Summerville, 2; Wallingford, 3; Zion (Johns Island), 3. *East Florida*—Jacksonville 3d, 4. *Fairfield*—Bethlehem 1st, 1; Carmel, 2; Congruity, 7; Harmony Chapel, 1.60; Howell Salem, 1; Ingram, 1.50; Ladson Chapel, 2; Mt. Carmel, 1.41; New Haven, 2.25; Pleasant Grove, 1.37; Trinity, 4; Westminster, 1.90; Yorkville, 1. *Knox*—Macon Washington Avenue Y. P. S. (sab.-sch., 1), 2; Newnan 2d, 35 cts. 62 18

BALTIMORE.—*Baltimore*—Baltimore 1st, 10; — Park, 8.32; Emmittsburgh, 27.69; Mill Run, 1; Zion, 4. *New Castle*—Forest, 2; Gunby Memorial, 3; Makemie Memorial, 8; New Castle 1st sab.-sch., 6.02. *Washington City*—Falls Church, 7.71; Washington City New York Avenue, 20 97 74

CALIFORNIA.—*Los Angeles*—Montecito, 6.15. *Oakland*—Oakland Brooklyn, 27.10; — Prospect Hill, 3. *San Jose*—Los Gatos, 4.70; Santa Cruz, 5; Templeton, 2. 47 95

CATAWBA.—*Cape Fear*—Friendship, 45 cts.; Memorial, 1; Mt. Olive, 60 cts.; Raleigh Davy Street, 2; Snow Hill, 1. *Southern Virginia*—Christ, 2.66; Grace Chapel, sab.-sch., 2. *Yadkin*—Mocksville 2d, 2.50; Mooresville 2d, 1; Oakland, 1; Silver Hill, 1; Statesville 2d, 10; St. James, 1. 26 21

COLORADO.—*Pueblo*—Canon City, 15; Mesa, 10; Pueblo Fountain, 2. 27 00

ILLINOIS.—*Alton*—Ebenezer, 2. *Bloomington*—Clinton (sab.-sch., 5; Y. P. S., 15), 25; Danville 1st sab.-sch., 25; Wellington, 2.48. *Cairo*—Shawneetown (Y. P. S., 1.50), 15.35. *Chicago*—Austin, 16; Cabery, 7.47; Oak Park, 2; Peotone, 43.65; Waukegan, 9.20. *Freeport*—Galena 1st, 100; Marengo, 8; Woodstock, 5. *Mattoon*—Arcola, 4.01; Assumption, 10.40; Bethel, 3.07; Mattoon, 11.25. *Ottawa*—Earlville, 3; Paw Paw, 3.21. *Peoria*—Delavan, 2.35; Galesburg, 9.13; Lewistown (sab.-sch., 13.51), 20.96; Peoria 1st, 23.20; — 2d, 100; Princetown, 15.50; Prospect, 12.78. *Rock River*—Aledo (sab.-sch., 1.88), 30.93; Fulton, 5; Millersburg, 3.60; Morrison, 96.40; Newton, 5; Viola, 3.25. *Schuyler*—Appanoose, 6; Elvaston, 17; Kirkwood, 4.50. *Springfield*—Springfield 1st, 13.17. 669 91

INDIANA.—*Crawfordsville*—Bethany, 6; Darlington, 3; Lebanon, 10; Newtown, 8; Romney, 5.85. *Fort Wayne*—Elkhart, 12; Warsaw, 17.40. *Indianapolis*—Hopewell, 14.02; Southport, 4. *Logansport*—Brookston, 1.80; Chalmers, 1.90. *Muncie*—Winchester, 5.75. *New Albany*—Charlestown, 6.43; Hanover, 16.14; New Albany 2d, 17.85; New Philadelphia, 2.02; Orleans, 6.19; Paoli, 4.70. *Vincennes*—Vincennes, 12.56. *White Water*—Connersville German, 5; Kingston, 5; Lawrenceburg, 3.10; Rising Sun, 7. 175 76

INDIAN TERRITORY.—*Choctaw*—Beaver Dam, 1. *Oklahoma*—Newkirk, 1. 2 00

IOWA.—*Cedar Rapids*—Atkins, 2.23. *Corning*—Clarinda, 32.95; Prairie Chapel, 2. *Council Bluffs*—Hardin Township, 8.50. *Des Moines*—Albia, 7; Chariton, 6.49; Dexter, 8.66; Newton, 6.70. *Dubuque*—Sherill's Mound German, 4. *Fort Dodge*—Lohrville, 2. *Iowa City*—Columbus Central sab.-sch., 1.78. *Sioux City*—Manilla, 5. *Waterloo*—Clarksville, 5; Janesville, 2.50. 94 81

KANSAS.—*Emporia*—Council Grove, 14; El Paso, 1.63; Wellington, 11. *Highland*—Washington 1st, 5.50. *Neosho*—Princeton, 5. *Solomon*—Salina, 11.30; Wilson, 1. *Topeka*—Clinton, 4.80; Oskaloosa, 2.55; Topeka 3d C. E., 6. 62 78

KENTUCKY.—*Ebenezer*—Flemingsburg, 5.57. 5 57

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue, 39.57. *Plant*—Croswell 1st, 3; Lapeer, 8.12. *Lake Superior*—Menominee, 13.25; Newberry (sab.-sch., 1; Jr. C. E., 1), 4. *Lansing*—Lansing Franklin Street (Y. P. S., 2.55), 8; Tekonsha, 2.26. *Monroe*—Hillsdale, 6; Raisin, 2. 91 20

MINNESOTA.—*Duluth*—Barnum, 1; Duluth 1st, 33; West Duluth Westminster, 4.59. *Mankato*—Fulda, 2; St. Peter's Union, 16.30. *Minneapolis*—Delano, 2.75; Minneapolis Highland Park, 5.19; — Westminster sab.-sch., 11.91. *Winona*—Caledonia, 1.25. 77 99

MISSOURI.—*Kansas City*—Butler, 7.46; Bee Branch Station, 1; Creighton, 1; Kansas City 2d, 54.56; Sedalia Central (sab.-sch., 5.35), 17; Sharon, 4. *Ozark*—Ebenezer, 6.13; Neosho, 7.25; Seneca, 2.25; Westminster, 3.50. *Palmyra*—Bethel, 1.70; Hannibal 1st, 20. *Platte*—Mound City, 5.10. *St. Louis*—Bethel (sab.-sch., 5), 15; Poplar Bluff, 4; St. Charles, 25.75; St. Louis 1st, 47.95; — 2d German, 3; — Leonard Avenue Miss., 5. *White River*—Harris Chapel, 2.50; Hopewell, 2.25. 236 40

NEBRASKA.—*Hastings*—Hastings 1st, 3. *Nebraska City*—Adams, 3; Lincoln 1st, 25.03; Pawnee, 17.19. *Niobrara*—Wakefield, 4.68. *Omaha*—Fremont, 5.35; Omaha Lowe Avenue, 4.40; — Westminster, 10.10; South Omaha 1st (sab.-sch., 4), 10. 82 75

NEW JERSEY.—*Elizabeth*—Cranford 1st, 20.21; Plainfield Crescent Avenue, 160.39; Rahway 1st German, 1. *Jersey City*—Paterson Westminster, 7. *Monmouth*—Barnegat, 5; Belmar, 2; Forked River, 3; Freehold 1st, 23.42; Mount Holly, 22.74; Oceanic, 24. *Morris and Orange*—Chatham, 34.55; Mt. Freedom, 6. *Newark*—Caldwell 1st, 19.97; Kear-

ney Knox, 5; Montclair Grace, 9; Newark 1st, 26.98; — 2d, — Park, 6.20; — Roseville, 177; — South Park (sab.-sch., Helping Hand Band, 10), 56.17; — Woodside P. A. Soc., 26. *New Brunswick*—Alexandria, 3; Amwell 2d, 6; Bound Brook, 14; Princeton 2d, 22.04. *Newton*—Andover, 3.50. *West Jersey*—Bridgeton 2d, 3. 718 17

NEW YORK.—*Albany*—Charlton, 18.50; Jefferson, 10; Schoenectady East Avenue, 8; West Galway, 6. *Binghamton*—Depositor, 9.20; Union 1st, 17.50. *Boston*—Newburyport 1st, 13; Quincy, 10.70; Roxbury, 11.14; Windham, 7. *Brooklyn*—Brooklyn 2d, 86.30; — Bethany, 2.77; — Classon Avenue, 40; — Westminster, 27.36; Stapleton 1st Edgewater, 21. *Buffalo*—Buffalo Covenant, 5; — North, 33.83; Portville, 95. *Cayuga*—Aurora, 7.87; Ithaca 1st, 206.70; Port Byron, 5. *Champlain*—Beekmantown, 1. *Chemung*—Burdett, 1.35; Havana, 14; Mecklenburg, 10. *Columbia*—Durham 1st, 3.97; Windham Centre, 37. *Geneva*—Geneva 1st, 11.84; Gorham, 2.41; Seneca Castle, 3.35. *Hudson*—Goshen, 1; Ridgebury, 2. *Long Island*—Bellport, 5; Port Jefferson, 11.81; Sag Harbor, 1.45; South Haven, 2; Remsenburg, 6. *Lyons*—East Palmyra, 7; Junius, 2; Newark Park, 27.55; Rose, 7; Sodus, 7.90. *Nassau*—Far Rockaway, 20; Glen Cove 1st, 2; Whitestone, 3. *New York*—New York 4th sab.-sch., 20; — 1st Union, 12.18; — Fourth Avenue, 74; — Mizpah Chapel sab.-sch., 10; — New York, 24.87; — Rutgers Riverside, 94.91. *North River*—Amenia, 23.60; Little Britain, 12.13; Newburgh 1st, 15; Rondout, 12. *Otsego*—Cooperstown, 30; Gilbertsville, 10.63; Hobart, 17.35; Middlefield, 1.70. *Rochester*—Brookport, 24.93; Dansville, 11.46; Fowlerville, 4; Rochester Memorial sab.-sch., 20. *St. Lawrence*—Carthage, 7.85; Gouverneur, 19.75; Hammond, 11; Heuvelton, 1; Ox Bow, 3.60; Watertown Hope Chapel, 1.23. *Steuben*—Almond, 4; Painted Post (sab.-sch., 61 cts.), 8. *Syracuse*—Cazenovia, 11; Chittenango, 20; Mexico, 15.70; Onondaga Valley, 5. *Troy*—Troy 9th, 24; — Troy Second Street, 154.78; — Woodside, 37.46. *Ulrica*—Angusta, 2.66; North Gate, 3; Rome, 14.43; South Trenton, 3. *Westchester*—Bridgeport 1st, 40.76; Gilead, 8; Mahopae Falls, 6.72; New Haven 1st, 23.33; Peekskill 1st, 50.76; White Plains, 39.14; Yorktown, 9. 1,781 48

NORTH DAKOTA.—*Fargo*—Edgeley, 3.67; Lisbon, 3.15. *Minnewaukon*—Rolla sab.-sch., 2. *Pembina*—Knox, 11. 19 82

OHIO.—*Athens*—Amesville, 2.75; New Matamoras, 5. *Bellefontaine*—De Graff, 7.81; Forest, 4.06; Marseilles, 2; Spring Hills, 6; West Liberty, 6; Zanesfield, 2.50. *Chillicothe*—Marshall, 2.25; New Market, 1.60. *Cincinnati*—Cincinnati Avondale, 126; — Clifton, 17.07; Glendale, 31. *Cleveland*—Cleveland Beckwith, 8.50; East Cleveland Callamer 1st, 20; Guilford, 7.15. *Columbus*—Central College, 2.21; Greenfield 1st, 7.73; London, 3.67; Plain City, 2; Westerville, 4. *Dayton*—Clifton, 8.75; Oxford, 5.60; Seven Mile, 5.05; South Charleston, 14; Xenia, 18. *Lima*—Blanchard, 9.20; Conroy, 2.30; Lima Main Street, 8; Rockford, 9.30. *Mahoning*—Brookfield, 3; Canton Calvary, 7.50. *Marion*—Jerome, 2.33; Liberty, 2; Marysville, 8.51; Mount Gilead, 4.97; Ostrander, 12.17; Trenton, 3. *Mauvee*—Toledo 1st, 11.43; West Bethesda, 25. *Portsmouth*—Manchester (sab.-sch., 3), 14; Red Oak, 5. *St. Clairsville*—Bannock, 4; Bellaire 2d, 7.50; Crab Apple, 6.37; Farmington, 1.86; Mount Pleasant, 5.52; Rock Hill, 4; Short Creek, 5. *Steubenville*—Carrollton, 27; Corinth, 8; Lima, 2; Long's Run, 2.76; New Hagerstown, 1.38; New Harrisburgh, 5; Oak Ridge, 5.50; Potter Chapel, 2.21; Steubenville 2d, 12.53. *Wooster*—Belleville, 1.25; Doylestown, 2.80; Loudonville, 10; Marshallville, 1; Plymouth, 3; Wooster 1st (sab.-sch., 4.68), 65.04. *Zanesville*—Clark, 6.50; Granville sab.-sch., 2.43; High Hill, 4.25; Mt. Vernon, 7; Mt. Zion, 5.40; West Carlisle, 1.50. 649 21

OREGON.—*Portland*—Oregon City 1st, 1.10; Portland Mizpah, 1.70. 2 80

PENNSYLVANIA.—*Allegheny*—Allegheny 2d, 10; — Melrose Avenue, 2; — McClure Avenue, 145.26; Bellevue, 18.12; Clifton, 4.32; Concord, 2; Freedom, 7; Industry, 4.30; Leetsdale, 65.31. *Blairsville*—Harrison City, 3.30; Jeannette, 22.50; Johnstown, 37.82; Murfreesville, 10; Pleasant Grove, 5; Plum Creek, 22; Unity, 21.75. *Butler*—Clintonville, 5; Harlansburgh, 3; Harrisville, 4.06; Pleasant Valley, 1.46; Scrub Grass, 12. *Carlisle*—Big Spring, 12.14; Harrisburgh Covenant, 6.10; — Olivet (sab.-sch., 70 cts.), 1.70; Mechanicsburgh, 5.73; Silver Spring, 4; Upper Path Valley, 6. *Chester*—Glen Riddle, 3.25; Kennett Square, 6; Wayne (sab.-sch., 3.22), 128.22; West Chester 1st, 34.60. *Clarion*—Academia, 3.21; Beech Woods, 20.44; East Brady, 15.23; Mill Creek, 3.50; Rathmel, 2; Reynoldsville, 20. *Erie*—Cochranon (sab.-sch., 7), 15; Conneautville, 6.13; Corry 1st, 8.75; Fredonia, 3.50; Garland, 5; Girard, 4.15; Meadville Central, 34; Miles Grove Branch, 2.89; Oil City 1st, 37.65; Pittsfield, 4. *Huntingdon*—Bedford, 5; Bellefonte, 38; Hollidaysburgh 1st (sab.-sch., 1.82), 26.19; Juniata, 5.25; Logan's Valley, 11; Spruce Creek, 28. *Kittanning*—Apollo, 20; Elder's Ridge, 15.24; Freeport, 17.75; Gugal, 1.70; Indiana 1st, 27.18;

Slate Lick, 6.50; West Glade Run, 6; Worthington, 7. *Lackawanna*—Canton, 15; Honesdale 1st sab.-sch., 10.95; Kingston, 25; Mountain Top, 2.38; Moosic, 9.58; Scranton Green Ridge Avenue, 40.75; Troy, 15.80. *Lehigh*—Bethlehem, 4.70; Easton Brainerd Union, 137.82; East Stroudsburg, 3; Reading 1st, 37; Stroudsburg 1st, 5. *Northumberland*—Great Island, 28; Mahoning (sab.-sch., 7.94), 69.89. *Parkersburg*—Bethel, 3.16; Clarksburg, 7.50. *Philadelphia*—Philadelphia Kensington 1st, 12.50; —North Broad St., 71.50; —Princeton, 272.96; —South Western, 14.52; —Trinity, 22.31; —Walnut Street, 76.22; —West Green Street, 48.35; —Woodland, 287.93. *Philadelphia North*—Norristown Central, 13.98; Pottstown 1st (sab.-sch., 3.09), 26. *Pittsburgh*—Cannonsburgh 1st, 18.14; —Central, 5.50; Centre, 16.25; Duquesne, 2; Edgewood, 31.97; Forest Grove Ladies' Society, 15.60; Ingram, 10.95; McDonald 1st (sab.-sch., 2.31), 49.31; McKee's Rocks, 7; Mansfield, 27.49; Mount Pisgah, 10; Pittsburgh 1st, 624.19; —3d, 50; —Bellevue, 52.50; —East Liberty (sab.-sch., 53.64), 232.69; —Homewood Avenue, 7.72; —South Side, 5; —Tabernacle, 51; Sharon sab.-sch., 20; Wilkinsburg, 94.60. *Redstone*—Brownsville, 17.00; Dunbar (sab.-sch., 7.50), 28; McKeesport 1st, 100; Mount Pleasant, 36; New Providence, 6; New Salem, 3.71; Uniontown Central, 3.17. *Shenandoah*—Clarksville, 20.30; Hopewell, 21.52; New Castle Central, 22; Slippery Rock, 10; Unity, 15. *Washington*—Burgettstown Westminster, 5.10; Cove, 3; Cross Creek, 26; Fairview, 5; Lower Ten Mile, 4; Unity, 4.20; West Union, 2. *Wellsboro*—Coudersport, 4.40. *Westminster*—Cedar Grove, 5; Strasburg, 3.30; Wrightsville, 8; York Calvary, 11.76. 3,975 42

SOUTH DAKOTA.—*Central Dakota*—Lake, 1.76. *Dakota*—Buffalo Lake, 8. 9 76

TENNESSEE.—*Holston*—Mount Bethel, 2; St. Marks, 5. *Union*—Bethel, 4; Eusebia, 1; New Providence, 8.92; Rockford, 1; Shannondale, 7. 28 92

TEXAS.—*Austin*—Fort Davis, 11; Marpa Station, 6. 17 00

UTAH.—*Utah*—Evanston Union, 4.30; Kaysville Haines, 3; Ogden 1st, 5.35; Richfield (sab.-sch., 1), 4. 16 65

WASHINGTON.—*Puget Sound*—Fair Haven sab.-sch., 2.84. *Spokane*—Davenport, 5; Rathdrum, 2. 9 84

WISCONSIN.—*La Crosse*—La Crosse 1st, 9.50. *Madison*—Baraboo, 10.22; Janesville, 13.36; Pulaski German, 1. *Mil-*

waukee—Beaver Dam 1st, 9.37; Milwaukee Perseverance, 2.35; Somers, 8. *Winnebago*—East Merrill 1st, 5.81. 59 61

Receipts from churches during December, 1895..... \$9,048 93

MISCELLANEOUS.

Rev. J. M. Hunter, Madisonville, Tenn., 2; Rev. H. L. Mayers, Kittanning, Pa., 1; "A friend of Freedmen," 2; Rev. W. W. Atterbury, D.D., New York, 10; Mr. Thomas Rankin, Rankin, Pa., 5; Rev. George A. Marr, Anniston, Ala., 25; Estate of Matilda Johnson, Groveland, N.Y., 470.25; T. and M., Chicago, Ill., 9; Mrs. Caroline H. Young, Campbell Hall, N.Y., 25; Rev. James G. Woods and wife, Mexico City, Mex., 5; Estate of James L. Parent, Niles, Mich., 500; "Cash," Chicago, Ill., 100; Miss Fleming, Pittsburgh, Pa., 5; Teachers, Hot Springs, N. C., 5; Miss Mattoon, Asheville, N. C., 5; Miss Stephenson, Asheville, N. C., 3; Ladies' Missionary Society, Asheville, N. C., 1.40; Ladies' Missionary Society, Tusculum, Tenn., 3.60; Mrs. A. M. Penland, Beech, N. C., 1; Estate Miss Jane Holmes, Pittsburgh, Pa., 9,745.40; Mrs. Jean Wallace Webster, Elkhorn, Pa., 5; J. B. Springfield, Mass., 3; "State of California," 100; Estate Calvin W. Bradley, Spencer, N. Y., 1,000; Mrs. Jasper A. Smith, New Cumberland, W. Va., 100; Mr. S. P. Harbison, Pittsburgh, Pa., 50; Rev. J. S. Pomeroy, Fairview, W. Va., 1; Miss Mary S. Toland and sister, Toledo, Iowa, 32.08; "P." Chicago, Ill., 100; Interest from invested funds, rent, etc., 908..... 13,222 73

Woman's Executive Committee..... 2,614 96

Total receipts during December, 1895..... \$24,886 62

Previously reported..... 49,627 23

Total January 1, 1896..... \$74,513 85

JOHN J. BEACON, Treasurer,
516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, DECEMBER, 1895.

ATLANTIC.—*Atlantic*—James Island, 1. *East Florida*—Hawthorne, 4.05; Starke, 5; Waldo, 5.35. *South Florida*—Kissimmee, 2; Punta Gorda, 1. 18 40

BALTIMORE.—*Baltimore*—Baltimore 1st, D. F. H., 40; Bel Air, 5.36; Fallston, 4; Franklinville, 7. *New Castle*—Newark, 16. *Washington City*—Georgetown West Street Jr. Mis. Soc. sab.-sch., 25; Hermon, 2; Washington 4th, 35.80; —Gurley Memorial, 20. 155 16

CALIFORNIA.—*Benicia*—Blue Lake, 3; Napa, 20; Petaluma sab.-sch., for debt, 2.50; Pope Valley, 6. *Los Angeles*—Almondale, 16.15; Los Olivos, 5; San Pedro, 7; Tustin, 5.10; Wilmington, 3; Rev. J. J. Marks, 5. *Oakland*—Oakland Centennial, 17.25; —Prospect Hill, 1.10. *San Francisco*—San Francisco Franklin Street, 5. *San Jose*—Gilroy, 10. *Stockton*—Fowler sab.-sch., 8.07; Sanger, 5. 119 17

CATAWBA.—*Southern Virginia*—Christ, 4.17. 4 17

COLORADO.—*Boulder*—Boulder (sab.-sch., 15), 50; Collins, 2; Valmont, 1.08. *Denver*—Golden (C. E., 10), 125. *Gunnison*—Glenwood Springs sab.-sch., 7.50; Leadville, 15.10. *Pueblo*—Alamosa, 6.16; Antonito sab.-sch., 5; Canon City, 91; Colorado Springs 1st, 15.40; El Moro, 5; Engle, 2; Hastings, 3; Monte Vista, 35.20; Rev. F. M. Gilchrist, 5. 368 44

ILLINOIS.—*Alton*—Elm Point, 2.75; Spring Cove, 5; Waveland, 2.67. *Bloomington*—Clinton (C. E., 25; sab.-sch., 10), 35; Jersey, 3.12; Mahomet, 4.11. *Cairo*—Campbell Hill, 2; Metropolis, 5.76. *Chicago*—Chicago Covenant sab.-sch., 25; —Englewood Jr. C. E., 10; —Lakeview sab.-sch., debt, 12.50; Highland Park, additional, 20.58; Libertyville (sab.-sch., 5), 10.63; Waukegan, 17. *Freeport*—Galena German, 15. *Mattoon*—Ashmore, 6; Mattoon Jr. C. E., 3. *Ottawa*—Elgin House of Hope, 9.75; Kings, 10. *Rock River*—Morrison sab.-sch., 3.64. *Schuyler*—Bushnell, 2.31; Prairie City, 8; Salem German, 5. *Springfield*—Pisgah, 2.29; Rev. W. L. Tarbet and wife, 2.40. 223 51

INDIANA.—*Crawfordsville*—Rockville Memorial, 3.52. *New Albany*—Walnut Ridge, 1.20. *Vincennes*—Vincennes, 24.39. 29 11

INDIAN TERRITORY.—*Choctaw*—Hebron, 35 cts.; Oka Achukma, 1.25; Philadelphia, 1. *Cimarron*—Chickasha, 2.50; Rush Springs, 2.50. *Oklahoma*—Rev. and Mrs. Wm. Meyer, 5. *Sequoyah*—Eureka, 1.15; Muldrow, 2; Park Hill, 25; Pleasant Valley, 85 cts. 41 60

IOWA.—*Cedar Rapids*—Anamosa, 13.82; Cedar Rapids 3d, 8.75; Clinton 1st, 94.77; Marion, 47.33; Monticello, 13.88; Wyoming, 11. *Corning*—Brooks, 4.40; Clarinda, 65.69; Di-

agonal, 2.50; Emerson, 14.36; Nodaway, 5.60; Sidney (debt, 5), 20. *Council Bluffs*—Council Bluffs 1st, 59; Guthrie Centre, 14.10. *Des Moines*—Chariton, 42.30; Derby (sab.-sch., 2.19), 8.85; Dexter, 4; Jacksonville, 3.50; Leon, 20; New Sharon C. E., 2; Panora, 5; Perry (sab.-sch., 7.10; C. E., 4), 14.70; Winterset (sab.-sch., 15.55), 156.98. *Dubuque*—Frankville, 6; Independence German, 31.50; Lansing, 8; Mount Hope, 6; Rossville, 3; Sherill's Mound German, 6; Zion (C. E., 4.85), 11.95. *Fort Dodge*—Gilmore City, 1.50; Pomeroy, 4. *Iowa*—Birmingham, 10.70; Burlington 1st, 10.29; Keokuk Westminster, 64.43; Martinsburg, 13.15; Mt. Pleasant German, 6. *Iowa City*—Columbus Central, 4.21; Scott, 3.30; Sigourney, 3.40; Unity, 10; West Branch, 8.13. *Sioux City*—Alta, 19; Cherokee, 15; Elliot Creek, 10; Manilla, 13.52; O'Brien Co. Scotch, 6; Sac City, 25.73; Sioux Co. 2d German, 2; Storm Lake, 310; Woodbury Co. Westminster, 10. *Waterloo*—Cedar Falls, 4; Greene, 5.12; Tama, 1.90; Toledo, 15.76. 975 22

KANSAS.—*Emporia*—Arkansas City, 16; Geuda Springs, 2.90; Howard, 3.76; Mount Vernon, 1.50; Oxford, 1; Salem Welsh, 4; Walnut Valley, 2.30. *Highland*—Effingham, 5; Vermillion, 4.30; Washington, 9.90. *Larned*—Halstead C. E. (Jr. 50 cts.), 4.35; Pratt sab.-sch., 3.42; Salem German, 8; Spearville, 5.51. *Neosho*—Parsons sab.-sch., 4.70. *Osborne*—Bow Creek, 2.16; Long Island, 2.80; Osborne, 3; Phillipsburg, 3.03; Wakeeney, 10. *Solomon*—Miltonvale, 2.50. *Topeka*—Bethel, 23; Kansas City 1st, 51.25; Mulberry Creek German, 3; Perry sab.-sch., 46 cts.; Seymour, 5; Sharon, 4. 183 42

KENTUCKY.—*Ebenezer*—Ashland sab.-sch., 10; Frankfort, 55.17. *Louisville*—Owensboro 1st, 80. *Transylvania*—North Jellico Station, 10. 155 17

MICHIGAN.—*Detroit*—Brighton, 5; Mount Clemens, 11; Pontiac, 78.12; Ypsilanti (sab.-sch., 25), 33.34. *Flint*—Cass City, 6.53; Flint, 110; Marlette 1st, 4. *Grand Rapids*—Grand Rapids Immanuel, 3.06. *Kalamazoo*—Burr Oak sab.-sch., 1.15; Niles, 78.05; Three Rivers, 16.74. *Lake Superior*—Menominee, 5; Mount Zion, 5.34; Rev. E. Smits, thank offering, 15; Lansing—Battle Creek 1st, 60; Hastings, 8.50; Jackson sab.-sch., 6. *Monroe*—Tecumseh 1st (sab.-sch., 50), 99.44. *Petoskey*—Petoskey, 50; Traverse City, 2; Yuba, 6.45. *Saginaw*—Coleman, 3.50; Fairfield, 2.25; Gladwin 2d, 10; Saginaw Immanuel, 7.50; —West Side Grace, 6; West Bay City Covenant, 14. 637 97

MINNESOTA.—*Duluth*—Duluth Norwegian, 1; Grand Rapids, 5; New Duluth House of Hope C. E., 1.85. *Mankato*—Brewster,

1.24; Jasper, 5; Kinbrae, 1.90; Montgomery, 1; Round Lake, 1; St. Peter's Union, 21; Summit Lake, 2.50; Winnebago City, 40.46; Worthington Westminster, 25; Rev. E. H. Albright, 86 cts. *Minneapolis*—Minneapolis 5th, 35; — Andrew, 15.46; — Franklin Avenue, 1.81; — Norwegian, 4; — Oliver, 14.50; Rockford, 9. *Red River*—Western, 3. *St. Cloud*—Rheiderland German, 7. *St. Paul*—Belle Plaine sab.-sch., 1.26; Macalester, 5.70; Red Wing C. E., 17; St. Croix Falls, 2.48; Stillwater 1st, 12.68; St. Paul Dayton Avenue (C. E., 12.50), 63.31. *Winona*—Austin, 3.50; Canton C. E., 4; Claremont, 25; Washington, 7.50. 340 01

MISSOURI.—*Kansas*—Butler, 27.31; Holden, 10; Kansas City 2d, 290; — 4th C. E., 2. *Ozark*—Conway, 8.75; Lehigh, 2; Monett, 37.50. *Palmyra*—Grantsville, 2.50. *Platte*—Barnard, 10; Carrollton, 4; Hamilton, 10; Maitland, 5; Mound City, 20.40; Union, 4; Union Star, 4. *St. Louis*—Bethel sab.-sch., 10; Ironton, 5; Kirkwood sab.-sch., 55; Rolla, 34; St. Louis 1st, 97.71; — Cote Brillante C. E., 15.48; — Lafayette Park, 19.66; — Westminster, 30; Sulphur Springs, 1.80; Webster Grove, 7.02; Windsor Harbor, 3.50. 716 63

MONTANA.—*Great Falls*—Armells, 25; Lewiston (sab.-sch. b. day box, 2; C. E. 6.35), 110; Philbrook, 25. *Helena*—Bozeman 1st, 71.75; Helena 1st (sab.-sch., 3.63), 39.33. 271 08

NEBRASKA.—*Hastings*—Axtel, 5; Beaver City, 3.19; Bethel, 2.60; Blue Hill, 1; Champion, 31 cts.; Culbertson, 1.50; Hanover German, 5; Holdrege, 12; Orleans, 2.05; Oxford, 2; Ruskin, 1.11; Rev. D. W. Montgomery, 3.84. *Kearney*—Central City, 17; Cozad, 3.25; Kearney 1st, 5; St. Edwards, 7; Rev. J. Hatch, "tithe," 17.50. *Nebraska City*—Burchard, 2; Seward, 9.15; Sterling, 5. *Niobrara*—Apple Creek, 1; Elgin, 3; Minneola, 1; Oakdale, 2; O'Neill, 5; Pender, 8; Ponca 1st, 6.36; Scottville, 1.25; South Fork, 2.56. *Omaha*—Fremont, 20.13; Omaha 1st, 74.39; South Omaha 1st, 25. 255 19

NEW JERSEY.—*Elizabeth*—Basking Ridge sab.-sch., 40; Dunellen, 5.31; Elizabeth 1st, 18.25; Lamington, 40; Perth Amboy 1st C. E., 10; Plainfield 1st sab.-sch., 50; — Crescent Avenue, 1,044.79. *Jersey City*—Tenafly (C. E., 5; sab.-sch., 13.31), 13.31. *Monmouth*—Freehold, 30.77; Moorestown sab.-sch., 7.54; New Gretna, 2; Oceanic, 70; South Amboy, 8. *Morris and Orange*—Boonton (sab.-sch., 17.44), 90.95; East Orange 1st Elmwood Chapel, 50; — Bethel, 21.98; Madison, 28.19; Morristown South Street, A Member, 5; New Vernon, 41.75; Orange Central, 150; Schooley's Mountain, 12; South Orange 1st, 75; Succasunna C. E., 5. *Newark*—Newark 1st, 350; — 2d, 125.74; — Park, 38.77; — South Park sab.-sch., 49.89. *New Brunswick*—Ansell United 1st C. E., 1.65; Frenchtown, 19.31; Holland, 9.20; Kirkpatrick Memorial, 10.25; Lawrence, 61.15; New Brunswick 1st, 266.38; Princeton 2d, 27.25; Trenton 1st, 20. *Newton*—Blairstown C. E., 5; Bloomsbury, 17.50; Branchville, 29; Harmony, 25.25; Phillipsburg Westminster, 20. *West Jersey*—Atco C. E., 2; Merchantville (sab.-sch., 15), 44. 2,947 18

NEW MEXICO.—*Rio Grande*—James, 15. *Santa Fe*—El Rancho de Taos, 1.50; Embudo, 1.10; Las Vegas 1st, 32.76; — Spanish, 5; Rincones, 3; Taos (Maclovia, Pita and Cordelia, 60 cts.), 3.35; Rev. J. M. Whitlock, 7. 68 71

NEW YORK.—*Albany*—Albany 1st, a thank offering, 25; — 2d, 26.50; — State Street, 184.93; Batchellerville, 25; Carlisle, 5; Esperanza, 33.80; Northampton, 9. *Binghamton*—Conklin, 6; Union, 40.75; Whitney's Point, 7. *Boston*—Boston 1st sab.-sch., 42.62; Holyoke Jr. C. E., 5; Houlton, 20; Lawrence German, 25; Roxbury sab.-sch., 2. *Brooklyn*—Brooklyn Bethany Jr. C. E., 10; — Classon Avenue (debt, 25), 1005; — Cumberland Street (sab.-sch., 15), 49; — Greene Avenue, 22.80; — Lafayette Avenue, 1034.46; Throop Avenue (debt, 25), 108. *Buffalo*—Alden, 4; Buffalo North, 43.52; — West Avenue C. E., 5; Jamestown, 71.84; Silver Creek, 8; Springville C. E., 3. *Cayuga*—Aurora, 31.53; Fair Haven, 10; Ithaca 1st, 755.46; Sennett, 15. *Chemung*—Elmira 1st, 62; — North, 86.69; Moreland, 4; Rock Stream, 3; Rev. J. E. Tinker, 15. *Columbia*—Catskill, 202.80; Hillsdale C. E., 3; Windham Centre, 6; Rev. H. P. Bake, for debt, 20. *Genesee*—Wyoming, 6.15. *Geneva*—Bellona, 15; Geneva 1st, 22.82; Penn Yan, 86.34; Trumansburg debt, 4.07. *Hudson*—Centerville sab.-sch., 12.78; Good Will, 7.13; Greenbush C. E., 5; Hamptonburgh (Mrs. Cornelia H. Young, 25), 33.33; Ridgebury, 3.60; West Town, 22. *Long Island*—Bridgehampton, 17; Middletown, 9.50; Sag Harbor, 26.81; Southold 1st Christmas offering, 20.20. *Lyons*—Fairville, 10.80; Lyons C. E., 10; Marion, 7.39; Ontario Woman's H. and F. M. Soc., 10; Sodus, 14.35; Victory, 5.55; Wolcott 1st, 9.03. *Nassau*—Freeport, 21.09; Islip (sab.-sch., 3), 4.70; Jamaica 55.21; Northport C. E., 6.25; Whitestone C. E. (Jr., 3.50), 13.50. *New York*—New York 4th, Grace Chapel sab.-sch. Christmas gift, 20; — 1st Union, 15; — 5th Avenue, 9203.95; — Allen Street (C. E., 1.21; Youths Miss. Soc., 10), 15; — Central, balance, 6.50; — North and sab.-sch., 245; — Tremont C. E., 25; — Washington Heights, additional, 35; — Zion German sab.-sch., 5. *Niagara*—Medina, 30; Niagara Falls Pierce Avenue C. E., 2; Youngstown C. E., 1.25. *North River*—Cold Spring, 32;

Highland Falls sab.-sch., 10; Hughsonville, 10.20; New Hamburg, 35.85; Pleasant Plains, 12.70; Poughkeepsie, 69.39. *Oscego*—Unadilla, 22.83. *Rochester*—Dansville, 17.83; Fowlerville, 5; Groveland, 11.08; Livonia, 7.35; Mount Morris, 6.50; Ossian, 5; Pittsford 1st, 19.24; Rochester Brick, 250; Sweden (C. E., 2.17), 21.20; Victor, 20. *St. Lawrence*—Canton (C. E., 10), 30; Carthage, 17.20; Heuvelton (C. E., 2), 4; Ox Bow, 8; Plessis, 4. *Steuben*—Canaseraga, 7. *Syracuse*—Amboy 11; Baldwinville, 26.31; Fulton C. E., 10; Manlius Trinity, 5. *Troy*—Bay Road C. E., 50 cts.; Cambridge, 15.86; Glens Falls, 230.25; Troy 2d (sab.-sch., 24.25), 125.28; — Mt. Ida Memorial, 20.73; — Oakwood Avenue, 25.45; Waterford, 16.74; Rev. F. L. Benedict, 7.50. *Utica*—Oriskany, 7; Rome, 38.62; Sauquoit, 13.34; Utica Bethany C. E., 6.11. *Westchester*—Bridgeport 1st, 106.23; Darien, 60; Mt. Vernon 1st C. E., 20; Peekskill 1st (sab.-sch., 50), 121.78; South Salem (C. E., 20.39), 54.20; Yonkers 1st sab.-sch., 11.69; Yorktown, 30. 15,689 96

NORTH DAKOTA.—*Fargo*—Buffalo, 1; Hillsboro, 11; Kelso, 4; La Moure, 12; Tower City, 3. *Minnewaukon*—Bethel, 2.50; Rolla sab.-sch., 1; Webster Chapel, 2.50. *Pembina*—Beaulieu, 3.75; Forest River sab.-sch., 7; Walhalla, 4.75. 52 50

OHIO.—*Bellefontaine*—Bellefontaine 1st, 13.09; De Graff, 20.62; Forest, 3.71; Spring Hills, 15.50. *Chillicothe*—Salem, 79.56. *Cincinnati*—Avondale Trinity, 150; Bantam, 1; Cincinnati 7th, debt, 10; — Mount Auburn, 131; — Walnut Hills 1st, 767.07; Loveland, 34; Westwood German (sab.-sch., Infant class, 86 cts.; Bible class, 2.50), 10.11; Wyoming, 353.15. *Cleveland*—Cleveland, Beckwith Memorial, 52.70; East Cleveland Glenville, 5.52. *Columbus*—Columbus Westminster, 10.65; London, 23.65. *Dayton*—Clifton, 45.77; Dayton 1st, 208.80; Monroe, 2.58; Oxford, 51; Springfield 1st, 90; Troy, 47.90. *Huron*—Chicago, 15; Clyde, 4; Elmore, 3; Genoa, 3; Milan sab.-sch., 8.21; Sandusky (sab.-sch., 3.32), 72.87. *Lima*—Blanchard, 6; Convoys, 5.36; McComb, 7; Rev. D. E. Jones, 5. *Mahoning*—Lisbon 1st, 13; Massillon 2d, 50; Poland, 20.14; Youngstown 1st, 25.90. *Marion*—Chesterfield, 6.25; South Liberty sab.-sch., 1.68, 5.68; Trenton, 4. *Maumee*—Antwerp, 5.95; Bryan C. E., 2.76; Defiance 1st, 10.82; Napoleon, 10; Toledo 1st, 100. *Portsmouth*—Eckmansville, 1.20; Hanging Rock, 7.75; Ironton, 8; Manchester (sab.-sch., 5), 25; Red Oak, 32. *St. Clairsville*—Bellaire 1st, 38.52; Farmington, 20.20; Lore City, 6.80; Morristown, 2.05; Scotch Ridge, 15; Washington, 15.60. *Steubenville*—Bethel, 45; New Cumberland, 1.66; Steubenville 2d, 112.41; Wells-ville West End sab.-sch., 15.69. *Wooster*—Ashland C. E., 10; Blooming Grove, 2; Creston, 26.08; Doylestown, 8.50; Fredericksburg, 35; Jackson, 9.24; Loudonville, 8; Orrville, 4.74; Perrysville, 1.10; Shelby C. E., 12. *Zanesville*—Clark, 10.50; Fredericktown, 46.27; Granville sab.-sch., 1.83; Hanover, 5.70; Mt. Vernon, 42.80; Newark Salem German, 1. 3,082 96

OREGON.—*East Oregon*—Union, 3.88. *Portland*—Oregon City, 7.12; Portland 1st, 1039.81. *Southern Oregon*—Bandon, 4.60; Beaver Hill Mine, 4; Marshfield, 5. *Willamette*—Dallas, 6.50; Lafayette, 5; Marion, 2; Newburgh, 3; Octorara, 4; Pleasant Grove, 7. 1,091 91

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 628.28; — Central, 81.76; — McClure Avenue, 231.61; — Providence, 70; Beaver M. G. M., 10; Bridgewater, 15.40; Concord, 3; Cross Roads, 5; Fairmount, 4.14; Glenshaw, 21; Leetsdale sab.-sch., 7.25; Pine Creek 1st, 6.50; — 2d, 10; Vanport, 5. *Blairsville*—Blairsville, 225; Braddock 2d, 5.85; Fairfield, 45.23; Greensburg 1st (sab.-sch., 26.68), 84.51; — Westminster, 16.76; Johnstown, 48.31; Ligonier Jr. C. E., 11; McGinnis, 6.50; New Salem, 20; Pine Run, 23; Poke Run, 75; Wilmsiring, 4.50. *Butler*—Butler, 46.50; Fairview, 9.70; North Butler, 8; Petrolia, 15.50. *Carlisle*—Big Spring, 52.19; Carlisle 2d, 150.40; Harrisburg Market Square, 208.49; — Olivet (sab.-sch., 70 cts.), 1.70; Robert Kennedy Memorial, 5; Shippensburg, 47.80. *Chester*—Avondale, 5.38; Bethany, 3.10; Chester 1st sab.-sch., 14; Coatesville (sab.-sch., 10), 125; Lansdowne 1st, 58.96; Media, 13.45; Oxford 1st, 166.27; Ridley Park, 42.37; Wayne sab.-sch., 21.90; West Chester 1st, 49.56. *Clarion*—Clarion, 21; Emlenton, 81.82; Mill Creek, 7; Mount Tabor, 5. *Erie*—Cambridge (sab.-sch., 5), 10; Concord, 9.55; Conneaut Lake, 4; Cool Spring, 14.95; Corry, 18; Erie Park, 60; Harmonsburg, 3; North East C. E., 14; Pleasantville, 71; Sunville, 3; Warren, 186.91; Wattsburg, 4. *Huntingdon*—Alexandria, 62; Bedford, 30; Bellefonte, 67; Beulah, 3.10; Birmingham Warrior's Mark Chapel, 58.84; Hollidaysburg (sab.-sch., 1.81), 31.64; Houtzdale, 11.31; Logan's Valley, 17.25; Lower Spruce Creek, 13; Madera, 2; Mount Union sab.-sch., 9.23; Petersburg, 7.75; Phillipsburg sab.-sch., 18.49; Sinking Valley, 9. *Kittanning*—Apollo, 24; Freeport, 40; Glade Run, 25; Kittanning 1st, a member, 250; Slate Lick, 12. *Lackawanna*—Herrick, 10; Honesdale C. E., 5; Kingston (sab.-sch., 22.61), 75.61; Lang-cliffe, 50.48; Mountain Top (sab.-sch., 6.55), 11.55; Rushville, 5; Scranton 1st, 270; — Green Ridge Avenue, 104; Stella, 16.19; Ulster, 4; Ulster Village, 6; Wilkes-Barre 1st, 505.79; — Westminster, 15. *Lehigh*—Bethlehem 1st, 17.61;

Easton Brainerd Union, 548.27; Hokendauqua, 6.53; Shenandoah, 7; Stroudsburg, 7. *Northumberland*—Buffalo, 27; Derry, 3; Great Island, 71; Mahoning (sab.-sch., 12.23), 131.17; Muncy, 5; New Columbia, 5; Washington, 32; Washingtonville, 6. *Parkersburg*—Bethel, 10; French Creek, 21.25; Lebanon, 1. *Philadelphia*—Philadelphia 2d, 86.97; — African 1st, 5; — Calvary, 775.18; — Cohocksink sab.-sch., 9.85; — Emmanuel, 26; — Evangel C. E., 3; — Gaston (sab.-sch., 45.60), 75.95; — Hebron Memorial, 6.85; — Northminster, 304.75; — Olivet, 78.60; — Patterson Memorial, 34; — Southwestern, David Andrews, 5; — Walnut Street sab.-sch., 52.17; — West Arch Street, 10.11; — West Green Street, 100; — Woodland, 669.89; — Zion, 17. *Philadelphia North*—Doylestown (Deep Run Branch, 7.50), 48.47; Germantown 1st, 1200; — Redeemer, 27.24; Langhorne Mss. Soc., 15; Leverington, 10; Manayunk, 20; Neshaminy of Warwick, 36.39; Norristown Central, 53.03; Pottstown, 22.06; Roxborough, 10; Springfield (C. E.), 1, 20. *Pittsburgh*—Cannonburg Central, 14.30; Concord, 15; Fairview, 9; Ingram, 10.42; Miller's Run, 17.50; Pittsburgh 1st, 1284.22; — 3d, 651.69; — Bellefield, 187.50; — East End, 5.91; — Homewood Avenue, 12.50; — Shady Side, 57.70; Sheridanville, 5. *Redstone*—Dawson, 4; Little Redstone, 10; McKeesport 1st, 175; Mount Pleasant Reunion, 14.56; Mount Vernon, 3; New Geneva, 2; New Salem, 6.64; Scottdale (sab.-sch., 3), 22. *Shenango*—Elwood, 10; Hopewell, 31.45; — New Castle 1st, 32.10; — Central, 24; Westfield (sab.-sch., 25), 172. *Washington*—Forks of Wheeling, 100; Lower Ten Mile, 5. *West*—Prospect, 67; Pigeon Creek, 6. *Wellsboro*—Beecher Island, 3.50; Coudersport, 6.75; Farmington Union C. E., 1. *Westminster*—Stewartstown, 15, 12,589 33

SOUTH DAKOTA.—*Aberdeen*—Groton, 5; Palmer 1st Holland, 5. *Black Hills*—Bethel, 4.50; Elk Creek, 3; Plainville, 4. *Central Dakota*—Earlville, 3; Wolsley, 8. *Dakota*—Fine Ridge Agency, 12.10; Poplar Creek, 3.02; Yankton Agency, 4.81. *Southern Dakota*—Germantown, 35, 87 43

TENNESSEE.—*Holston*—Jonesboro, 17.05; Timber Ridge, 2. *Kingston*—Spring City, 2; Thomas, 2. *Union*—Erin sab.-sch. class boys, 8; Hopewell, 7; Knoxville 2d, 49.93; — 4th, 73; — Belle Avenue (Jr. C. E.), 8, 13; New Providence additional, 5, 178 98

TEXAS.—*Austin*—Cibola, 2.25; Kerrville, 5; San Antonio Madison Square, 40; Taylor, 39.40; Rev. W. B. Bloys, 5. *Trinity*—Baird, 7.05; Glen Rose, 2; Terrell (sab.-sch., 5.55), 15.05, 116 76

UTAH.—*Boise*—Bellevue (Children's Mission Band, 1.50; sab.-sch., 1.36; C. E., 1.71), 10.02; Boise City 1st, 10, 20 02

WASHINGTON.—*Olympia*—Montesano 1st, 2.60; Tacoma Westminster, 20. *Puget Sound*—Friday Harbor, 5; Lopez Calvary, 5. *Spokane*—Post Falls, 2.50; Rathdrum, 7.50. *Walla Walla*—Kamiah 2d Indian, 5; Palouse Beth., 2.50, 50 10

WISCONSIN.—*Chippewa*—Big River, 10; Odanah, 2; Rice Lake (C. E., 2.45), 18. *La Crosse*—Blair 1st, 1.50; Neillsville, 3.50; Pleasant Valley, 4.50; Shortville, 1.50. *Madison*—Lodi, 13.05; Platteville German L. M. S., 10. *Winnebago*—Buffalo (C. E., 6.25), 18.25; Douglas Station, 1.12; Fort Howard, 16.65; Oxford, 5.31; Packwaukee, 5.69; Winneconne, 16, 127 07

Woman's Executive Committee..... 27,897 88

Total.....\$68,495 04

Less amounts refunded—Alaska Presbytery, per Clarence Thwing, 30; Freeport Presbytery, Galena 1st Church, 100..... 130 00

Total received from churches.....\$68,365 04

LEGACIES.

Legacy of Harvey S. Leonard, late of Lawrence Co., Pa., 700; Sarah F. Shaw, late of Brown Twp., Pa., 1; Mrs. Mira L. Mount, late of Bordenstown, N. J., 12; James L. Parent, late of Berrien Co., Mich., 500; Sarah Helen Green, late of N. Y., 2500; David S. Ingall, late of Springfield, N. Y., additional, 4564.21; J. S. Davidson, late of Cranbury, N. J., additional, 4006.49; C. S. Tucker, late of Coldwater, Mich., 729.77..... 13,013 47

MISCELLANEOUS.

"S. N. X." 1000; Frederick Moore, Alden Station, Pa., for debt, 10; S. J. Parrett, South Salem, O., 5; Mrs. Wm. A. Ervin, Wartburg, Tenn., 5; reader of New York *Evangelist*, 1; Wm. C. Martin, Printing House, New York, 75; R. J. Richards, Guaymas, Mexico, 20; Edwin A. Ely, New York, 10; Mrs. H. A. Lounsbury, Du Bois, Pa., 1; "J. B." 10; Mary Whipple, Curwensville, Pa., 7.25; Society of Missionary Inquiry, Auburn Theological Seminary, 75.24; "L. R." 5; A Friend, 1; Rev. James G. Russell, Ill., 5; S. C. Dickinson, Dunkirk, N. Y., tithes, 8;

"Friend," 50 cts.; Rev. T. C. Kirkwood, D.D., Colorado Springs, Colo., 50; Mrs. Rev. P. G. Cook, Buffalo, N. Y., 5; "H. D. M." Newark, N. J., 150; "M. C. O." 90; M. R. Todd, Atlantic Highlands, 1; "New England," 10; F. & F., 5; "Christmas Gift," 15; Mrs. S. W. Sempie, Seewickley, Pa., 25; "Cash," 150; Rev. R. Craighead, D.D., Meadville, Pa., 100; Maude and Florence Bell, Minneapolis, Minn., for debt, 2; Union sab.-sch., Larger Cross Roads, N. J., 4; "C. Penna." 14; Rev. H. W. H. Watkins, Hornby, N. Y., debt, 1; John Wallace, Marquette, Mich., 10; "A Friend," 15; James Robertson, Constantia, N. Y., 25; Miss J. E. Hoge, Brooklyn, N. Y., 5; W. N. Jackson, Indianapolis, Ind., 35; Rev. D. L. Dickey, Mt. Pleasant, O., 10; E. Sterling Ely, Buffalo, N. Y., 33.75; Mrs. Sara C. Adams, Paris, 4; interest on John C. Green Fund, 875; interest on Permanent Fund (Special, 225), 786.75; interest on Lyon Trust, 250..... \$3,849 49

Less amount refunded to Rev. Arthur Marling..... 11 37

3,838 12

Total received for Home Missions, December, 1895 \$85,216 63

Total received for Home Missions from April 1,

1895..... 429,939 21

Amount received during the same period last year, 470,344 20

Received through Rev. William H. Roberts, D.D.,

Treasurer Quarter Century Anniversary Reunion

Fund, December, 1895..... \$36,485 00

Total amount received for this fund..... 100,608 76

O. D. EATON, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,

DECEMBER, 1895.

Albany—Sand Lake, 12. *Binghamton*—Binghamton Ross Memorial, 5; Preble, 3.37. *Brooklyn*—Brooklyn Cumberland Street, 8. *Cayuga*—Aurora, 11; Ithaca, 1.81. *Champlain*—Moers, 85 cts.; Saranac Lake, 12.58. *Columbia*—Hunter, 5.50. *Geneva*—Geneva North sab.-sch., 5.37. *Hudson*—Jeffersonville German, 3; Westtown, 2. *Lyons*—Wolcott 1st, 21 cts. *Nassau*—Far Rockaway 1st, 20. *New York*—New York Fifth Avenue, 250. *Rochester*—Dansville, 7.97. *Steuben*—Canaseraga, 7; Cohocton, 4.15. *Troy*—Hoosick Falls 1st, 15.02; Troy 2d, 43.30; Waterford, 7.37. *Utica*—Holland Patent, 10. *Westchester*—Bedford, 7.24. Mahopac Falls, 10..... \$451 93

Total received for N. Y. Synodical Aid Fund from

April 1, 1895..... 5,056 45

Amount received for New York Synodical Aid

Fund same period last year..... 6,202 27

O. D. EATON, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, DECEMBER, 1895.

ATLANTIC.—*East Florida*—Starke, 2, \$2 00

COLORADO.—*Pueblo*—Canon City 1st, 1, 1 00

ILLINOIS.—*Alton*—Chester, 7.35. *Mattoon*—Assumption 1st, 6.45. *Springfield*—Pisgah, 38 cts.; Rev. W. L. Tarbet and wife, 40 cts., 14 58

MICHIGAN.—*Flint*—Marlette 1st, 1.88, 1 88

MISSOURI.—*St. Louis*—St. Louis 2d German, 2, 2 00

WASHINGTON.—*Walla Walla*—Kendrick, 1, 1 00

WISCONSIN.—*Winnebago*—Oxford, 1, 1 00

Total from churches..... \$23 46

MISCELLANEOUS.

Interest on Permanent Fund..... 38 25

Total for Sustentation, December, 1895..... \$61 71

Amount received for Sustentation from April 1,

1895..... 436 09

Amount received during same period last year..... 693 43

O. D. EATON, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR MINISTERIAL RELIEF, DECEMBER, 1895.

ATLANTIC.—*Atlantic*—James Island, 1. *East Florida*—Starke, 2.
BALTIMORE.—*Baltimore*—Baltimore 1st, 10; Ellicott City, 6.18; Fallston, 4; Franklinville, 5. *New Castle*—Wilmington Rodney Street, 25.50.
CALIFORNIA.—*Los Angeles*—East Los Angeles 2d, 13; Pasadena 1st, 36.80. *San Jose*—Palo Alto, 52.10; Templeton, 2.58.

CATAWBA.—*Cape Fear*—Snow Hill, 1.
COLORADO.—*Boulder*—Almont, 21 cts. *Pueblo*—Canon City 1st, 27; El Moro, 2.
ILLINOIS.—*Alton*—Greenville, 10. *Bloomington*—Bement 1st, 22.03; *Bloomington*—Cairo 2d, 28.49; Chenoa, 14.83; Philo, 9; Rankin, 2.75. *Cairo*—Cairo 1st, 6; Cartersville, 5. *Chicago*—Chicago 2d, 180; —8th, 58.67; —Central Park, 10; Du Page, 29.41. *Freeport*—Belvidere, 25.75; Freeport 1st, 25; Scales Mound German, 4; Zion German, 4. *Mattoon*—Grandview, 2; Pleasant Prairie, 8.50. *Ottawa*—Paw Paw, 5. *Peoria*—Farmington, 10.25; John Knox, 3.65; Lewistown, 5.25; Peoria 2d, 13.50. *Rock River*—Dixon, 12; Fulton, 8; Norwood, 10.35. *Schuyler*—Kirkwood, 4.50; New Salem, 5; Prairie City, 5. *Springfield*—Lincoln, 13.75; Pisgah, 38 cts.

INDIANA.—*Crawfordsville*—Attica, 6.45; Dayton, 11.37; Rockville Memorial, 68 cts. *Muncie*—Muncie 1st, 29.43. *New Albany*—New Albany 2d, additional, 2.25; Vernon, 14.93; Walnut Ridge, 25 cts. *Vincennes*—Evanston Walnut Street, 45. *White Water*—Connersville German, 5. 115 36
INDIAN TERRITORY.—*Choctaw*—Beaver Dam, 30 cts. *Sequoyah*—Pleasant Valley, 3.05.

IOWA.—*Cedar Rapids*—Marion, 11.17; Wyoming 1st, 2.12. *Corning*—Diagonal, 3. *Dubuque*—Sherrill's Mound German, 4. *Iowa*—Burlington 1st, 1.99; Hope, 2; Keokuk Westminster, 14.47; Morning Sun 1st, 8.15. *Iowa City*—Crawfordsville, 4.90. *Sioux City*—Cleggorn, 2; Mount Pleasant, 2; Storm Lake, 60 cts. *Waterloo*—Waterloo 1st, 28.25.

KANSAS.—*Emporia*—Wichita Oak Street, 2.50. *Highland*—Holton 1st, 27; Huron, 1.50. *Larned*—Spearville, 1.43. *Osborne*—Osborne 1st, 2; Wakeeney, 5. *Solomon*—Culver, 4. *Topeka*—Adrian, 1; Bethel 4.

KENTUCKY.—*Ebenezer*—Flemingsburgh, 11.50.

MICHIGAN.—*Detroit*—Detroit Jefferson Avenue, 43. *Flint*—Flint 1st, 35.27. *Kalamazoo*—Three Rivers, 9.09. *Lake Superior*—Newberry (sab.-sch.), 1. *Lansing*—Battle Creek 1st, 25; Brooklyn, 5. *Monroe*—Adrian 1st, 25; Tecumseh 1st, 30.70. *Potosky*—Boyer City, 3. *Saginaw*—Saginaw West Side Grace, 1.72.

MINNESOTA.—*Duluth*—Duluth Norwegian 1st, 25 cts; New Duluth House of Hope sab.-sch., 2. *Red River*—Western, 3. *St. Paul*—Maclester Park, 3.75; St. Croix Falls, 48 cts. *Winona*—Winona German sab.-sch., 5.

MISSOURI.—*Kansas City*—Jefferson City, 16; Kansas City 1st, 45.49. *Palmyra*—Enterprise 1st, 1.25. *St. Louis*—Bethel German, 10; St. Louis 1st, 99.95; —West, 36.70; Zoar, 10.

MONTANA.—*Butte*—Dillon, 8.50. *Great Falls*—Kalispeil 1st, 5.

NEBRASKA.—*Hastings*—Hastings 1st, 5; —German, 2. *Nebraska City*—Adams, 5; Beatrice 1st, 26.32; Lincoln 1st, 25.56. *Omaha*—Lost Creek, 4; Monroe, 2.

NEW JERSEY.—*Elizabeth*—Lamington, 15. *Jersey City*—Arlington 1st, 8.99; Garfield, 8.59; Rutherford 1st, 39.12. *Monmouth*—Atlantic Highlands, 56 cts; Calvary (Riverside), 5; Cranbury 1st, 29.93; Lakewood, 100; New Gretna, 1. *Morris and Orange*—Madison, 5.44; Mendham 1st, 8.50; Morristown 1st, 75.71; Orange 1st, 300; South Orange Trinity, 45. *Newark*—Bloomfield 1st, 156.42; Kearney Knox, 5; Newark 2d, 65.36; —Park, 46.27. *New Brunswick*—Amwell 2d, 3.50; Trenton 4th, 26.25; —Prospect Street, 35. *West Jersey*—Haddonfield, 16.40.

NEW MEXICO.—*Santa Fe*—Las Vegas 1st, 11.21.

NEW YORK.—*Albany*—Albany State Street, 35.79; Johnstown, 40; Sand Lake, 4; Saratoga Springs 1st sab.-sch., 12.24. *Boston*—Antrim, 9; Providence 1st, 2. *Brooklyn*—Brooklyn Bethany, 12; —Classon Avenue, 100.18; —Franklin Avenue, 14; —Hopkins Street, 4. *Buffalo*—Buffalo Covenant, 10; —North, 64.52. *Cayuga*—Aurora, 11.03; Ithaca additional, 10. *Champlain*—Beekmantown, 2. *Chemung*—Elmira 1st, 12; —North, 9.54. *Columbia*—Jewett, 20. *Genesee*—Warsaw, 20. *Geneva*—Hopewell, 8; West Fayette, 3.50. *Hudson*—Clarkstown German, 5; Good Will, 1.38; Ridgebury, 1.25; West Town, 4. *Long Island*—Amagansett, 5.66; Sag Harbor, 17.67. *Lyons*—Marion, 2.62; Newark Park, 15.90. *Nassau*—Clen Cove 1st, 2. *New York*—New York City, 143.28; —Rutgers Riverside, 11; —University Place, 571.01. *Niagara*—Carlton, 1.50; Holley, 17 cts; Niagara Falls Pierce Avenue, 2. *North River*—Cold Spring, 10; Highland Falls, 4; Poughkeepsie 1st, 13.43. *Otsego*—Oneonta, 22.25; Unadilla, 3. *Rochester*—Dansville, 22.01; Groveland, 7.35; Rochester Brick, 150. *St. Lawrence*—Hope Chapel, 1.28; Potsdam, 3; Waddington Scotch, 24. *Steuben*—Addison, 19.22.

Syracuse—Skaneateles, 11.06. *Troy*—Lansingburgh 1st, 46.14; Troy 9th, 32; Waterford, 7.37. *Utica*—Clinton, 18; Sauquoit, 9. *Westchester*—Darien 1st, 25; Pleasantville, 3.23; Rye, 69.30; Yonkers 1st, 103.05.

NORTH DAKOTA.—*Fargo*—Hillsboro, 2. *Pembina*—Mekniok, 7.50.

OHIO.—*Athens*—Nelsonville, 5. *Bellefontaine*—Bellefontaine 1st, 2.53; West Liberty, 5.22. *Cincinnati*—Batavia, 1; Monroe, 5; Morrow, 30; New Richmond, 4. *Cleveland*—Cleveland Beckwith, 15.30. *Columbus*—Westerville, 4. *Dayton*—Clifton, 9.61; Dayton 4th, 14; Monroe, 2. *Portsmouth*—Ironton, 8. *St. Clairsville*—Lore City, 3; Nottingham, 6.70; Still Water, 2; Wheeling Valley, 2. *Steubenville*—Steubenville 2d, 15.55. *Wooster*—Congress, 1.77; Creston, 7.13; Shreve, 3.35; Wooster 1st (sab.-sch.), 5.05; 37.56. *Zanesville*—Granville sab.-sch., 2.56; Mt. Vernon, 12.50; Newark Salem German, 2.60.

OREGON.—*East Orange*—Union, 75 cts. *Southern Oregon*—Medford, 5.75. *Willamette*—Pleasant Grove, 2.

PENNSYLVANIA.—*Allegheny*—Hiland, 8; Vanport, 2. *Blairsville*—Johnstown, 20.32; New Salem, 18.50. *Butler*—Harrisville, 2.25; Mount Nebo, 4; New Salem, 3; North Butler, 4; North Liberty, 4.50; Pleasant Valley, 2.10; Prospect, 4; West Sunbury, 8.25. *Carlisle*—Gettysburgh, 20.55; Harrisburgh Market Square, 151.82; —Olivet (sab.-sch., 65 cts.), 1.48; —Pine Street, 435.11. *Chester*—East Whiteland, 9.89; Fagg's Manor, 50; Penningtonville, 10; Ridley Park, 10.46; Wayne sab.-sch., 5.80; West Chester 1st, 50.07. *Clarion*—Johnsburg, 3; Penfeld, 3.50; Tionesta, 7; West Millville, 2; Wilcox, 8.75. *Erie*—Corry 1st, 13; Erie Park, 20; Kerr's Hill (sab.-sch., 62 cts.), 6.12; Sunville, 2; Tideoute, 11. *Huntingdon*—Bellefonte, 52; Berwindale, 1.18; Beulah, 60 cts.; Fruit Hill, 2.82; Hollidaysburgh (sab.-sch., 1.28), 29.18; Houtzdale, 2.19; Huntingdon, 34.35; Logan's Valley, 9; Sinking Valley, 8; West Kishacoquillas, 7. *Kittanning*—Freeport, 7.75; Leechburg, 12.34. *Lackawanna*—Athens, 23; Camptown, 2. *Lehigh*—Bethlehem 1st, 9.40; East Stroudsburg, 3; Stroudsburg 1st, 10; White Haven, 4.11. *Northumberland*—Derry, 1.50; Mount Carmel 1st, 13.46; Muncy, 5; New Columbia, 3; Washingtonville, 5. *Parkersburgh*—Lebanon, 1. *Philadelphia*—Philadelphia Bethany sab.-sch., 16.43; —Evangel (sab.-sch., 8), 20; —Harper Memorial, 5.24; —Northern Liberties 1st, 17.94; —Tabor, 46; —West Arch Street, additional, 25. *Philadelphia North*—Leverington, 14; Norristown Central, 43.30; Overbrook, 188.52; Pottstown 1st (sab.-sch., 2.89), 20.58; Wissinoming, 3. *Pittsburgh*—Ingram 1st, 24.95; Pittsburgh 4th, 43.83; —Bellefield, 67.50; —East Liberty (sab.-sch., 42.92), 90.36; Shady Side, 37.50; Swissvale, 42.80. *Redstone*—Mount Pleasant, 9; New Salem, 2.75; Rehoboth, 13.50; Uniontown Central, 5.73. *Shenango*—Enon, 4.75; Moravia, 2.25; New Brighton 1st, 60.23; New Castle Central, 16.50; Rich Hill, 2; Wampum, 6.45. *Weillsboro*—Coudersport, 5.60. *Westminster*—Marietta, 14; New Harmony, 4.50; Pequea, 12; Stewartstown, 15; York Faith, 1.

SOUTH DAKOTA.—*Central Dakota*—Madison, 3.75.

TENNESSEE.—*Kingston*—Thomas 1st, 2.50. *Union*—Knoxville 4th, 6.90; Rockford, 2.

TEXAS.—*Austin*—Taylor 1st, 14.40.

UTAH.—*Utah*—American Park, 3.

WASHINGTON.—*Olympia*—Chelalis, 5; Ilwaco 1st, 4. 9 00

WISCONSIN.—*Chippewa*—Ashland 1st, 14.81. *Milwaukee*—Somers, 2. *Winnebago*—Merrill 1st, 19; West Merrill, 3.

From the churches and Sabbath-schools..... \$6,628 93

FROM INDIVIDUALS.

Rev. J. H. Dulles, Princeton, N. J., 10; Anniversary Reunion Fund, for debt, 197.78; Mrs. Clara D. Burrows, Chester, N. Y., 5; Anne A. Wells, N. Y., 10; "A Friend," Lancaster, O., 6; Mrs. Mary A. Cargen, Cambridge, Wis., 5; Rev. John Wilson, Cameron, Mo., 5; Rev. R. W. Jones, Canova, S. Dakota, 2; "H. D. M.," Newark, N. J., 100; W. M. Hastings, Delta, Colo., 10; "Cash," 2; Miss M. Dixon, Phila., 15; Mrs. Cornelia W. Halsey, Newark, N. J., 150; Miss S. R. Speer, Pittsburgh, Pa., 10; "T. and M.," 9; "R. and C.," 5; Rosa L. Esby, Wash., D. C., "In Memoriam," 15; "J. B.," Springfield, Mass., 3; "A Friend," Baltimore, 5; Wm. B. Wray, Brockwayville, Pa., 5; Miss E. Binghamdt, Wash., D. C., 2; M. R. Alexander, Chambersburg, Pa., 10; John H. Converse, Phila., 100; Mary F. Post, Newburgh, N. Y., 10; "New England," 5; Mrs. J. H. Fleming, Chambersburg, Pa., 10; Rev. Meade C. Williams, D. D., St. Louis, Mo., 15; Jane Keefer, Germantown, Phila., 5; Chas. Taylor, 1; Hiram Keslin, 2; Mrs. C. J. Bow, 202 38

10; Miss Louise Best, 1; Geo. H. C. Best, 20; Dr. J. G. Junkin, Wyandotte, Kans., 1; Mrs. E. C. Junkin, Wyandotte, Kans., 1; Mrs. H. A. Riley, Montrose, Pa., 5; R. H. Griffith, Rushville, Ill., 10; Mrs. Mary L. Baker, St. Louis, Mo., 2; Mrs. Wm. J. Emmet, New Rochelle, N. Y., 5; Robert Dallar, San Francisco, Cal., 10; Jos. C. Platt, Waterford, N. Y., 50; Mrs. L. H. Barstow, San Rafael, Cal., 1; Rev. J. L. Hawkins, Fort Scott, Kans., 50; J. H. Byers, Brookfield, Mo., 2; "C. Penna," 6; Rev. H. W. H. Watkins, Hornby, N. Y., 1; Rev. W. L. Tarbet and wife, 40 cts.; John Wallace, Marguerite, Mich., 5; "A Friend," 5; Rev. A. T. A. and wife, Kansas, 5. \$920 18
Interest from the Permanent Fund. 3,665 77
For the Current Fund. \$11,214 88

PERMANENT FUND.

(Interest only used.)

Donation from Fourth Church, New York city. \$300 00

Total receipts in December, 1895. \$11,514 88
Received for Current Fund from April 1, 1895, to January 1, 1896. 97,470 76
Received for Current Fund during same period last year. 106,576 16

WILLIAM W. HEBERTON, Treasurer,

1334 Chestnut Street, Phila., Pa.

RECEIPTS FOR SABBATH-SCHOOL WORK, DECEMBER, 1895.

ATLANTIC.—Atlantic—Zion sab.-sch., 10. East Florida—Starke, 3. McClelland—Calvary sab.-sch., 1.50; Mt. Pisgah sab.-sch., 1.31; Salem sab.-sch., 1.20; Walkers Chapel sab.-sch., 60 cts. 17 61
BALTIMORE.—Baltimore—Baltimore 1st, 5. New Castle—Lewes, 82 cts.; Middletown, 3; St. George's sab.-sch., 5; Wilmington Rodney Street sab.-sch., 10; — West church and sab.-sch., 57. 80 82
CALIFORNIA.—Los Angeles—Los Angeles Grand View, 2. Sacramento—Sacramento 14th Street sab.-sch., 3.25. 5 25
CATARABO.—Catawba—Lloyd, 1. 1 00
COLORADO.—Boulder—Vailmont, 21 cts. Pueblo—Canon City, 9. 9 21
ILLINOIS.—Bloomington—Cayuga, 4.38; Minonk sab.-sch., 6. Cairo—Du Quoin, 4.40; Mount Olivet sab.-sch., 2.22; Tamaroa sab.-sch., 6.18. Chicago—Chicago Fullerton Avenue, 24.67; Lake Forest, 103.36. Mattoon—Paris, 7.76; Tower Hill, 7. Peoria—Elmira C. E. S., 10; Lewistown (sab.-sch., 19.80), 25.05; Peoria 2d, 5.65. Rock River—Aledo sab.-sch., 5; Fulton, 3. Schuyler—Kirkwood, 4.50; New Salem, 3; Prairie City, 5. Springfield—Pisgah, 57 cts. 227 74
INDIANA.—Crawfordsville—Rockville, 68 cts.; Romney sab.-sch., 4.39. Muncie—Muncie, 10.96; Winchester sab.-sch., 11. New Albany—Bedford sab.-sch., 10.78; New Albany 2d, 23.95. White Water—Connersville German, 5. 66 76
INDIAN TERRITORY.—Choctaw—Hebron, 50 cts. 0 50
IOWA.—Cedar Rapids—Marion, 17.30; Wyoming, 2.12. Corning—Bedford, 50 cts.; Norwich, 5.50. Fort Dodge—Churdan sab.-sch., 6.50; Lake City sab.-sch., 8.43. Iowa—Burlington 1st, 1.99; Keokuk Westminster, 23.40; Mount Pleasant German, 4. Iowa City—Marengo, 7.94. Sioux City—Storm Lake, 60 cts. Waterloo—Salem, 9. 87 28
KANSAS.—Emporia—Belle Plaine (sab.-sch., 2.50), 5. Neosho—Cherryvale sab.-sch., 2.10; Oswego sab.-sch., 10; Paola sab.-sch., 13.25. Osborne—Wakeney, 1. Solomon—Belleville sab.-sch., 1.50. Topeka—Seymour, 7. 39 85
KENTUCKY.—Elizabethton—Ashland, 10. Louisville—Louisville Central sab.-sch., 10; — Covenant, 26.02. 46 02
MICHIGAN.—Detroit—Detroit Trumbull Avenue sab.-sch., 50; Milan sab.-sch., 1.75. Grand Rapids—Grand Haven sab.-sch., 52.32. Lansing—Brooklyn, 1.75. Saginaw—Saginaw West Side Grace sab.-sch., 5.50. 111 32
MINNESOTA.—Duluth—Barnum sab.-sch., 2; Duluth Norwegian, 25 cts.; New Duluth House of Hope sab.-sch., 4. Mankato—Mankato 1st sab.-sch., 33.11. Minneapolis—Minneapolis Westminster sab.-sch., 6.79. St. Paul—Macalester, 3; Red Wing, 11.80; St. Croix Falls, 48 cts.; St. Paul 9th sab.-sch., 11.18. Winona—Winona German, 5. 77 61
MISSOURI.—Kansas City—Brownington sab.-sch., 5; Kansas City 1st, 28.20; — 5th sab.-sch., 10; Knob Noster sab.-sch., 5.20. St. Louis—Bethel sab.-sch., 5; St. Louis 1st, 67.85; — Compton Hill Chapel, 17; Windsor Harbor sab.-sch., 11. 149 25
MONTANA.—Butte—Corvallis sab.-sch., 60 cts. Great Falls—Great Falls sab.-sch., 5. 5 60
NEBRASKA.—Hastings—Campbell German, 1; Hanover German, 5. 6 00
NEW JERSEY.—Elizabeth—Elizabeth 3d, 40.32; Plainfield 1st, 21.80. Jersey City—Arlington sab.-sch., 8; Hoboken, 11.35. Monmouth—Atlantic Highlands, 56 cts.; Cream Ridge sab.-sch., 9.40; Moorestown sab.-sch., 7.54; Red Bank sab.-sch., 20. Morris and Orange—East Orange 1st, 25; — Bethel sab.-sch., 29.86; Madison, 5.44. Newark—Arlington sab.-sch. Mis. Soc., 7; Newark 2d, 5.87; — Park, 3.28. New Brunswick—Pennington, 15.12; Trenton 1st sab.-sch., 5. West Jersey—Haddonfield, 9.25; Woodbury sab.-sch., 25. 249 79
NEW MEXICO.—Rio Grande—Albuquerque 1st sab.-sch., 20. 20 00
NEW YORK.—Albany—Albany State Street, 35.79; Ballston Spa sab.-sch., 21.25; Gloversville Kingsboro Avenue, 10.17.

Brooklyn—Brooklyn 2d, 70.87; — Classon Avenue, 15; — Friedenskirche sab.-sch., 3; West New Brighton Calvary, 7.60. Buffalo—Buffalo Calvary sab.-sch., 16.09; — Covenant, 5. Cayuga—Aurora, 7.87. Chemung—Elmira 1st, 12; — North sab.-sch., 13.35. Geneva—Manchester, 6.80. Hudson—Good Will, 1.38; Ridgebury, 66 cts.; West Town, 4. Long Island—Cutchogue sab.-sch., 10; Southampton, 35.04. Lyons—Marion, 5.15. Niagara—Holley, 3.17. North River—Marlborough, 20; New Hamburg, 3.60; Poughkeepsie, 13.43. Rochester—Dansville, 6.68. Syracuse—East Syracuse sab.-sch., 16; Oswego Grace sab.-sch., 20. Troy—Troy 9th, 40; Waterford, 3.70. Westchester—Dobbs Ferry sab.-sch., 43.74. 451 32

NORTH DAKOTA.—Pembina—Mekinok sab.-sch., 13. 13 00
OHIO.—Bellevue—Bellevue, 2.53. Cincinnati—Bond Hill sab.-sch., 15.77; Madisonville sab.-sch., 11.57; Morrow, 2. Cleveland—Cleveland Beckwith, 5.10. Columbus—Greenfield, 19.79. Dayton—Dayton 4th, 13. Maumee—Mount Salem sab.-sch., 1. Steubenville—Bacon Ridge, 1.37; New Cumberland sab.-sch., 8; Steubenville 1st, 14.12. Zanesville—Fredericktown sab.-sch., 20.01; Mt. Vernon, 4.30. 122 56

OREGON.—East Oregon—Union, 75 cts. 75
PENNSYLVANIA.—Allegheny—Allegheny McClure Avenue, 9; Bakerstown, 7.34. Butler—Buffalo, 3; North Butler ch. and sab.-sch., 15; North Liberty, 4.75. Carlisle—Carlisle 2d, 4; Harrisburg Market Square, 46.59. Chester—East White Land C. E. S., 5; Fagg's Manor, 16; Oxford 1st sab.-sch., 5; Ridley Park, 3.10. Clarion—Mount Tabor, 2.75. Erie—Conneautville ch. and sab.-sch., 13.65; Jamestown, 6.41; North East sab.-sch., 25; Oil City 1st sab.-sch., 40; Sunville, 1. Huntingdon—Beulah, 60 cts.; Houtzdale, 2.19; Mifflintown Westminster, 12.30. Lackawanna—Canton, 27; Sayre sab.-sch., 1.58; Scranton 1st sab.-sch., 5; — Washburn Street sab.-sch., 55.32; Warren sab.-sch., 5. Lehigh—Mahanoy City sab.-sch., 28.39; Stroudsburg, 5. Northumberland—Mountain, 1; Mount Carmel sab.-sch., 36.99. Philadelphia—Philadelphia Grace, 25; — Harper Memorial, 5.53; — Hebron Memorial sab.-sch., 3.50; — West Arch Street sab.-sch., 35.55. Philadelphia North—Leverington, 3; Norristown Central, 8.21. Pittsburgh—Concord, 5; Fairview, 3; Pittsburgh Bellefield, 22.50; — Covenant, 36.32; — East Liberty (sab.-sch., 17.88), 33.68; — Mt. Washington, 5.75; Valley, 4.18. Redstone—Long Run, 6; Mount Vernon, 2; Uniontown, 16.31. Washington—Cross Creek, 18; Wellsburg, 10.43. Wellsboro—Coudersport, 5.20. Westminster—York Faith sab.-sch., 1. 638 12
TENNESSEE.—Holston—Timber Ridge sab.-sch., 3. Union—Knoxville 4th, 9.62; Rockford, 1. 13 62
TEXAS.—Austin—Kerrville, 2. 2 00
WASHINGTON.—Olympia—Ilwaco, 3; Rosedale sab.-sch., 65 cts.; South Bend, 2.50; Wilkeson sab.-sch., 1.10. Puget Sound—Friday Harbor, 1.20; Seattle 1st sab.-sch., 6.50. Walla Walla—Lapwai, 2.25. 17 20
WISCONSIN.—Chippewa—Big River, 4. Madison—Richland Centre, 3.12. Milwaukee—Kilbourn, 4.50; Milwaukee Calvary C. E. S., 13.53; Waukesha C. E. S., 25. 50 15

MISCELLANEOUS.

Collections by Charles A. Phipps, Spokane, Wash., 2; Sabbath-school No. 13, Frontier Co., Neb., 82 cts.; McClure sab.-sch., Neb., 1.60; collected by Clark A. Mack, Wis., 1.55; Clifton sab.-sch., Okla., 40 cts.; Gross sab.-sch., Wis., 4.20; Home Classes in Montana, per Edward M. Ellis, 1.90; collections by John Redpath, Mich., 80 cts.; Mission sab.-sch., Muldrow, Ind. Ter., 1.70; collections by George B. Lane, Wis., 1.05; Prairie Flower sab.-sch., Iowa, 1.36; collections by R. Mayers, S. C., 1.10; Hebron sab.-sch., Ga., 21 cts.; New Hope sab.-sch., Ga., 50 cts.; Williams Memorial sab.-sch., 25 cts.; collections by G. A.

Reaugh, Iowa, 60 cts.; Larkspur sab.-sch., Colo., 1.72; Kiowa sab.-sch., Colo., 1.82; collected by C. T. McCampbell, Iowa, 11.12; collected by J. H. Hobson, Cal., 75 cts.; collected by D. A. Jewell, Mich., 4.60; Beaumont sab.-sch., Cal., 5.40; Centennial sab.-sch., S. Dak., 3.50; Hay Creek sab.-sch., S. Dak., 2; collected by W. A. Yancey, Va., 90 cts.; collected by W. J. Hughes, Ore., 5.80; collected by C. D. Wood, Kan., 35 cts.; District No. 7 sab.-sch., Mich., 40 cts.; Jenkins-ville sab.-sch., S. C., 40 cts.; Rock Springs sab.-sch., S. C., 30 cts.; Mizpah sab.-sch., S. C., 28 cts.; Phair sab.-sch., N. Dak., 2.44; Chester sab.-sch., N. Dak., 2; Jones Creek sab.-sch., Va., 55 cts.; Widgefield sab.-sch., S. C., 1.60; collections by Thomas Scotton, Minn., 7.75; Bethany sab.-sch., Okla. Ter., 50 cts.; collections by R. L. Glasby, Minn., 95 cts.; Sabbath-school No. 63, Furnas Co., Neb., 60 cts.; Okeasab.-sch., Wis., 1.13; Pinebog sab.-sch., Mich., 5.31; Starbuck sab.-sch., Minn., 1.60; Donnelly sab.-sch., 80 cts.; collected by Thomas Scotton, Minn., 2.25; Allens Memorial sab.-sch., Ga., 43 cts.; District sab.-sch. Convention, Liberty Co., Ga., 1.00; Fayetteville sab.-sch., N. C., 25 cts.; Grace Chapel sab.-sch., N. C., 55 cts.; Moncure sab.-sch., N. C., 17 cts.; Brandenburg sab.-sch., Mont., 5; Ithaway sab.-sch., 2.31; Rocky Run sab.-sch., Wis., 8.35; collected by R. L. Glasby, Minn., 80 cts.; Sabbath-school Institute, Brodhead, Wis., 2..... \$117 62

INDIVIDUAL CONTRIBUTIONS.

Rev. J. H. Livingston Smith, American Forks, Utah, 5; Mr. J. C. Hart, Shawneetown, Ill., 1.23; "New England," 5; Charles D. Cook, Muscatine, Iowa, 3; Mrs. Sara C. Adams, Paris, France, 4; C. Penna, 1; Rev. H. W. H. Watkins, Hornby, N. Y., 1; Rev. W. S. Tarbet and wife, 60 cts.; A Friend, 2.50..... 23 33

Total contributions from churches..... \$1,595 12
Total contributions from Sabbath-schools..... 1,032 83
Total contributions from churches and Sabbath-schools..... \$2,627 95
Individual contributions..... 23 33
Interest on bank balances..... 315 38

Total receipts for December, 1895..... \$2,966 66
Previously acknowledged..... 79,769 95

Total since April 2, 1895..... \$82,736 61

NOTE.—Roseville Church 5, and Unity Church 11.53, in Zanesville Presbytery, acknowledged in October number of THE CHURCH AT HOME AND ABROAD, should be, Roseville sab.-sch., 5, and Unity sab.-sch., 11.53.

CLOTHING ACKNOWLEDGED.

Muncy Church, Pa., 20; Women's Home Mission Society, Riverton, N. J., 38.50; Ladies' Society of Dayton Church, Ky., 30; Sab.-sch. Classes of Pittsburgh, Shady Side Church, 30; Chesterfield Church, Ohio, 90; Home Missionary Society, Stroudsburg, Pa., 40; ladies of Good Will Church, N. Y., 53.75; Home Mission Society of Calvary Church, Canton, Ohio, 50; Ladies' Society of Parma, Mich., 40; Ladies' Society of Dunbar Church, Pa., 50; Missionary Society of Hammonton Church, N. J., 16; Neshaminy of Warminster Church, Pa., 62; Woman's Missionary Society, Clark, Ohio, 47; Osborne Church, Kans., 5; Hubbard Church, Pa., Ladies' Society, 27; Woman's Home Missionary Society of Faggs Manor Church, 50; Alexandria Church, Pa., 55; Churchville Church, Md., 24; Brockwayville Church, Pa., 30.50; Malvern Church, Ohio, 90; Ladies' Aid Society of Somers, Wis., 27.20.

C. T. McMULLIN, Treasurer,
1334 Chestnut Street, Philadelphia.

CONTRIBUTIONS FOR SYNODICAL HOME MISSIONS WITHIN THE SYNOD OF NEW JERSEY FROM OCTOBER 1, 1895, TO JANUARY 1, 1896.

Elizabeth—Basking Ridge, 64; Clinton, 72; Elizabeth Madison Avenue Y. P. S. C. E., 2.17; — Siloam, 5; Plainfield 1st Y. P. S. C. E., 2; Rahway 1st German, 3, "Progress Union" (Young People's Society), 2; Springfield, 19, Y. P. S. C. E., 2; Westfield Y. P. S. C. E., 2..... \$173.17
Jersey City—Claremont Y. P. S. C. E., 2; Englewood, 1; Garfield Y. P. S. C. E., 2; Hackensack Y. P. S. C. E., 2; Hoboken, 7.75; Jersey City 1st, 60; Kingsland Miss. Chap. Y. P. S. C. E., 2; Lake View (Paterson) Y. P. S. C. E., 2; Paterson Church of the Redeemer, 105.30; Tenafly, 3.50, Y. P. S. C. E., 2; West Hoboken, 50..... 239.55
Monmouth—Atlantic Highlands, 6.10; Bordentown Y. P. S. C. E., 2; Freehold 1st Y. P. S. C. E., 1.75; Matawan Y. P. S. C. E., 2; Moorestown Y. P. S. C. E., 2..... 13.85
Morris and Orange—East Orange 1st Elmwood Chap. Y. P. S. C. E., 2; German Valley Young People's Societies, 2; Mendham 1st, 40; Orange 1st, 125; Schooley's Mountain, 20, Y. P. S. C. E., 2; Succasunna Y. P. S. C. E., 2..... 198.00
Newark—Arlington Y. P. S. C. E., 5; Montclair 1st, 38.12; — Trinity Y. P. S. C. E., 2; Newark Bethany Y. P. S. C. E., 2; — Calvary, 14.50, Y. P. S. C. E., 2; — Park, 25; — Plane Street, 8; — South Park Y. P. S. C. E., 75 cts..... 97.37

New Brunswick—Dutch Neck, 25; Ewing Y. P. S. C. Workers, 3; Frenchtown Jr. Y. P. S. C. E., 10; Holland Y. P. S. C. E., 2; Lambertville Y. P. S. C. E., 5; Lawrenceville Young People's Society, 5.50; Milford Y. P. S. C. E., 3; Princeton 2d Y. P. S. C. E., 5; Stony Brook Y. P. S. C. E., 2; Stockton Y. P. S. C. E., 2.50; Titusville Y. P. S. C. E., 1.85; Trenton 1st Y. P. S. C. E., 3; — 1st East Trenton Chap., 5; — 2d Y. P. S. C. E., 2..... \$74.85
Newton—Andover Y. P. S. C. E., 2; Belvidere 1st Y. P. S. C. E., 2; — 2d Y. P. S. C. E., 2; Blairstown Y. P. S. C. E., 3.70; Deckertown Y. P. S. C. E., 2; Franklin Furnace Y. P. S. C. E., 5; Greenwich, 5; Hackettstown, 75, Y. P. S. C. E., 8; Marksboro, 7.10; Oxford 1st Y. P. S. C. E., 2; Wantage 2d, at Beemerville, 6..... 119.80
West Jersey—Bridgeton 2d, 29.11; — West, 50; Camden 2d, 6.32; Elwood Brainerd, 1; Wenonah sab.-sch., 4.95; Woodstown, 14..... 105.38

Received in three months..... \$1,016.97

The offerings from Young People's Societies enumerated above amount to \$121.22.

ELMER EWING GREEN, Treasurer,
P. O. Box 133, Trenton, N. J.

QUESTIONS FOR THE MARCH MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. What proportion of the missionaries of the Board of Home Missions are employed in the eighteen older states? Page 209.

2. In view of the dangers that threaten the vitality of the Republic, what should citizens do to secure safety and progress? Page 259.

3. What led Marcus Whitman to enlist as a missionary? Page 211.

4. Tell the story of the historic wagon. Page 212.

5. For what purpose did Dr. Whitman take a perilous ride in the winter of 1842, and what was the result? Page 213.

6. What are some of the methods of work employed by our Sunday-school missionaries? Pages 248, 249.

7. Tell about the crippled lad who recited the Shorter Catechism; the eagerness with which ignorant children listen to the stories of the Bible; the children who contributed eggs instead of pennies. Pages 249, 250.

8. Describe the manner in which a church is organized in a new community. Page 250.

9. What are some of the discomforts of holding a church service in a school-house? Page 250.

10. How is the need of the Board of Church Erection illustrated? Page 251.

11. What is the true purpose of education? Page 202.

12. Trace the relation of culture to character, and mention the different ways in which culture influences character. Page 204.

13. What is a teacher's highest privilege? Page 261.

14. The mission of the Board of Education is how illustrated? Page 256.

15. In what prayer did Lyman Beecher consecrate himself to the work of Christian education? Page 240.

16. How is instruction given at Lane Theological Seminary as to the great benevolent enterprises of our church? Page 242.

17. Describe the plans for a new college at Salt Lake City. Pages 206, 207.

18. How does ex-Commissioner Eaton characterize the improvement in the schools of Utah? Page 207.

19. What large sums have been given to educational institutions? Page 263.

20. What is the reason for the existence of the Board of Aid for Colleges and Academies? Page 242.

21. Why should we pray for the College Board? Page 262.

22. State some facts about Albion Academy. Page 246.

23. Tell of the contribution made by an aged negro to the Board of Missions for Freedmen. Page 246.

24. What has been done by ruling elders to aid the work of Ministerial Relief? Pages 244-246.

25. What are the qualifications of a successful elder? Page 259.

26. What was one of F. W. Robertson's rules of life? Page 257.

27. Repeat the story of the boy who made a Latin word of the initials A. M. A. Page 262.

28. How do sailors show their appreciation of the kindness of Christian friends? Page 254.

29. How may the Indian question be solved? Page 262.

30. What is Mr. Booker T. Washington's advice to members of his race? Page 261.

31. Repeat the story of the man who circulated good literature in a peculiar manner. Page 256.

WORK ABROAD.

32. What is the tradition of the eagle and the cactus? Page 262.

33. What is said of the causes which brought about civil wars in Mexico? Page 251.

34. How did Miss Melinda Rankin lay the foundations of Christian work in Mexico? Page 229.

35. How is it shown that the Mexicans are a teachable people? Page 228.

36. Describe the condition of the poor in the city of Mexico. Page 230.

37. For what is the peninsula of Yucatan noted? Page 232.

38. Describe the country and people of Yucatan, and tell of the mission work. Pages 232, 233.

39. What important conventions were held in Mexico last year? Pages 231, 232.

40. The publications of the Mexico mission are what? Page 224.

41. Give an account of the life and work of Rev. Procopio C. Diaz. Page 225.

42. What was accomplished by the courage and winning manner of Bernabè? Page 229.

43. Describe the mission home in Chilpancingo. Page 237.

44. What testimonies are given to the character and influence of our missionary in Guatemala? Page 220.

45. Name some of the hopeful features of the outlook in Mexico. Pages 224, 225.

46. What are the signs of promise? Pages 227-229. [Consult on Mexico the Suggestions for Study in the February issue, page 165.]

47. What proportion of the inhabitants of India are dependent upon agriculture for the necessities of life? Page 258.

48. Describe the work of the theological schools in India. Page 258.

49. Relate the incident of an African negro pointing an educated Hindu to Christ. Page 259.

50. Tell about the "Child Apostle." Page 258.

51. What are the hindrances to the education of the lower classes in India? Page 258.

52. How does a native Indian paper estimate the work of the Christian Endeavor Society? Page 257.

53. What encouraging fact is reported from Japan? Page 261.

54. What has been the influence of three Japanese girls educated in the United States? Page 256.

55. Why are the highest officials in the Chinese government all old men? Page 262.

56. Mungo Park gave what testimony to the character of native Africans? Page 261.

57. Why have the natives of Africa never developed a system of writing? Page 263.
58. Tell something of the people who dwell in the "Switzerland of Africa." Page 194.
59. What good work was undertaken by a Christian Endeavor society in Madagascar? Page 257.
60. How is the Christian Endeavor Society in Nellore, India, extending its influence? Page 257.
61. Relate the story of the conversion of a Persian Moslem. Page 261.
62. Repeat the touching story of a Syrian mother's faith. Page 263.
63. What were some of the characteristics of the late Mrs. Samuel Jessup? Page 220.
64. Who are the Bashu Bozouks? Page 263.

65. State some of the reasons why missionaries in Turkey should remain at their posts? Page 252.
66. How is the world indebted to the Semitic race? Page 262.
67. Among what nations are the Jews chiefly found? Page 259.
68. What gift did a New York editor make to a mission in Egypt? Page 261.
69. How have the missions of the Presbyterian Church of Canada grown in twenty-five years? Page 261.
70. What reply is given to the man who said: "All my sympathies are in Kent"? Page 262.
71. What threefold conversion did Christlieb think necessary? Page 261.

THE STUDY OF CURRENT EVENTS.

[See pages 193, 194.]

A. S. Johnston, Ph.D., the editor of *Current History*, writing in the *Ohio Educational Monthly* of the benefits of the study of current history, says: By connecting some interesting event of recent occurrence with the geographical features of each country, attention is at once aroused and memory strengthened. And in the teaching of history, those important practical truths which are the chief value of the study, and which remain with us as the fruit of the experience of the past while the details of fact are lost in unavoidable oblivion—these truths receive their most graphic illustration, and make their strongest personal appeal to the springs of action within us, when they can be associated with familiar names, places, and events of our own day. This ever-living interest in the present thus tends to develop within us a disposition to go beneath the mere external facts of history in search of the mightier tendencies of which those facts are but exponents, and aids us to grasp that conception of history which makes it a teacher of the present out of the wealth of the past.

The success of the Chautauqua movement, says the *London Journal of Education*, is traceable to the realization of two very simple truths, the one embodied in the proverb, "No one is too old to learn," the other in the one word "coöperation." There are endless men and women who deplore their ignorance, and are sincerely anxious to improve themselves, but lack the mental energy to initiate for themselves a course of study. They crave for a pedagogue to lead them to school. Tell them what to read and they will read it, and, illogical as it may seem, the consciousness that thousands of other students like themselves are engaged in the same course of study is of itself a stimulus and incentive to learning. THE CHURCH AT HOME AND ABROAD is attempting to furnish its readers a stimulus and incentive to the study of the progress of the kingdom, using for text-book the daily paper, supplemented by an abundant periodical literature. The suggestion that one may trace the hand of Almighty God in the daily happenings reported by the press, has proved stimulating to many. The circles formed among our readers for the study of current events are showing much enthusiasm in their work.

Circles meeting for the study of current events may desire, while discussing the recent recall from

this country of Commander and Mrs. Booth, to turn to some of the articles on the Salvation Army, written during the past few years. We therefore give the following list:

The Story of the Salvation Army, by F. P. Noble. *Missionary Review*, March, 1892.

The Salvation Army in India, by H. S. Lunn. *Review of the Churches*, April, 1892.

Night Shelters of the Salvation Army, by W. C. Preston. *Sunday Magazine* (London), May, 1892.

General Booth's Social Work, by F. Peek. *Contemporary Review*, July, 1892.

"Darkest England" Matches, by W. C. Preston. *Sunday Magazine* (London), July, 1892.

The "Darkest England" Social Scheme, by Archdeacon Farrar. *Review of the Churches*, July, 1892.

A Year of General Booth's Work, by Albert Shaw. *The Forum*, February, 1892.

The "Darkest England" Scheme, by Mrs. C. R. Lowell. *Charities Review*, March, 1892.

Salvation Army as a Social Reformer, by G. E. Walsh. *The Chautauquan*, June, 1893.

The Mother of the Salvation Army, by Ruth Morse. *The Chautauquan*. Noticing this article, the *Review of Reviews* says: Mrs. Booth is represented as possessing intense piety and strength of purpose, a love of high ideals, a model mother and wife, and wholly in sympathy with her husband's work.

Social Scheme of the Salvation Army, by Geo. E. Vincent. *American Journal of Politics*, May, 1893.

Truth About the Salvation Army, by Arnold White. *Fortnightly Review*, July, 1892.

The Salvation Army, by Prof. Charles A. Briggs, D.D. *North American Review*, December, 1894.

General Booth and the Salvation Army, by Joseph Cook. *Our Day*, September, 1895.

Salvation Army Work in the Slums, by Maud Ballington Booth. *Scribner's Magazine*, January, 1895.

Social Anarchists and the Salvation Army, by Joseph Cook. *Our Day*, November, 1894.

The Salvation Army and the Sacraments, by H. S. Lunn. *Review of the Churches*, April, 1895.

Three articles on the Salvation Army. *Magazine* number of *The Outlook*, February 22, 1896.

A PRAYER FOR ARMENIA.

The following form of prayer is suggested by Bishop Potter for use in his diocese:

Most gracious God, whose tender mercies are over all, and whose compassions fail not; Grant thy Fatherly pity and protection to all those, thy children, wheresoever they may be, who are suffering from the cruelty of the oppressor, and especially that ancient nation the people of Armenia, whose sons and daughters cry aloud to thee, their God,

and to us, their brethren in Jesus Christ, for succor. Stay the hands of those by whom they have been so cruelly wronged and outraged; strengthen the purpose of Christian nations to arise and contend for their defense; enkindle in their hearts a spirit of service and sacrifice in their behalf; and so hasten, we beseech thee, the day of their deliverance. All which we ask in the name and for the sake of Jesus Christ our Lord. *Amen.*

A RIVER TURNED BACK.

Another wonderful engineering work has just been completed in India, which practically compels a river which formerly entered the sea on the western side of India to reverse its course, to pierce its way through the lofty central watershed, and flow down to the eastern coast, thus affording irrigation to a vast and arid region in which famines have been common for centuries. This territory extended from the central watershed eastward to the Bay of Bengal. It occurred to an officer of the Madras Engineers, Captain Caldwell, in 1803, that it might be possible to divert one of the western rivers, near its source in the hills, towards the east. The most important of those western-flowing rivers, the Periyar—literally, "The Big River"—rose not far from a headwater of the Vaigai river, which

runs southeastwards into the Bay of Bengal. But while the Periyar deluged the western coaststrip with destructive floods, the Vaigai was almost completely exhausted on its course through the dry regions east of the watershed. Captain Caldwell's project was again brought forward in 1867 by another officer of the Madras Engineers, Major Ryves, and complete plans for diverting the waters of the Periyar into the Vaigai were drawn up. These included an enormous dam to close the valley of the Periyar, a vast reservoir to hold the waters thus collected, and the driving of a broad tunnel, nearly 7000 feet long, to convey the overflow through the ridge to the dry channel of the Vaigai river. This huge work has just been finished at a total cost of about \$2,500,000.—*Evening Post.*

IN OTHER LANDS.

Rev. E. P. Crane, U. S. Consul at Hanover, Germany, remitting for three years in advance, writes: "I could not afford to do without THE CHURCH AT HOME AND ABROAD were the price not so ridiculously small as it is."

A New Yorker, visiting in London, writes: "I find my son and his wife make such good use of

your publication, and it is so highly prized here, that I send my check for two copies."

The editor of *Journal Missions Evangelique*, Paris, requesting that his exchange copy be sent to a new address, says: "We would not for a deal miss your valuable publication, and this may happen through inexact address."

1896

MR. JOHN H. SCRIBNER,

1334 Chestnut Street, Philadelphia.

Enclosed find one dollar, for which send the CHURCH AT HOME AND ABROAD to the address below, beginning with the number.

Name.....

REMIT BY CHECK, DRAFT,
OR P. O. ORDER.

Address.....

THE CHURCH AT HOME AND ABROAD.

APRIL, 1896.

CURRENT EVENTS AND THE KINGDOM.

PROGRESS IN JAPAN.

Until recently no Christian evangelists had been invited to give moral instruction to prisoners, except in Hokkaido (island of Yezo). But the record has been broken, and a Christian now has free access to the incarcerated at Sumoto, in the city of Kobe.

THE CHRISTIAN CRUSADE.

This is the name suggested for the evangelical movement to be led by Mr. and Mrs. Ballington Booth. It is understood that one reason for their withdrawal from the Salvation Army was the emphatic expression of their conviction that funds contributed in the United States for Salvation Army work were needed here, and should not be sent abroad. Their new work, which is to be among the artisan class, will not conflict with that of the Salvation Army.

RELIEF FOR ARMENIANS.

Dr. Grace Kimball, an American medical missionary, and Miss Clara Barton, says a New York daily, are managing an army of which bankers, consuls, missionaries and merchants are the rank and file; an army whose mission is to undo what the Turk has done, to save from privation and death the population of a whole nation. In Harpoot alone 10,000 families, including 53,000 persons, have been aided; but the needs are great, and there is an urgent call for more funds.

A VICTORY IN NORWAY.

The sale of liquor has been abolished in many towns in Norway, under the law providing for local option after five years of license, and permitting men and women over twenty-five years of age to vote on the question. The Secretary of the Woman's Christian Temperance Union of that country believes this result is due to the vote of the

women. In one town, when the result of the vote was announced, the people, gathered in large numbers about the polls, sang with great enthusiasm Luther's grand old hymn, "A strong defence is our God."

INTERNATIONAL ARBITRATION.

A memorial presented in the United States Senate, February 24, and referred to the Committee on Foreign Relations, on the importance of the organization of a permanent International Court of Arbitration, suggests the immediate appointment of a standing Board of Arbitration, composed of a member of the highest judicial tribunal of each of the countries entering into the compact. The memorial suggests that the Court have power to settle any national or international disputes; and that it be held an infraction of international law for any nation, after the establishment of this Court, to settle disputes by war.

THE OUTLOOK IN KOREA.

It is reported from Korea that the King established himself February 10, at the Russian legation, and from this safe retreat, guarded by Russian soldiers and marines, dismissed his cabinet officers, ordered that several of them be beheaded, and formed a new ministry from the ranks of the conservative or anti-Japanese party. It would be idle, says the *Japan Mail*, to comment on this intelligence until we know how much of it is trustworthy. Bishop Hendrix, writing in *The Independent*, says the situation is best summed up in the words of a noble Christian member of the cabinet, who looks to the Christian religion to give stability to the government, and whose voice is heard nearly every Sabbath in some one of the mission chapels; "The political condition

of Korea is very unsettled. The bright hope the Progressive party had that the country may be put on the track of reformation and improvement was blown into nothing a few weeks ago. Old abuses are gradually coming back. But whatever may be the political difficulties in Korea, mission work need not stand back. *That goes on.*"

A MEDICAL MISSIONARY COLLEGE.

"Let your missionaries be women, and give them a medical education," said the Hon. William H. Seward, after he had seen in Allahabad the work of his niece, Dr. Sara Seward, and how much relief could be given by a knowledge of the art of healing. The advantages of medical knowledge in the mission field as a means of overcoming prejudice and opposition to Christianity, and of abolishing barbarous practices which are the result of ignorance and superstition, cannot be overestimated. And yet the number of medical missionaries in non-Christian lands is obviously inadequate, the average being but one to every three millions of people. Moreover, medical missionaries need instruction in branches not taught in the ordinary medical colleges. These were among the considerations which led to the organization in Philadelphia, January 28, 1896, of a Medical Missionary College. The twenty-eight trustees elected at that time represent eight different denominations—Episcopal, Presbyterian, Baptist, Methodist, Congregational, Reformed Episcopal, Lutheran, and Friends. For the present, rooms in the Reformed Episcopal Theological Seminary are to be used for the accommodation of the students. It is the purpose of this institution to furnish the complete education of intending medical missionaries, at a minimum of expense.

AN IMPORTANT MEMORIAL.

A memorial, explaining the nature, work and aims of Christian missions and their relation to the Chinese government, was laid before the Tsung-li Ya-men in Peking, November 14, 1895, to be presented to the Emperor. Its purpose is to bring Christianity to the favorable consideration of the high officers of the central government and of the Emperor himself, with the assurance that the missionaries seek nothing but the best interests of China and the Chinese. It requests the Emperor to instruct the governors and high officials of the provinces to issue suitable proclamations, so that the literary classes

and all intelligent men who are able to read and competent to form a judgment on such matters may clearly understand the truthfulness and beneficent nature of the doctrines of Christianity and their tendency to conserve the best interests of the Chinese nation. The committee held an hour's interview with several members of the Tsung-li Ya-men, or Emperor's Cabinet, and were assured that the memorial would be placed before the Emperor. It is reported that a majority of the Tsung-li Ya-men have sent to the committee courteous and favorable responses.

CHINA WAKING UP.

The Society for the Diffusion of Christian and General Knowledge among the Chinese is publishing a periodical called the *Review of the Times*, the object of which is to place before the Chinese in a first-class magazine the important events of the day, articles of general interest, and the substantial information, which they could not otherwise obtain, which people of the western world are familiar with. The Society published last year a translation of a well-known standard history, Mackenzie's *Nineteenth Century*. The Rev. Mr. Richard, who translated the volume, on a visit to Peking, found high officials and literary people generally talking about this book and "the new learning." Dr. John Wherry, as reported in the *North China Herald*, says that when it was necessary to secure the mediation of the Tsung-li Ya-men in the matter of the memorial, a present of a copy of the *Nineteenth Century* to each official not already acquainted with Mr. Richard was a sufficient introduction. After this interview, Weng Tung-ho, the Emperor's chief adviser, requested Mr. Richard to hand him a brief statement of what in his opinion was most needed by China at present in the way of reform. Mr. Richard's paper embodied the necessity of a change in the system of education in favor of the "new learning," some thoughts on political economy, the creation and distribution of wealth, the improvement of the material condition of the people, and a discussion of moral reform, including integrity and justice in the administration of the government. It was received with favor by Weng Tung-ho, who expressed his desire to receive similar advice from other leading representatives of western thought residing in China.

GOD'S REGARD FOR CITIES.

He whose strength setteth fast the mountains and who hideth the deep in the hollow of his hand; who shaped the valleys and dug the beds of the lakes and the channels of the rivers; who prepared and placed the mineral deposits and all the sources of wealth and aids of industry, hath appointed the bounds of men's habitation, and the location of their dwelling-places—their rural abodes and their populous cities.

Prof. Parker, to whose vigorous and graphic pen our readers owe the excellent biographical sketch in our last number, p. 210, and also that in an earlier number, March, 1895, p. 199, delivered a popular lecture, when he was a student in Auburn Seminary, in which he took exception to the current saying: "God made the country and man made the town." He maintained that man's works of art and of industry are not less, but more impressively, divine workmanship, than the immediate products of creative power, since man is the supreme product of God's creative power and skill, and is the instrument, albeit an intelligent instrument, whereby he does his finest work of creation; puts the finishing touches upon his kosmos. From this point of view we see cities to be no less God's workmanship because they are built by human hands. Even the sites of cities, though chosen by human sagacity in view of advantages of location for manufacture, or for commerce, or for political or military purposes, are not merely chosen; they are also not unfrequently broadened, elevated, variously modified by artificial means, and thus made more convenient, more capacious, more suitable. It was no idle compliment, when thirty-seven years ago, the moderator of a General Assembly convened at Chicago praised the extraordinary enterprise which had built a city and was then making the ground on which to set it. The principal streets of that marvelous metropolis are now some yards higher than they were when those words of praise were spoken. Although the river which constitutes its harbor determined the location of the city, all the world is wondering at the human wisdom and energy which is commanding that river's flow so as to prevent its breeding of destructive pestilence, and at the same time increase its commercial utility. God marked the site of Chicago when he

shaped the northwest so as to pour its waters into Lake Michigan at that point. It is no less God who is making it a more suitable site—more wholesome for homes and more potent for commerce, through the intelligent agency of men.

God's regard for cities—his care for their social condition and their moral character—his blessing on their obedience to his laws and his anger at their teeming iniquities are the most conspicuous phenomena in human history.

The speaking ruins dug up from the grave of buried Nineveh; the screeches of the doleful creatures that haunt the deserted palaces of Babylon; the dismal sea of death whose heavy waters cover the sunken site of Sodom—all assure us that God will reckon fearfully with cities that disown and dishonor him. His forbearance toward Nineveh, his attention to Abraham's plea for Sodom, the explicit declaration by Jeremiah, of the true intent and meaning of all his threatenings—all assure us that true godliness prevailing would give permanence and security to a city. And O! what unutterable pathos is given to all this, by the view which the New Testament presents to us of our compassionate Saviour sitting on Olivet, and weeping over Jerusalem, saying, "O, that thou hadst known, even thou in this thy day, the things that belong unto thy peace!" With such prophecies, and such histories to guide us, cannot the cities in our Christian land, seasonably find out the things that belong to their peace and their permanence?

Alas! the same passions and appetites, the same corruption and profligacy, the same ignorance and beastliness, the same frivolity, the same preference of momentary pleasure to permanent good, the same avarice, the same unbelief and ungodliness under which the ancient cities of renown have sunk, abound in modern cities—our American cities.

Upon what sights, think you, does God, whose eyes are in *every place*, beholding the evil and the good, look down on each of our great cities on his own holy day? He does, indeed, behold thousands of people gathered in Christian assemblies, decent and orderly, to worship him, and to hear his holy word. Whatever formality, whatever heedlessness,

whatever insincerity he may detect among them, we need not doubt that there are many, humble and sincere, who worship him in spirit and in truth. Doubtless from thousands of family altars the fragrant incense of heartfelt worship goes daily up to him. Doubtless thousands of infant voices sing "hymns to Jesus" sweet as the hosannahs with which the children of Jerusalem hailed him. Among them doubtless are many who shall be made wise unto salvation, by means of the truth that is taught to them. But upon what other scenes must he, at the same time be looking? What other myriads of men and of children engaged how differently! We read of Pompeii and Herculaneum, and know that by volcanic eruptions those cities were so suddenly overwhelmed, that, after ages of oblivion, men have dug their way into them, and there they find utensils, and ornaments, and unfinished works, and tokens of suddenly arrested business and amusement, which show with fearful vividness how the people were employed, and what were their usages, and what was their character. Those who have walked through those streets and entered those homes and temples and theatres tell us that the symbols of wealth and luxury and artistic culture abound, but no less conspicuously the signs and emblems of lust and wantonness and unspeakable debauchery. If the blast of the breath of God's anger were as suddenly to paralyze and petrify all the living bodies in any modern city, arresting every hand where it is raised, every foot where it is stepping, and fixing immovably, as in sculptured stone, the very expression that is on every face; if the ground under such a city were to sink and be covered with

alluvial deposits—when the Layard of a future age should exhume the buried city, what account of this day's proceedings would the petrified witnesses give? Are there not halls of ungodly revelry, chambers of wanton debauchery, dens of appalling crime, as revolting as those over which Vesuvius poured its lava and rained its ashes? We have no reason to doubt it.

But mark the difference. They do not find in those buried cities any symbols or tokens of Christian worship, and traces of mission Sunday-schools, and evidences that numbers of men and women, fearing God, were endeavoring to dry up the streams and the fountains of vice, and to turn the giddy or the profligate multitudes to God, or to rescue the children from the corrupting influences of voluptuousness, and to guide them into the way of life. No such visitation has ever suddenly overtaken a city where such recuperative processes of evangelization were vigorously going on. We may believe that God will at least give time and opportunity for the trial of these processes. He is now giving us opportunity to try them, and graciously encourages us to do so.

All that we can do to increase the efficiency of our churches, in all their agencies, and in all their appointments—their pulpits, their prayer meetings, their Sabbath-schools, their various Christian associations, their City Missions, their "Christian Unions"—all that church officers can do in their official work, and all that church members can do in the walks of private life, to win individuals to attend to the truths of the gospel, and all the silent influence which we can all exert by a godly example—all this will be so much done to save and to exalt our cities.

CHRISTIAN SOCIOLOGY.

It is said that Christianity is designed to bless the world; that the gospel of Christ is the best of all good tidings; that the object of our Saviour's mission was to open to ruined men a way to the attainment of the highest felicity. It is claimed, too, that man's true temporal interests are in harmony with his eternal welfare; that the same gospel which reveals the only method of obtaining eternal life proclaims "peace on earth," and promises to reestablish the dominion of truth and righteousness in this world.

A system of religious belief, therefore, which shows no power to make men better, which in practical operation does nothing for the removal of moral and social evils, cannot be the prevailing system in the present age. Say the men of this generation: "A religion which does nothing to dry up the foul streams of intemperance and licentiousness, to alleviate the miseries of poverty, to put a stop to the desolations of war, to loose the fetters of the slave, is not the religion of Jesus." This judging the tree by its

fruit is undoubtedly just. There is an intimate connection between truth in theory and utility in practice. It is equally just, however, to apply the rule in the opposite direction. If we may conclude that that which adequate experience has shown to be evil in its practical working must be erroneous in theory, with equal certainty may we decide that that which is erroneous in theory will be evil in its practical working. If we decide that the tree is good or evil according as we have found the fruit to be bitter and poisonous or sweet and wholesome, with equal certainty may we determine beforehand what the fruit will be from the known character of the tree. We shall not look for grapes upon a bramble bush, nor expect a thistle to bring forth figs.

Schemes of moral and social reform that are based upon principles contradictory to the doctrines of the Bible cannot succeed. They will produce evil instead of good. The only sure basis for a sound morality is a true theology.

Some propose, for example, to remedy most of the evils which afflict our race by a new organization of society. Sincerely lamenting the fraud and violence and extortion and crime which abound, they hope to establish such social arrangements as will secure each man from the cupidity and the tyranny of his fellows, and prevent all crime by removing all temptation to it, and lead all men to the practice of virtue by showing them that it will promote their own welfare. Now there is one great Bible truth which these amiable theorists overlook. It is that man is a being of desperate depravity; that man's heart is a fountain of "evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." The Scripture method of reforming men is by aiming primarily to heal this poisoned fountain. The gospel comes to each individual man with the solemn message: "You must be born again." It encourages no hope that a community can ever be made virtuous and happy except by the renovation of heart and consequent reformation of life of its individual members. This is the only method which can succeed. No other remedy is suited to the inveterate character of the disease.

So, too, it is said by some other well-intentioned reformers, that the infliction of the terrible penalty of death for the

crime of murder is inconsistent with the merciful spirit of Christianity. Now, the reasoning of these persons proceeds upon principles which, if carried out, would make all penal justice give place to feelings of pity for criminals. They would—as one of them has amiably and plausibly, yet sophistically, spoken—"cast out the demon of penalty by the angel of love." They erroneously view the gospel as a scheme of indiscriminate mercy. They forget that the end of the atonement was to harmonize mercy with righteousness; and that never in the divine government nor in any wise and righteous human government is mercy to be exercised at the expense of justice. It never can be without equal violence to the highest dictates of benevolence.

To meet successfully this dangerous perversion of those gospel precepts which enjoin forgiveness of injuries and kind and merciful treatment of the guilty, there must be thorough study and plain exposition of the principles of the atonement. It is in the light of that doctrine that men can best distinguish between governmental penalty and private revenge; and between ruinous relaxation of authority and the exercise of godlike mercy in harmony with law.

The earnest desire for reform, which is in itself so commendable, is exceedingly liable to embody itself in erroneous schemes. Enterprises of benevolence which have at their foundation theological errors become engines of mischief. The cultivation of sound theological science cannot fail to confer substantial benefits upon human society. The man who by patient study of the Bible has gained a distinct apprehension of some fundamental truth, and has uttered it to the world in a manner which secures that men shall understand and believe it, has contributed much to the cause of practical virtue. The result of such study is not a dead abstraction; it is a living truth which shall energize in the minds of men, quickening, purifying, rousing to every virtuous and holy enterprise. Society, like individual souls, must be sanctified in the truth. It is by the irresistible energy of the Scripture doctrines, that gigantic vices are to be conquered; that the fortresses of tyranny are to be beaten down, and all chains of slavery broken. The victims of vice and the victims of oppression must owe their rescue to "the truth as it is in Jesus." The drunkard must be saved by

that gospel which bids him repent of his abominable vice; the outcast from society must not hope to be cleansed from her foul leprosy except by the blood of Jesus; and

when the last slave on earth shall leap from his broken fetters and toss his free arms from their shattered manacles, his exulting shout will be: "The truth has made me free."

OUR NIGHTINGALES.

The nightingale is, says *Webster's International Dictionary*, a small, plain, brown and gray European song bird. It sings at night and is celebrated for the sweetness of its song.

A lady of England who bore the name Nightingale, whose natural endowments improved by Christian culture and vivified by a Christian unselfish spirit, was called of God, in the middle of this century, to illustrate the beneficent power of Christian womanhood to mitigate the savageness of war and to alleviate its miseries. The annals of the nineteenth century show nothing lovelier or more admirable than that Crimean picture of womanly sweetness and strength. We deem it no idle word-play to note the happy significance of her name. In the beautiful Hebrew idiom, the earliest or foremost exemplar of any great work or virtue was called the father of all similar persons coming after him. So Jabal was "the father of such as dwell in tents and have cattle," and his brother Jubal was "the father of all such as handle the harp and pipe," and Abraham "the father of believers." According to that idiom, the mother of all those who nurse and comfort the wounded on battlefields and in hospitals, as wives and sisters and mothers do at home, was Florence Nightingale. As the evening of the century approaches, these "plain, brown and gray song birds" become numerous on both continents, and their "songs in the night" of sorrow and pain retain all their heavenly sweetness. A loved and honored bevy of them have lately flown from our shore, and have alighted on the shore of the Bosphorus. The name of their honored leader, Miss Clara Barton, if less poetic, in its etymological significance, is already not less widely known, nor less universally honored.

This is pleasantly shown by a writer in the *Congregationalist*, Rev. R. G. Northrop, who in giving account of the work in Japan

of Miss Eliza Talcott, from Connecticut, calls her "The Clara Barton of Japan." We have not space for his entire article, but our readers will surely enjoy some extracts from it.

She reached Japan in March, 1873, in company with Miss J. E. Dudley, the two young ladies being the first unmarried women sent to Japan by the American Board. The Kobe girls' school—now Kobe College—developed under their care.

After eleven years of exhaustive work in Kobe, Miss Talcott took a year's needed rest in her native land. On her return she located in Okayama, where her time was devoted to house-to-house Bible work among the women of that city and to evangelistic touring trips in that vicinity. After three years' service in this attractive field, Miss Talcott accepted a call to the training school for nurses connected with the Doshisha University, Tokyo, where she also gave motherly care to the inmates of the hospital, thus gaining special preparation for her great work in the military hospitals.

Hiroshima, a city 500 miles from the capital, was the centre of interest in Japan during the war as the port of embarkation of troops for China, the temporary location of the eighth Diet and the point of debarkation of the wounded, both Chinese and Japanese, and of the Chinese prisoners of war. Here in six weeks were built and furnished excellent hospitals capable of accommodating 4000 sick and wounded soldiers. In November, 1894, Miss Talcott chose as her field this stirring and crowded city, whose population was suddenly manifolded.

The war gave a great impulse to the Red Cross movement. *The Japan Evangelist* says, "The Red Cross Society in this country now numbers among its membership over 170,000 Japanese." Rev. Dr. De Forest of Sendai recently declared that "the splendid work of the Red Cross Society has brought the idea of 'the cross' in some sense before the nation that for centuries has regarded trampling on this emblem as a truly patriotic if not moral act." Twenty-three years ago "Death to the Christian" remained on the old edict boards at the crossroads. But at Hiroshima the Japanese surgeons especially commended the Christian Red Cross nurses for their skill, patience and fidelity.

Though Miss Talcott was a volunteer and at no time officially enlisted in the Japanese service, from the outset she was given free access to the different wards of the hospitals, and her work was highly commended by the head surgeon of the Japanese army. Many of the patients suffered so

much from frozen feet that amputation was a frequent necessity. The cheerfulness of such footless sufferers impressed me strongly as I passed through the wards.

To these men Miss Talcott was an angel of mercy. Better, even, than the patient details of nursing were her words of sympathy and encouragement. It was natural that the patients should say, "Her visits do us more good than the medicine of the doctors." They were also profoundly impressed by the kindness and attentions of the empress, who so promptly met the demand for arti-

ficial limbs. Her munificence in former years in ministering to those in distress by reason of earthquakes, fires and floods is gratefully appreciated throughout the Japanese empire.

Two wounded Chinese officers, who had been under kindest treatment in the Hiroshima hospital for three months, said the Japanese doctors and nurses had been attentive to them in every possible way. But louder still were their praises of the kindness of a certain foreign lady who presented oranges and many tokens of sympathy and interest in them.

WAR OR LAW.

There are indeed *laws of war*. That is, there are rules acknowledged and insisted upon by civilized nations, according to which belligerent operations must be conducted or else the character denoted by the word *civilized* will be forfeited. Flagrant and persistent violation of those "laws of war" is held to justify exclusion from the fellowship of civilized nations, or even their armed intervention to enforce compliance with those international laws.

So also were there rules for the conduct of duels, known as "laws of honor," and these were so distinctly formulated as to constitute "the *code of honor*."

Alexander Hamilton was shot to death in compliance with that code.

But duels were the resort of men to punish or avenge alleged wrongs of which the laws and courts of the land took no cognizance. The individual assumed the functions of judge and executioner, but must attest his confidence in the righteousness of his sentence, by risking his own life in the execution of it. This was a procedure once tolerated in civilized countries, but it was extra-legal, if not illegal. If the laws and courts of the land did not forbid and suppress it, they did not sanction it. Avowedly the duel sought to redress alleged wrongs, concerning which the laws were silent.

War is merely a duel between nations. In war each civilized belligerent accuses its enemy of wrong and undertakes to punish that wrong and compel the perpetrator to make reparation.

Practically the national duel, like the personal duel, is a test of strength and agility and skill in the use of weapons. There is room in both cases for the invocation of

unseen divine interposition to give success in the combat to the party whose cause is just.

Christian civilization has outgrown the personal duel, and there are hopeful signs that it is outgrowing the international duel. Signally have recent events shown that the two foremost nations of Christendom are ashamed, and blush at the suggestion of war between them, though neither of them is yet ashamed as by and by it will be, of the effort to show itself strong enough to fight the other successfully.

Each of them and every other nation in Christendom does know that a real war between any two of them would damage and weaken the victor only less than the conquered. The preposterous rivalry now is in the effort of each to become more formidable than its rival.

The Christian civilization which has made war between persons so disgraceful, is steadily and not slowly advancing to the condition in which war between nations will be no more necessary and no less disgraceful.

An ancient maxim was "*Silent leges inter arma*," "*Laws are silent in the midst of arms*." An American professor, more than fifty years ago, lecturing to his class, predicted that international law will at length become as potent and effective as national or municipal law; that the nations will devise and establish international tribunals, to whose decisions all will require each to be as submissive as are good citizens to laws of their country.

"Then," said the eloquent lecturer, "shall the maxim of the Roman dictator be reversed, and it shall be said, once and forever, '*Silent arma inter leges*.'"

THE MUSTARD SEED.

In his parable about that very small seed from which, in that country, so large a shrub grows, no doubt our Lord had in mind the great and wonderful progress and extension in the world of that heavenly kingdom which he was then inaugurating, and which looked so despicably small, and feeble, in the eyes of men. Behold how his words have been fulfilled. Look back from the nineteenth century to the time when Jesus spake this parable. Consider how destitute he was of earthly grandeur, or power, or resources. Observe how he neglected to avail himself of opportunities to obtain earthly power and resources, such as worldly prudence would have highly prized, spurning the offer of the tempter, disregarding the suggestions of friends, and the taunts of foes, and evading the popular movements towards making him a king. See how sublimely indifferent he was to all worldly elevation, and how calmly confident of possessing, in due time, "all power in heaven and in earth." Without prematurely grasping after the power which belonged to him, without making any untimely display or assertion of it, he meekly submitted to death, even as a "corn of wheat falls into the ground and dies." From that humble planting, see what has sprung. Estimate, if you can, the resources, the influence, the power of Christ's kingdom as it now exists in the world.

The thought is applicable, not only to the wide world, but equally on the smaller scale of local and individual experience.

A little church composed of a few humble and prayerful believers, amid a worldly and ungodly population, estimated by their numbers, their wealth or their secular power, may be utterly insignificant. Yet how often is it seen that in proportion to their humble consciousness of weakness is their holy confidence of success! And how admirably, often, does their Lord justify that confidence by the results!

A Sabbath-school commenced in a log cabin, in the wilderness, or in some mechanic-shop in a city, or with whatsoever obscure beginning, if it be commenced with prayer, with faith, with careful observance, and docile following of divine providence, may be a mustard seed, from which a beneficent growth will spring, on which the men of the future will gaze with wonder.

Let us fix it in our minds, that any available opportunity to plant a Christian institution—to establish a Christian instrumentality—to do anywhere, and towards any person or persons whomsoever, a truly Christian act—that every such opportunity is a gospel mustard seed. Let it be planted. "Your labor shall not be in vain in the Lord." That with which you work is not dead material. It is *seed*: it has *life* in it, and power; a life and a power from God.

A BRIGHTER VIEW.

The two articles in our February number, by Dr. Babb and Dr. Minton—pp. 108 and 115—seem to another brother residing in California to give a less favorable view of the religious condition of that great State—especially of the progress of the Presbyterian Church there—than the facts rightly considered warrant. He restricts his criticism to their numerical estimates, recognizing the "hopefulness" of the pictures drawn by his brothers, notwithstanding those estimates. We do not attempt to decide upon the accuracy of the figures given by either of these writers, there being no question as to the intention to be accurate of either, and as we are sure that the two whose estimates are

given in our February number will be rejoiced, if they shall be shown that the situation is even more hopeful than they thought it to be. We shall be glad also, if our readers generally are led to give more thought to the great and difficult work to be done on the Pacific coast, by considering and comparing the testimonies and appeals of brethren living and laboring there.

Rev. E. T. Lockard, of Cayucas, California, writes:

On page 116 of the February CHURCH AT HOME AND ABROAD, in the extracts from Dr. Minton's able paper before the Synod of California, is the following sentence: "There is solid food for reflection in the fact that out of every 100 people in Cal-

ifornia about one-sixth of a man, woman or child is a member of the Presbyterian Church."

As I understand him, he makes only one Presbyterian church member to every 600 of the population. As we had last year 21,392 members in this State, it would require a population of nearly 13,000,000 to make the proportion of 1 to 600. The population last year was probably not more than 1,400,000. That would give us one Presbyterian church member to about every 65½ of the population. Even that is bad enough, but not so bad as Dr. Minton makes it. Dr. Babb and Dr. Minton both express themselves elsewhere as hopeful. But even figures have a hopeful appearance if we will use them, as they should be used, comparatively. Thus viewed they confirm Dr. Minton's statement that the "Presbyterian Church is not unfitted for successful work in California."

A short time ago I had occasion to bring before my people the growth of our Church in California in the last eleven years. I thought my people would be the better for a little encouragement. I fear we do not enough look upon the bright side. I compared our Church in this State in the two years 1884 and 1895, with the following results:

	1884.	1895.
Presbyteries	5	7
Ministers	161	271
Churches	141	227
Added on examination	710	1687
" by letter	806	1705
Whole membership	9592	21,392
Sunday-school membership....	13,510	23,895
Contributions for benevolent work	\$21,155	\$56,786
Contributions for congregational work	201,027	323,222
Miscellaneous	10,852	17,021

In 1884 the population was probably about 1,000,000; in 1895, 1,400,000; a gain of 40 per cent. The criterion of growth will be found in the comparative additions by examination, the present number of communicants and the benevolences, which are respectively 137 per cent., 133 per cent., 168 per cent. The gain in our church membership, therefore, has been in these eleven years more than three times as fast as the population. There is certainly reason in these figures for thanking God and taking courage.

REV. TALBOT W. CHAMBERS, D.D., LL.D.

REV. W. H. ROBERTS, D.D.

The Presbyterian and Reformed Churches in the U. S. A. have sustained a great loss, by the death in New York city, on Monday, February 2, 1896, of the Rev. Dr. Talbot Wilson Chambers, the official head of the Presbyterian Alliance. Dr. Chambers was born in Carlisle, Pa., February 25, 1819; was graduated from Rutgers College, N. J., 1834, and pursued his theological studies at the Reformed Church Seminary, New Brunswick, N. J., and at the Presbyterian Seminary, Princeton, N. J. He was ordained January 26, 1840, as pastor of the Reformed Dutch Church, Somerville, N. J., where he served, until called in 1849 to the Collegiate Reformed Dutch Church, New York city. At the time of his decease he was the senior pastor of that church. In 1891-92 he was acting professor of New Testament Literature at Princeton Seminary, and afterwards served as Lecturer both in Princeton and Lane Theological Seminaries. He was a member of the Old Testament Company of the American Bible Revision Committee; a trustee of Rutgers College, N. J., and of Columbia College, N. Y. The widest sphere in which he exercised influence was, however, in connection with the "Alliance of the Reformed

Churches throughout the World holding the Presbyterian System." In 1884 he became Chairman of the Western or American Section of the Alliance, and in 1892 was made President of the organization. He would have presided, had he lived, over the Sixth General Council of the Alliance, which is to meet at Glasgow, Scotland, June 17, 1896. Dr. Chambers published many magazine articles, numerous pamphlets and several books. Among the latter his *Exposition of Zechariah* in Lange's "Commentary;" his *Psalter: A Witness to the Divine Origin of the Bible*, and his *Companion to the Revised Version of the Old Testament*, are noteworthy. Mrs. Chambers died at Portland, Oregon, in May, 1892, at the close of the sessions of the Presbyterian General Assembly, at which Dr. Chambers represented, as a corresponding delegate, the General Synod of the Reformed Church in America. It was the privilege of the writer to be with his friend in that hour of deep sorrow. The years which have passed since that sad event served to draw yet closer the ties which united Dr. Chambers with all who were associated with him in the work of Christ. Their deep regret at his departure from this life is alleviated by thoughts of his high per-

sonal character, and of the great service which he rendered to the kingdom of God. His entire career as minister and scholar was characterized by large catholicity of spirit, earnest interest in every movement which gave promise of good to the churches and to mankind, and great activity to the

last in the performance of duty. Faithful in that which was least, as well as in that which was much, he has received the crown of righteousness which was laid up for him in heaven, and which is the portion of all who love the appearing of our Lord and Saviour, Jesus Christ.

WHITMAN COLLEGE.—Rev. Stephen L. Penrose, D.D., President of Whitman College, desires us to supplement what was said in our March number, in Dr. Parker's article on Dr. Whitman, with the statement, that the college was not only named for him, but was founded directly as his memorial, and to continue his work, by his friend and fellow-worker, Cushing Eells, whose self-sacrifice on its behalf in the interests of the kingdom of God in the Northwest deserves commemoration together with the heroic devotion of Dr. Whitman. President Penrose adds: "The story of Marcus Whitman and the opportunity before Whitman College have so appealed to Dr. Pearsons, of Chicago, that he has already offered the College \$50,000 on condition that it raise \$150,000 before June 1, 1896. About \$100,000 of this has already been raised. Whitman College is the only memorial of the national hero who saved three States to the American flag, and the only institution doing college work in a region as large as all New England and the State of Pennsylvania."

"IN THE AVERAGE SUNDAY-SCHOOL," writes an esteemed correspondent, "there does not seem to be much missionary research." She speaks of various plans which have been tried to awaken interest in such research and to make it a regular part of Sabbath-school study; and she seems to lament the apparent lack of success in the working of such plans.

She mentions a recent aid to such effort furnished by the Board of Foreign Missions, which is described by the Board as follows:

Thirteen lists of questions, one general and one for each month of the year, issued by the Board for the use of Sabbath-schools and Young People's Societies. Complete sets may be obtained from the Secretaries, Presbyterian Board of Foreign Missions, 156 Fifth avenue, New York city, for two two-cent stamps per set. It is intended that these questions should be cut apart, each question given

in advance to a class or an individual for study and brief, succinct answer at the appointed meeting.

She says: "The Historical Sketches of each field, published by the Women's Boards, and the current numbers of THE CHURCH AT HOME AND ABROAD, quite cover the ground, and these should be in the 'Missionary Annex' of each Sunday-school."

Numbers of our correspondents are sending us pleasant assurance that they find the educational value of THE CHURCH AT HOME AND ABROAD greatly increased by the questions which are now given in every number, pointedly calling attention to its contents. These, of course, refer to all branches of our Church work, and aim to help our readers to an intelligent acquaintance with them. Teachers of the young should know how to guide their pupils to such study as will rear a generation capable of carrying on all the enterprises of the Church in their proper and natural harmony and mutual helpfulness.

How far it is best to introduce one or all of these topics into the Sabbath-school, to be studied and taught separately on designated Sabbaths, or for an assigned number of minutes on each Sabbath; how much should be left to the discretion of each teacher; how much of such instruction should be left to the pastor, between whom and the S. S. teachers and superintendents there should be habitual consultation and coöperation—upon these, and other questions naturally arising, we invite communications from teachers and pastors, and may have somewhat to say editorially in a subsequent issue. We thank our correspondent for introducing the topic, and trust that it may lead to profitable thinking and consultation.

NOTE. The name of Dr. Johnston was accidentally omitted under his miniature on page 331. But our readers know that face.

HOME MISSIONS.

HOME MISSION RALLY AT CARNEGIE HALL,

NEW YORK, MARCH 3, 1896.

The Board closed the last fiscal year—April 1, 1895—with a debt of \$365,000 in round numbers, the accumulation of several years of financial depression. By the closest retrenchment and the most vigorous effort of the Assembly's Memorial Fund Committee this old debt has been reduced to about \$234,000. The meeting at Carnegie Hall was for the purpose of reducing that debt.

In this emergency of our church the eyes of millions of Presbyterians are centred upon New York and their ears are turned to catch the first words of encouragement. Impressed with the conviction that a movement inaugurated at this time might be followed by other cities and result in wiping out the great debt before the close of the fiscal year, the Presbyterians of New York held a grand mass meeting on the evening of March 3. Fully 4000 persons were crowded into the hall. The stage was occupied by the ministers of the presbytery, members of the Boards of Home and Foreign Missions and

Church Election, visiting ministers and invited guests. The hymns "O God, beneath thy guiding hand," "All hail the power of Jesus' Name," and "America" were sung by the vast audience standing and led by the great organ, with Mr. H. E. Parkhurst as organist, the Park sisters cornetists, and Mr. Alfred Hallam as precentor.

The President of the United States having accepted the invitation of the Board of Home Missions to preside over this great assemblage of his fellow-citizens, convened for so patriotic a purpose, was fittingly introduced by Rev. John Hall, D.D., President of the Board of Home Missions.

When the President rose to open his address the applause burst forth, and for several moments he was forced to stand, bowing his acknowledgments, before the opportunity for a hearing came. The President spoke in clear and resonant tones, that penetrated easily to the most distant portions of the large building.

ADDRESS OF PRESIDENT CLEVELAND.

I desire to express my appreciation of the privilege of participating in this conference and of the opportunity thus afforded me of testifying to the value and usefulness of the work undertaken by the Board of Home Missions of the Presbyterian Church.

My interest in this subject and my familiarity with home missionary efforts are not newly acquired. They early came to me in the surroundings of a Christian Presbyterian home, and were stimulated by a father's faithful labors in the cause.

My early impressions are not, however, the only basis of the testimony I give to-night in favor of Home Missions. As your fellow-citizen, interested, I hope, in all things that deepen the religious sentiment of our people and enlarge Christian influence, I fully realize the transcendent importance of this

agency in its operation upon the hearts of men for the salvation of their souls. The long roster of those who have been led into the way of righteousness through the instrumentality of our Home Missions are rich trophies of successful endeavor.

But it is not only as your fellow-citizen, but as the Chief Executive officer of your Government that I desire to speak, for I am entirely certain that I serve well our entire people, whose servant I am, when I here testify to the benefit our country has received through home missionary effort, and when I join you in an attempt to extend and strengthen that effort.

No one charged with the duties and responsibilities which necessarily weigh upon your Chief Executive can fail to appreciate the importance of religious teaching and

Christian endeavor in the newly settled portions of our vast domain. It is there where hot and stubborn warfare between the forces of good and evil is constantly invited. In these days the vanguard of occupation in a new settlement is never without its vicious and criminal element. Gambling houses and dramshops are frequently among the first establishments in a new community. It must also be confessed that removal from old homes and associations to a new and more primitive home, has a tendency among honest and respectable settlers to smother scruples and to breed toleration of evil and indifference to Christianizing and elevating agencies. These conditions, if unchecked and uncorrected, fix upon the new community by their growth and expansion a character and disposition which, while dangerous to peace and order in the early stages of settlement, develop into badly regulated municipalities, corrupt and unsafe territories, and undesirable States. These are serious considerations in a country where the people, good or bad, are its rulers, because the conditions to which I have referred would certainly menace, within a circle constantly enlarging, the safety and welfare of the entire body politic, if we could not hope that churches and religious teaching would from the first be on the ground to oppose the evil influences that are apt to pervade the beginning of organized communities.

These churches and this religious teaching were never more needed than now on our distant frontiers, where the process of forming new States is going on so rapidly, and where newcomers who are to be the citizens of new States are so rapidly gathering together.

For these instrumentalities at the outposts of our population, so vitally important in the view of Christian men, as well as patriotic citizens, we must depend to a very great extent on home missionary exertion. How can we excuse ourselves if we permit this exertion to languish for the lack of proper support.

If we turn from the objects of home missionary labor to the situation of those actually

toiling in distant fields, for God and humanity and a purer, better citizenship, our sympathy with their work must be further quickened and our sense of duty to them and their cause actively stimulated. These are the men and women who have left home and the association of friends under the direction of organized Mission Boards to teach Christianity in sparsely settled sections, and to organize churches where none exist, enduring discomfort, hardship, poverty, and danger for the sake of a cause to which, in a very comfortable and inexpensive way, we profess to be attached. These are our soldiers at the front, fighting our battles; and we who stay at home cannot escape the duty of providing for them and reinforcing them in every way if we are to continue them in our service.

Our hearts have recently been profoundly stirred by the dangers that threaten the devoted men and women who have gone from among us to preach and teach Christianity in a foreign land. Our sympathy with them and those with whom they labor and suffer is made more painful because the arm of complete relief has not thus far been able to reach them. Our missionary impulse should be large enough and strong enough for both.

While we will not turn away from them nor allow discouragement to destroy activity in their behalf, let us not forget the missionaries in our own land who need our aid, to whom we owe a duty, and who can be reached.

It seems to me that if the Christian people of our land estimate at its real value the work which the Board of Home Missions has in charge, and if they can be made to realize its extreme importance, the means to carry on and extend this work will be easily forthcoming; and I hope that such an unusual interest may be aroused in behalf of the cause by the movement of which this meeting is a part, as will suggest to many heretofore indifferent, that among the most comforting of their possessions will be a share in the triumphs and achievements of Home Missions.

ADDRESS OF REV. SHELDON JACKSON, D.D.

Mr. President and Fellow-Presbyterians:—The Rev. Albert Barnes, of blessed memory, once, in making an address on Home Missions, said: "This land may now

be regarded as the great battlefield of the world, the place where, probably more than any other, the destinies of the world are to be decided."

The Rev. Dr. Bushnell, in speaking upon the same subject, in trumpet tones declared: "We must throw ourselves out upon Home Missions as the first and sublimest Christian duty which the age lays upon us."

The Rev. Dr. Beeman, that famous Presbyterian, said: "I have been to the great West; I have seen our Father's children there, and I have charged my soul before God never to forget them. Better that my right hand forget its cunning or this tongue cleave to the roof of my mouth. If the West is destroyed for lack of the gospel, while we have in our hands the power of averting that doom, God will by-and-by say to us: 'The voice of thy brother's blood crieth to me from the ground;' and it will be a fearful cry, if it shall go up to heaven amid the convulsions of this republic, the sacrifice of our liberties and the loss of our homes."

These testimonies might be continued indefinitely, but after all that has been said on anniversary platforms by men of broad views and deep feelings, or printed in society reports and religious papers, it is still doubtful whether any one fully appreciates the extent and urgency of the work.

In the presence of this audience I need but refer to the wonderful resources, development, and progress made by the country east of the Allegheny Mountains; I need but mention the marvelous valley of the Mississippi, stretching from the Alleghenies 1500 miles across to the summit of the Rocky Mountains, and extending from Canada to the Gulf of Mexico, a great empire with agricultural resources and fertility equal to the far-famed valley of the Nile or the land of Goshen in their most prosperous days. I need but call your attention to that wonderful series of mountain ranges extending from south to north across our whole country, and from the Rocky Mountains over one thousand miles to the Pacific, containing fabulous supplies of gold and silver. I need but call your attention to the wonderful location of our country on the globe, midway between the civilizations of Europe and the barbarism of Africa upon the one side, and the Oriental civilizations of Asia and the Islands of the Sea upon the other. I need but call to your remembrance the wonderful foundations which were laid for our republic. How God kept this great land closed to the world's history until he should prepare a

marvelous people to occupy it; and when the time became ripe for opening it, we find him passing through the civilizations of Europe and culling out the choicest spirits, the most intelligent of its people, and the most consecrated, to lay the foundations of government in this land. Taking the glorious Huguenot fresh from scenes of persecution and death in his loved France; the brave old Hollander, sturdy in his faith, whom the power of papal Europe could not crush in his own Netherlands; the English Puritan, the sturdy psalm-singing Scotch and Scotch-Irish, and the home-loving German—was there ever in all the ages such a parentage of any land? And upon this wonderful foundation in later years came those streams of thrifty Scandinavians, and still later those swarms of Irish and Germans and Huns and Bohemians and Greeks and Italians—a motley multitude.

Into this seething mass of diverse creeds and customs and languages, the Presbyterian Church at an early period threw herself with a persistent energy born of the baptism of the Holy Ghost, upon her Pauline and Calvinistic training. She heard the divine call to go up and possess the land, and she poured out her money and sent her sons and daughters as an army of occupation, and their success is one of the marvels of the world's history. We are so accustomed in our day to experience marvelous changes that this great success of Home Missions in our land has failed to be fully comprehended, even by the people who are enlisted in the work.

We often refer back to the spread of the gospel in apostolic times as something which the world was never to see again; but these latter days far excel the former.

Why, Mr. President, you and I are by no means old men; and yet when we were boys, the great city of Chicago, whose fame is known in all lands, had no existence as a city. A small military fort and a few humble frame houses, without a church, in the marshes at the south end of Lake Michigan, was all that there was of it. When you were putting out your shingle in Buffalo, "Grover Cleveland, Attorney-at-Law," and I with a Home Mission commission in my pocket, was preaching the gospel upon the west bank of the Mississippi, the western side of that river was the frontier of Home Mission work, so that during our active life the Church of the Lord Jesus Christ has crossed the plains of Iowa, and the Dakotas, Nebraska, New

Mexico, Colorado, Kansas, Wyoming, and Montana, and occupied the great strip of country between the Rockies and the Sierra Nevadas, crossed over the summit of the Sierra Nevadas, and taken possession of the plains of the Pacific coast. In that same area where the buffalo and the Indian roamed, are now ten sovereign States of the Union, with over two millions of church members. When we were thus starting in public life there were west of the Missouri river but 12 presbyteries, 115 ministers, 147 churches, and 7188 communicants in the Presbyterian Church in all that area of more than one-half of the United States. But what do we see to-day as the result of the work of Home Missions? Sixty-four presbyteries of the Presbyterian Church, 1401 ministers, 1839 churches, and 125,000 church members. I regret that you will not be able to keep these figures in your memory, for the more you allow your mind to dwell upon them the more profoundly you will be impressed with this marvelous growth of the Church under the fostering care of Home Missions in these, our own days; it is like Niagara Falls, the first impressions are such that the mind does not fully grasp or comprehend the situation. It requires time to adapt itself. It grows upon you. And so will this wondrous growth of Home Missions.

But in the midst of all this wondrous progress and enthusiasm there has come a change. For some reason the Church failed to supply the treasury of the Lord, failed to come up to the help of the Lord against the mighty. The Board of Home Missions (simply the trustees and administrators of the Church's fund) struggled earnestly to keep the work in motion, but struggled in vain. To keep the missionaries at their work the Board went into the market and borrowed until they could borrow no more. And when no relief came, in desperation, with sinking hearts, they had to call a halt upon the home missionaries. But those consecrated men and women who had given their lives to carry the gospel to the frontier, had never learned the word "halt." As one of them wrote back to the Board, they did not know how to retreat; they had found nothing in the Westminster Confession of Faith or the Catechism to teach them how. They read there of the perseverance of the saints, but nothing about retreating. Many of them had long known what hard-

ship and self-denial is; they had been schooled in denying themselves and enduring hardness that the gospel might be preached. They had known before what it was to go hungry, and see their wives overworked, and their children barefoot, and the whole family without the ordinary comforts of life; and now in this emergency they would do as they had done before—figuratively, tighten up the belt a few holes more to stay the pangs of hunger, set their teeth, keep their faces to the foe, and hold their ground for country and Church.

I was in Alaska when the order came to close some of our mission schools and send the young men and young women that had been gathered from the lowest depths of heathenism, and that were forming Christian character in our mission schools, back again into heathenism. In the great industrial training school at Sitka, under Presbyterian auspices, fifty young men and women, for whose support in that institution no missionary society or individual was pledged, were sent out; some of them had in former days, when under the ban of witchcraft, and liable as witches to be cut to pieces or buried or burned alive, fled for life, and found the Presbyterian mission school to be to them a 'house of refuge,' and now they were denied that house of refuge and sent out with no place to go to. Is it any wonder that some of those young women, having no shelter in this world, should go to the cabins of dissolute white men? And that others were sold by their heathen parents to white men for immoral purposes, and one was sold to a Chinaman? Tell it not to the world that a consecrated Church with abundant wealth, for the sake of a few paltry thousand dollars, allowed young women, whom they had, by their training, brought into some light and knowledge, and some civilization, to be turned out to be destroyed by wolves in human form.

In Utah, the storm centre to-day of Home Missions, where, because of the newly acquired State rights of the Mormon Church, the battle is waging fiercer than ever, there, in the face of a defiant Mormonism, the great Presbyterian Church has suspended seven of its mission schools and turned scores of Mormon children from Christian instruction back to the soul-destroying doctrines of their parents.

Down in New Mexico and Arizona, the ignorant children of that benighted papal

population, that were beginning to get a glimmer of light and hope through Christian training, have had the lamp removed and are again remanded to heathen darkness; while throughout the South the rising hope that had begun to cheer the hearts of the mountain whites and Negroes that the day was dawning when their children could have that Christian instruction which should bring them to a level of the most favored people of the land, has been blighted.

A great crisis has arisen in our churches. For nothing less than a great national peril would have brought the Chief Magistrate of our nation, our beloved President, to preside over this meeting. This sense of impending calamity has brought together, as if by common impulse, the choicest, the most intellectual, the most cultured and wealthy Presbyterian people of this great metropolitan city, and more than intellect, culture and wealth, the consecrated servants of the Most High God, solicitous for the welfare of the ark of the covenant. This crisis appeals to every patriotic citizen of the country; the cause of Home Missions is the cause of patriotism. Home Missions is the insurance premium upon the safety of your property, the success of your business, the preservation of your liberties, and the happiness of your homes. Home Missions is the only sure police force that can deal with anarchy, socialism, and the hidden miasma of the slums of great cities. Police and military power can for a time hold the lawless in check, but there are times when these elements come to the top, and then the law-abiding people quail in their homes. Some of you can remember when New York city, Buffalo and Pittsburg were in the power of the mob; when Chicago was helpless until the President extended protection. The lawless elements have it in their power in these risings to destroy a thousand times more property than it will take to fill the depleted treasuries of the Church and bring the gospel to bear upon these hearts and wills so that they shall be changed from the ranks of the lawless to those of the law-abiding.

This crisis appeals to the parent.

Upon one occasion, after days and nights of hard, dusty, continuous stage travel, I drew up to a small log tavern in a mining camp where we were to change horses and get supper. Taking a towel, I went to a mountain stream that dashed down alongside

of the cabin, to wash. While there a miner accosted me with the question, "Are you a minister?" To my affirmative answer he hesitatingly asked whether I would be willing to call upon a sick and dying man. By going without my supper I could do it, and threading our way along a beaten path through the bushes and undergrowth we came to a little log cabin, perhaps 10 x 14 feet in size. Upon entering I found that posts had been driven into the dirt floor for uprights, and a bear skin stretched across the posts for a bed. Upon that bed, in the midst of discomfort which you can scarcely conceive of, lay a college graduate, the son of wealthy eastern parents, dying. I recited passages of Scripture showing the willingness of the Lord Jesus Christ to receive all who come to him and repent, even at the eleventh hour. I tried to turn his thoughts to the Saviour as his only hope, and prayed with him in his last agony. The following day, reaching a station where there was a telegraph office, I wired a message to his parents.

Had I commenced thirty-eight years ago to preserve the letters sent from eastern anguished parents to me as a missionary in the West, to look up and send some tidings of their lost ones, those letters would to-day form a volume filled with the great, hidden sorrow of thousands of lives. If your children wrote you from the West that they were in want of money, how eagerly your love would, if necessary, sacrifice your own comforts to relieve them! And shall they receive less when they need the gospel?

Again, Home Missions is the cause of your Saviour; above country, above relationship, is the cause of the Lord Jesus Christ, who, though he was rich, yet for the sake of saving a lost race, became poor.

Let me, then, in his name, plead with you to-night as his stewards to come up to his help in this crisis of the Church; and as to-night you come with your offering to him remember that as of old the Saviour stood over against the treasury, so to-night he is looking into your heart, noticing the various emotions that are struggling there for the mastery; will see and note your offering; will recognize and reward your sacrifices. The ambassadors of your Saviour are in want, and the day is coming when you will hear him say, "Inasmuch as ye did it, or did it not, unto one of the least of my

brethren, ye did it, or did it not, unto me." And in accordance with your doing will be your condemnation or the welcome plaudit,

"Well done, thou good and faithful servant; thou hast been faithful over a few things; enter thou into the joy of thy Lord."

ADDRESS OF REV. T. DE WITT TALMAGE.

Our glorious Presbyterianism is in full bloom to-night. This will be an historical meeting, and far down the years it will be told that in the commercial metropolis of this nation the man who has on him the highest honors this world can give, and twice having received those honors from the American people, in this great mass meeting for God and righteousness put down the grandeurs of his office at the feet of Jesus; and if they know in heaven what is done on earth, then amid the rejoicings before the throne is the gladness of one of the early, ardent friends of Home Missions, the consecrated pastor, Mr. Cleveland, once of Caldwell, New Jersey, but now among the great cloud of witnesses bending over this triumphal scene.

I start with the cheering thought that the most popular book on earth to-day is the Bible, the most popular institution on earth to-day is the Church, and the most popular name on earth to-day is Jesus. Right from this audience thousands of men and women would, if need be, march out and die for him.

Am I too confident in saying, "America for God"? If the Lord will help me I will show the strength and extent of the long line of fortresses to be taken, and will give you my reasons for saying it can be done and will be done.

This land, to be taken for God, according to Hassel, the statistician, has 14,219,967 square miles, capable of holding and feeding more than one billion of inhabitants! It must be held for God as well as taken for God, and the last five hundred million inhabitants must not be allowed to swamp the religion of the first five hundred million.

You must remember that it is only about seven o'clock in the morning of our nation's life. Great cities are to flash and roar in what are called the "Bad Lands" of the Dakotas and the great "Columbia Plains" of Washington State, and that on which we put our schoolboy fingers on the map and spelled out as the "Great American Desert," is, through systematic and consummating irrigation, to bloom like Chatsworth Park and be made more productive than those

regions dependent upon uncertain rainfall. All those regions, as well as those regions already cultivated, to be inhabited! Henry Clay, crossing the Allegheny Mountains, while waiting for the stage horses to be rested, stood on a rock, arms folded, looking off into the valley, and some one said to him, "Mr. Clay, what are you thinking about?" He replied, "I am listening to the on-coming tramp of the future generations of America." Have you laid out our Home Missionary scheme on such an infinitude of scale? If the work of bringing one soul to God is so great, can a thousand million be captured? In this country, already planted and to be overcome, Paganism has already built its altars to Brahma, and the Chinese are already burning incense in their temples, and Mohammedanism, drunk in other days with the red wine of human blood at Lucknow and Cawnpore, and now fresh from Armenia, is trying to get a foothold here. Then there are the vaster multitudes with no religion at all. They worship no God, they live with no consolation, and they die with no hope. Then there is Alcoholism, its piled-up demijohns and beer barrels and hogsheads of fiery death, a barricade high and long as the Alleghenies and Rockies and Sierra Nevadas, pouring forth day and night their ammunition of wretchedness and woe. When a German wants to take a drink, he takes beer. When an Englishman wants to take a drink, he takes ale. When a Scotchman wants to take a drink, he takes whisky. But when an American wants to take a drink, he takes anything he can lay his hands on. Plenty of statistics to tell how much money is spent in this country for rum, and how many drunkards die! But who will give us the statistics of how many hearts are crushed under the heel of this worst demon of the centuries? How many hopes blasted? How many children turned out on the world, accursed with the stigma of a debauched ancestry?

Then there is what in America we call Socialism, in France Communism, and in Russia Nihilism—three names for one and the same thing, and having but two doctrines

in its creed: First, there is no God; second, there shall be no rights of property. One of the leaders of Communism left inscribed on his prison wall, where he had been justly incarcerated, these words: "When once you are dead, there is an end of everything; therefore, ye scoundrels, grab whatever you can, only don't let yourselves be grabbed. Amen!" There are in this country hundreds of thousands of those lazy scoundrels. Honest men deplore it when they can get no work, but those of whom I speak will not do work when they can get it.

Socialism, Communism and Nihilism mean: "Too wicked to acknowledge God, and too lazy to earn a living," and among the mightiest obstacles to be overcome are those organized elements of domestic, social and political ruin.

There also are the fastnesses of infidelity and atheism and fraud and political corruption, and multiform, hydra-headed, million-armed abominations all over the land. While the mightiest agencies for righteousness on earth are good and healthful newspapers and good and healthful books, and our chief dependence for intelligence and Christian achievement is upon them, what word among the more than 100,000 words in our vocabulary can describe the work of that archangel of mischief, a corrupt literature? What man, attempting anything for God and humanity, has escaped a stroke of its filthy wing? What good cause has escaped its hinderment? What other obstacle in all the land so appalling? But I cannot name more than one-half of the battlements, the bastions, the intrenchments, the redoubts, the fortifications to be stormed and overcome if this country is ever taken for God. Where are the drilled troops to march against those fortifications as long as the continent? Where are the batteries that can be unlimbered against these walls? Where are the guns of large enough calibre to storm these gates?

Well, let us look around and see, first of all, who is our Leader and will be our Leader until the work is done. Garibaldi, with a thousand Italians, could do more than another commander with ten thousand Italians. The rough boat in which Washington crossed the icy Delaware with a few half-frozen troops, was mightier than the ship of war that during the American Revolution came through the Narrows, a gun at each

porthole, and sank in Hell Gate. Our Leader, like most great leaders, was born in an obscure place, and it was an humble home, about five miles from Jerusalem. In mature manhood for three years he had his pathway surrounded by blind eyes that he illumined and epileptic patients to whom he gave rubicund health, and tongues that he loosed from silence into thankful song, and those whose fevered pulses he had restored to rhythmic throb, and whose paralytic limbs he had warmed into healthful circulation—pastor at Capernaum, but flaming evangelist everywhere—hushing crying tempests and turning rolling seas into solid sapphire to walk on, and for the rescue of a race submitted to a martyrdom at the sight of which the sun fainted and fell back in the heavens, and then treading the clouds like snowy mountain peaks homeward, till heaven took him back again, more a favorite than he had ever been. Descending again, he is on earth now, and the nations are gathering to his standard. Following him were the Scotch covenanters, the Theban Legion, the victims of the London Haymarket, the Piedmontese sufferers; the Pilgrim Fathers, the Huguenots, and uncounted multitudes of the past, joined by about four hundred millions of the present, and with the certainty that all nations shall huzza at his chariot wheel, he goes forth, the moon under his feet and the stars of heaven for his tiara—the mighty Leader, he of Drumclog, and Bothwell Bridge, and Bannockburn, and the One who whelmed the Spanish Armada, "coming up from Edom, with dyed garments from Bozrah, traveling in the greatness of his strength, mighty to save," and behind whom we fall into line to-night and march in the campaign that is to take America for God. Hosanna! Hosanna! Wave all the palm branches! At his feet put down your silver and your gold, as in heaven you will cast before him your coronets. With such a Leader do you not think we can take it? Say, do you think we can? Why, many ramparts have already been taken. Where is American slavery? Gone, and the South, as heartily as the North, prays, "Peace to its ashes." Where is bestial polygamy? Gone, by fiat of the United States Government urged on by Christian sentiment; and Mormonism, having retreated in 1830 from Fayette, New York, to Kirtland, Ohio, and in 1838 re-

treated to Missouri, and in 1846 retreated to Salt Lake City, now divorced from its superfluity of wives, will soon retreat into the Pacific, and no basin smaller than an ocean could wash out its pollutions. Illiteracy going down under the work of Slater and Peabody funds, and Sabbath-schools of all the churches of all denominations! Pugilism now made unlawful by Congressional enactment, the brutal custom knocked out in the first round! Corruption at the ballot-box, by law of registration and other safeguards, made almost impossible! Churches twice as large as the old ones, the enlarged supply to meet the enlarged demand! The very things which have been quoted as perils to this nation are going to help its salvation. Great cities, so often mentioned as great obstacles—the centre of crime and the reservoirs of all iniquities—are to lead in the work of gospelization.

Another thing quoted pessimistically is the vast and overtopping fortunes in this country, and they say it means concentrated wealth and luxuriousness and display and moral ruin. It is my observation that it is people who have but limited resources who make the most splurge, and I ask you, Who are endowing our colleges and theological seminaries? Did you ever hear of Peter Cooper and James Lenox and sainted William E. Dodge, and the Lawrences, Amos and Abbott, while I refrain from mentioning living benefactors who, quite as generous and Christian, are in this assembly, at this moment planning what they can do in these days and in their last will and testament in this campaign that proposes taking America for God?

The time is coming—hasten it, Lord!—and I think you and I will see it, when, as Joseph, the wealthy Arimathea, gave for the dead Christ a costly mausoleum, the affluent men and women of this country will rise in their strength, and build for our King, Jesus, the throne of this American continent.

A thing sometimes quoted for discouragement, but which I quote for encouragement, is foreign immigration. Now that from Castle Garden we turn back by the first poor-ship the foreign vagabondism, we are getting people the vast majority of whom come to make an honest living, among them some of the bravest and the best. If you should turn back from this land to Europe

the foreign ministers of the gospel and the foreign attorneys and the foreign merchants and the foreign philanthropists, what a robbery of our pulpits, our court rooms, our storehouses, and our beneficent institutions, and what a putting back of every monetary, merciful, moral and religious interest of the land! I know the stale cry, "America for Americans!" But we are all descended from foreigners, unless we are Indians. What if at the time the *Mayflower* was coming up toward Plymouth Rock with that group of foreigners, the American Indians had cried out, "Away from these American shores! America for Americans!" This commingling here of all nationalities under the blessing of God will produce in seventy-five or one hundred years the most magnificent style of man and woman the world ever saw.

But now what are the weapons by which under our Omnipotent Leader, the real obstacles in the way of our country's evangelization, the ten-thousand-mile Sebastopols, are to be leveled? The first columbiad, with range enough to sweep from eternity to eternity, is the Bible, millions of its copies going out, millions on millions—this, the monarch of books, that has made all the difference between China and the United States, between Africa and America, a Book declaring in every style of phraseology that all nations are to be converted, and does not that include our nation? If the apocalyptic angel is to fly across the continents, will he not fly across this continent? The worst insult I could offer you would be to doubt your veracity, and shall we doubt God's promise?

Then there are all the gospel batteries, manned by seventy thousand pastors and home missionaries, over the head of each one of whom is the shield of divine protection, and in the right hand of each one the gleaming, two-edged sword of the infinite Spirit! Hundreds of thousands of private soldiers for Christ, marching under the one-starred, blood-striped flag of Emmanuel! On our side are the great and mighty theologians, the heavy artillery, and hundreds of thousands of Christian children—the infantry. They are marching on! Episcopacy, with the sublime roll of its liturgies; Methodism, with its battle-cry of "The sword of the Lord and John Wesley"; the Baptist Church, with its glorious navy sailing up our Oregons and Sacramentos and Missis-

sippis; and Presbyterianism, with the best qualities of all the others, moving on with the battle-cry of "The sword of the Lord and John Knox." And then after awhile, will come the great tides of revival, sweeping over the land, the five hundred thousand conversions in 1857 eclipsed by the salvation of millions in a day, and the four American armies of the Lord's host marching toward each other, the eastern army marching west, the western army marching east, the northern army marching south, the southern army marching north, shoulder to shoulder! Tramp! Tramp! Tramp! Until they meet mid-continent, having taken America for God!

The thunder of the bombardment is already in the air, and when the last bridge of opposition is taken, and the last portcullis of Satan is lifted, and the last gun spiked, and the last tower dismantled, and the last charger of iniquity shall have been hurled back upon its haunches, what a time of rejoicing! We will see it, not with these eyes, which before that will be closed in blessed sleep, but with stronger and better vision, when the Lord once in a while gives us a vacation among the doxologies to come down and see the dear old land which to most of us was the cradle and to most of us will be the grave. Remember that all heaven is ready with reinforcement. Reinforcement from the mighty souls that have gone up from the struggle! Oh, will not some of those glorious souls of the past come down and help us? Come down off your thrones awhile, Nettleton and Finney and Daniel Baker and Edward Payson and Truman Osborne and Earle and Knapp and Inskip and Archibald Alexander, that Alexander the Great of the Christian churches. Come down! How can you rest up there when the world is dying for lack of the gospel? Come down and agonize with us in prayer. Come down and help us preach in our pulpits. Come down and inspire us

with the holy courage of faith. Lord God of Joshua! Let the sun of this century stand still above Gibeon and the moon above the valley of Aijalon until we can whip out the five kings of hell, tumbling them down the precipices as the other five kings went over the rocks of Beth-Horan. Ha, ha! It will so surely be done that I cannot restrain the laugh of triumph. And America for God, that will soon mean, the world for God. And will it not be glorious, the victories all gained, and our Leader, Christ, come again to coronation? He is on a throne already, but I think the day will come when in some great hall of eternity all the nations of the earth whom he has conquered by his grace will assemble again to crown him. Wide and high and immense and upholstered as with the sunrises and sunsets of a thousand years, great audience room of heaven. Like the leaves of an Adirondack forest the ransomed multitudes, and Christ standing on a high place surrounded by worshipers and subjects. They shall come out of the farthest past, led on by the prophets; they shall come out of the early gospel days, led on by the apostles; they shall come out of the centuries, still ahead of us, led on by champions of the truth, heroes and heroines yet to be born. And then from that vastest audience ever assembled in all the universe, there will go up the shout, Crown him! Crown him! Crown him! and the Father who long ago promised this, his only-begotten Son, "I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession," shall set the crown upon the forehead yet scarred with crucifixion bramble, and all the hosts of heaven, down on the levels and up in the galleries, will drop on their knees, crying, "Hail, King of Earth! King of Heaven! King of Saints! King of Seraphs! thy kingdom is an everlasting kingdom, and to thy dominions there shall be no end! Amen and amen!"

ADDRESS OF REV. CHARLES L. THOMPSON, D.D.

It has been assigned to me to summon you to the supreme privilege of this hour, you, who to-night are on the pyramid top of opportunity. I come to you in the name of our country. Once to be a Roman citizen was man's proudest title; now there is a

nobler: to be an American Christian. Christian America was the dream of a hundred great souls in the cabin of the Mayflower. "In the name of God. Amen," were the words with which they sealed their charter. A few degrees of longitude along a

barbarous coast embodied its area. But its inspiration was great enough to kindle lights which in two centuries flamed across the continent. We dream to-night of the end of the twentieth century. Six hundred millions of prosperous, happy people will crowd from ocean to ocean, and from all our shores send Christian truth, liberty, and hope around the world.

But great dreams imply great duties; they are summed up in one word: this land for Christ. Let us rise to the highest conceptions. This is both a national and a Christian occasion. We plant ourselves again to-night on our historic ground and declare, as our fathers declared, Church and State shall be forever separate. Presbyterians said that when they drew up the Constitution. We have had occasion to say it again recently when the Board of Home Missions withdrew from partnership with the Government in contract schools among the Indians.

We have not forgotten, Mr. President, the help you gave our work a few years ago when, at the request of our General Assembly, you so modified an order of the Indian Department as to allow the use of the Indian's native tongue in religious schools. We rejoiced when last week a bill cutting off all appropriations to Indian work to religious denominations passed the House of Representatives. We trust it will become a law. It embodies a principle which is dear to Presbyterians, dear to Americans. This Board was among the first to assert it in our Indian work; it entails on us much heavier burdens, but Presbyterians have never learned to weigh their principles against their money. And now that and every other department of our work, educational and evangelistic, is suffering the paralysis of debt. We have had to call a halt. We have had to cut down salaries, and the cutting has reached the quick. We are drawing blood now, the life-blood of some of the bravest men and women of our Church. We have pinched the missionaries till I, for one, am done. Henceforth, let the prosperous churches of the East be pinched.

The calls that come to us are of more than Macedonian pathos. Two years ago, one lovely Saturday evening, in the lonely woods of Wisconsin, the venerable editor of *The Interior* said to me! "Will you preach tomorrow if I find an audience?" "Cer-

tainly; but where will you find it?" "You shall see." With moccasined feet, with his gray hair thrown to the wind, he strode into the trackless woods like another John the Baptist. The next day the settlers emerged from the woods in groups of twos and threes and gathered on the lake shores. Before the sermon a grizzled old woodsman came to me and said: "Yes, elder, preach; I want to hear one more sermon before I die. Some of these nights I will lie down in my cabin and die alone. I will go to the Lord and say to him, Lord, here I am. You will do the square thing and not be too hard on a poor fellow that never had much chance." When the service began, we sang "Nearer, my God, to Thee." A pale, overburdened woman bowed her face to the face of the baby she held in her arms, and sobbed, and afterward explained, apologetically, "I could not help it; it carried me back to the Sunday-school in Detroit; it is a long time since I heard those words." It seems to me I hear them now, those muffled sobs, heart-beats of a soul's distress. These are not strangers that are calling to us. They are our own people, our own flesh and blood, and I appeal, not for your flesh and blood, but only for money, for "so much trash as may be grasped thus."

The St. Paul of Home Missions has struck the sands. We are not calling for a Wrecking Company, either. Presbyterians have no use for that; we are expecting the tide to come in. I can almost feel it quivering around the old boat. I know the pull of God is on your souls. Oh, rise and take this cause in the arms of a generous and consecrated enthusiasm, and set it free! The western seas await its coming, the far-away Alaskans crowd the shore and watch for the flash of its delivering sail.

I appeal in the name of the suffering people in the West—the mothers who wait for teachers for their children, the remnants of Indians whose eyes are "full of the spirit's melancholy and eternity's despair," the missionaries who are praying for helpers. I appeal to you in the name of the missionary heroes who have gone to their reward and who watch the conflict from on high. In the name of Marcus Whitman, the Paul Revere of Oregon, the missionary who saved three States to the American Union. In the name of Timothy Hill, who, after organizing three hundred churches in Kansas, stood by

a western window, saw the evening sun play on the prairies he loved, exclaimed, "How beautiful!" and, worn out, sank to the floor and died. I appeal to you by the seraphic fire of Cyrus Dickson and by the lion heart of Henry Kendall. Do not their faces bend over us to-night? If they do, I know they kindle with the old prophetic hope. I appeal to you in the name of our country, this darling of divine providence, and in the name of the humanity whose fate is linked with ours. Finally, I appeal to you in the name of the God and Father of our Lord and Saviour, Jesus Christ, by his measureless love for your souls and his infinite compassion for the wandering sheep.

Oh, let the order go forth from this meeting to-night—This halted column shall move! During the war, to while away an

idle hour, the colonel called the bugler boy and bade him play for him. He said, "Let me hear you play a retreat." The boy's eyes flashed with fire as he answered, "I have never learned to play a retreat, but I can sound a charge that will wake the dead." Has the Presbyterian Church ever learned to play a retreat? Oh, sound the charge! From the dim dug-outs of Oklahoma to the glittering glaciers of Tacoma, it will be known to-morrow, the Imperial City of New York, the old-time friend of the nation in her need, has said, "Move on, O cause of our country, move on!" And the voice of this audience shall be known as the voice of God. Camp fires of hope shall flame over the mountains. Three thousand discouraged preachers and teachers will take heart and bless you and bless God.

ADDRESS OF BOOKER T. WASHINGTON.

Mr. President, Ladies and Gentlemen—My word to you to-night will be based upon an humble effort during the last fourteen years to better the condition of my people in the Black Belt of the South. It was my privilege to start life at the point now occupied by most of my people—in a small, one-room log cabin on a slave plantation in Virginia. After slavery, while working in the coal mines of West Virginia for the support of my mother, I heard in some way of the Hampton Institute, General Armstrong's school in Virginia; heard that it was an institution where a poor boy could enter and have the privilege of working for a portion of his expenses. Almost without money or friends, by walking and begging rides I reached Richmond, Va., without a penny; and there, by sleeping under the sidewalk by night and working on a vessel by day, I earned money enough to enable me to reach the Hampton Institute. At Hampton I found the opportunity in the way of buildings, teachers, and industries provided by your generosity, for me to remain there and get training in the class room; and by practical touch with industrial life, thrift, economy, push, to be surrounded by an atmosphere of business, Christian influences, and a spirit of self-help that seemed to have awakened every faculty in me, and caused me for the first time to realize what it meant to be a man instead of a piece of property.

While at Hampton I resolved that I

would go into the far South and give my life to providing this same kind of opportunity for self-awakening and self-help that I found provided for me at the Hampton Institute; and so starting at Tuskegee, Alabama, in 1881, in a small shanty with one teacher and thirty students, without a dollar's worth of property, this spirit of self-help and industrial thrift, coupled with aid from the State and generosity from the North, has resulted in our building, at Tuskegee, an institution of 800 students, gathered from 19 States; 70 instructors, 1400 acres of land, and 38 buildings, 23 industries, in all, property valued at \$225,000, all carried on at a cost of \$75,000 a year.

This is kept uppermost: to train men and women in head, heart, and hand; to meet conditions that exist right about them rather than conditions that existed centuries ago, or that exist in communities a thousand miles away. And so when in connection with our literary and religious training, we have students cultivate, by the improved methods in farming, 650 acres of land, then we teach them dairying, horticulture, cookery, sewing, millinery, and have them make the brick, do the brick masonry, plastering, sawing of the lumber, and carpentry, and have them help draw the plans in connection with thirty buildings, we are not saying that education in the classics, of ministers, lawyers, and doctors, is not necessary and important, but we are saying, with every

atom of our being, that since 90 per cent. of the black race depend at present upon the common occupations, and that since 85 per cent. of our people live by agriculture and are in the country districts of the South, it is of the utmost importance that we supply them as fast as possible with educated leaders with the highest training in agriculture, dairying, horticulture, and the mechanical arts. With us as a race this is a question of growth or decay, life or death. Within the next two decades it will be decided whether the Negro, by discarding ante-bellum ideas and methods of labor, by putting brains and skill into the common occupations that lie at his door, will be able to lift up labor out of toil, drudgery, and degradation into that which is dignified, beautiful, and glorified. Further, it will be decided within this time whether he is to be replaced, crushed out as a helpful industrial factor by the fast-spreading trades unions and thousands of foreign skilled laborers that even now tread fast and hard upon his heels and begin to press him unto death. This question is for your Christian Church to help decide. And in deciding, remember that you are deciding, not alone for the Negro, but whether you will have 8,000,000 of people in this country, or a race nearly as large as Mexico, a nation within a nation, that will be a burden, a menace to your civilization, that will be continually threatening and degrading your institutions, or whether you will make him a potent, emphatic factor in your civilization and commercial life.

What was three hundred years in doing cannot be undone in thirty years. You cannot graft a fifteenth-century civilization into a twentieth-century civilization by the mere performance of mental gymnastics. An educated man on the streets with his hands in his pockets is not one whit more benefit to society than an ignorant man on the streets with his hands in his pockets.

What are some of the conditions in the South that need your urgent help and attention? Eighty-five per cent. of my people in the Gulf States are on the plantations in the country districts, where a large majority are still in ignorance, without habits of thrift or economy; are in debt, mortgaging their crops to secure food; paying, or attempting to pay, a rate of interest that ranges between 20 and 40 per cent.; living in one-room cabins on rented land, where schools are in session in

these country districts from three to four months in the year; taught in places, as a rule, that have little resemblance to school-houses. Each colored child in these States has spent on him this year for education about seventy cents, while each child in Massachusetts has spent on him this year for education between \$18 and \$20. What state of morality or practical Christianity you may expect when as many as six, eight, and even ten, cook, eat, sleep, get sick, and die in one room, I need not explain. During slavery my people reasoned thus: my body belongs to my master, and taking master's chickens to feed master's body is not stealing; or, as one old colored man said whose master got a little close to him: "Now, massa, while youse got a few less chickens, youse got a good deal more nigger." You must not be surprised if our people use something of this kind of logic in reference to the present mortgage system.

But what is the remedy for this condition? It is not practical nor desirable that the North attempt to educate directly all the colored people in the South, but the North can and should help the South educate the strong Christian leaders who will go among our people and show them how to lift themselves up. That, that is the great problem before us. Can this be done? If in the providence of God the Negro got any good out of slavery, he got the habit of work. As is true of any race, we have a class about bar-rooms and street corners, but the rank and file of the Negro race work from year to year. Whether the call for labor comes from the cotton fields of Mississippi, the rice swamps of the Carolinas, or the sugar bottoms of Louisiana, the Negro answers that call. Yes, toil is the badge of all his tribe, but the trouble centres here: by reason of his ignorance and want of training he does not know how to utilize the results of his labor. His earnings go for high rents, in mortgages, whisky, snuff, cheap jewelry; clocks are often bought on the installment plan for \$12 and \$14, when everything else in the cabin is not worth that much money, and in five cases out of ten, not a single member of the family can tell nine o'clock from twelve o'clock.

Ten years ago there went out from one of the institutions in the South, fostered and helped by your generosity, a young man into one of these plantation districts, where he

found conditions such as I have described. He took the three months' public school course as a nucleus for his work. Then he organized the older people into a club that came together every week. In these meetings, in a plain, common-sense manner, he taught the people thrift, how to economize, how to stop mortgaging their crops, how to live on bread and potatoes, if need be, till they could get out of debt; showed them how to take the money that they had hitherto scattered to the wind and concentrate it in the direction of their industrial, educational, and religious uplifting. Go with me to that community to-day and I will show you a people full of hope and delight. I will show you a people almost wholly free from debt, living on well-cultivated farms of their own in cottages with two and three rooms, schools lasting eight months, taught in a nice, comfortable, frame school-house. Go with me into their church and their Sunday-school, through the model farm and house of this teacher, and I will show you a community that has been redeemed, revolutionized in industry, education, and religion by reason of the fact that they had this leader, this guide, this object-lesson to show them how to direct their own efforts.

It is to this kind of work we must look for the solution of the race problem. My people do not need charity, neither do they ask that charity be scattered among them; very seldom in my part of this country you see a black hand reached out for charity, but they do ask that through Lincoln and Biddle and Scotia and Hampton and Tuskegee, you send them leaders to guide and stimulate them till they are able to walk. Such institutions need reinforcement and strengthening many-fold.

The great injury that my people suffered in slavery was to be deprived of the exercise of that executive power, that sense of self-dependence which are the glory and the distinction of the Anglo-Saxon race. For three centuries we were taught to depend upon some one else for food, clothing, shelter, and for every move in life, and you cannot expect a race to renounce at once the teaching of centuries without guidance and leadership.

Coupled with literary and religious training must go a force that will result in the improvement of the material and industrial condition. In Alabama we find it a pretty hard thing to make a good Christian of a

hungry man. It is only as the Negro is taught to mix in with his religious fervor and emotion habits of industry, economy, land, houses with two or three rooms, and a little bank account, just as the white man does, will he have a Christianity that will be worthy of the name.

What of your white brother in the South? Those who suffered and are still suffering the consequences of American slavery for which you and they were responsible, what was the task you asked them to perform? You of the great and prosperous North, still owe to your less fortunate Caucasian brethren of the South, not less than to yourselves, a serious and uncompleted duty. Returning to their destitute homes after years of war, to face blasted hopes, devastation, a shattered industrial system, you asked them to add to their burdens that of preparing in education, politics, and economics, in a few short years, for citizenship, four or five millions of former slaves. That the South, staggering under the burden, made blunders; that in some measure there has been disappointment, no one need be surprised.

The American Church has never yet comprehended its duty to the millions of poor whites in the South who were buffeted for 200 years between slavery and freedom, between civilization and degradation, who were disregarded by both the master and the slave. It needs no prophet to tell the character of our future civilization when the poor white boy in the country districts of the South is in school three months and your boy is in school ten months; when the poor white boy receives one dollar's worth of education and your boy twenty dollars' worth; when one never enters a library or reading-room, and the other has libraries and reading-rooms in every ward and town; when one hears lectures or sermons once in two months, and the other can hear a lecture or sermon every day. My friends, there is no escape; you must help us raise our civilization or yours will be lowered. When the South is poor, you are poor; when the South is ignorant, you are ignorant; when the South commits crime, you commit crime. When you help the South, you help yourselves. Mere abuse will not bring the remedy. The time has come, it seems to me, when in this matter we should rise above party, or race, or color, or sectionalism, into the region of duty of man

to man, citizen to citizen, Christian to Christian; and if the Negro who has been oppressed and denied rights in a Christian land can help you, North and South, to rise, can be the medium of your rising into the atmosphere of generous Christian brotherhood and self-forgetfulness, he will see in it a recompense for all that he has suffered in the past. When you help the poor whites, you help the Negro. So long as the poor whites are ignorant, so long there will be crime against the Negro and civilization.

One race really respects another in proportion as it contributes to the markets of the world, hence the value of industrial training. The black man that has mortgages on a dozen white men's houses will have no trouble in voting. The black man that spends \$10,000 a year in freight charges can select his own seat in a railroad car, else a Pullman palace car will be put on for him. When the black man, by reason of his knowledge of the chemistry of the soil and improved methods of agriculture, can produce forty bushels of corn on any acre of land, while his white brother produces only twenty bushels, the white man will come to the black man to learn, and they will be good friends. The black man that has \$50,000 to lend will never want for friends and customers among his white neighbors. It is right and important that all the privileges granted to us by the Constitution be ours; but it is vastly more important to us that we be prepared for the exercise of these privileges.

The mere fiat of law cannot make a dependent man an independent man; could not make an ignorant voter an intelligent voter; could not make one man respect another; these results come to the Negro as to all races, by beginning at the bottom and gradually working toward the highest civilization and accomplishments. Unfortunately, for lack of leadership and guidance, my race, on the threshold of freedom, began at the top instead of the bottom; we have spent time and money in attending political conventions, in attempting to go to Congress, that could have better been spent in becoming a real-estate dealer, or carpenter, or in starting a dairy farm, and thus laying the foundation for the highest citizenship.

Never since the day that we left Africa's shores have we lost faith in you or in God. We are a patient, humble people; there is



BOOKER T. WASHINGTON.

plenty in this country for us to do. We can afford to work and wait. The workers up in the atmosphere of goodness, long suffering, and forbearance and forgiveness are not many or overcrowded. If others choose to be mean, we can be good; if others push us down, we can help push them up. No harm can come to the black man that does not harm the white man.

Think, under God's help and yours, from whence we have come, spurred and cheered on in the darkest hour by our midnight groans, our songs, and before-day prayers, and an inherent faith in the justice of our cause. We went into slavery property, we came out citizens; we went into slavery pagans, we came out Christians; we went into slavery without a language, we came out speaking the proud Anglo-Saxon tongue; we went into slavery with the slave chains clanking about our wrists, we came out with the American ballot in our hands. This, this is our past. I ask the Church to say what shall be the future.

NOTE.—At the suggestion of our esteemed editorial correspondent for Home Missions, Rev. Dr. McMillan, we have gladly postponed all that he had prepared for this number, and have given the space to the preceding remarkable addresses.

On the pages next following is an article which we already had in type as one of the series of biographical sketches of HOME MISSIONARY HEROES. We are far from regretting that, without premeditation, the making up of these two pages has brought face to face upon them two eminent representative men of two races and of two consecutive periods of our nation's history.



REV. FREDERICK STARR.

In the middle of this century that name was equally conspicuous in business and in church affairs, in Rochester and throughout western New York. As an upright and enterprising man of business, as a public-spirited citizen, as a loyal and wise Presbyterian elder, as a promoter of Christian and ministerial education, and as an affectionate, vigilant and wise winner of souls to Christ, Mr. Starr was widely known.

His son, Frederick Starr, Jr., was born in Rochester, N. Y., January 23, 1826. Frederick's mother died in his infancy, but her place was supplied by his father's second marriage to a lady who showed that, by the grace of God, the maternal relation thus assumed in marriage may be as happy and as beneficent in its results and experiences as where it exists by birth.

The brothers and sisters born of the second marriage evidently had no stronger affection for each other than they all felt for Frederick, who was always the pleasant helper of all their childhood pleasures and their faithful counsellor and sympathetic companion in their mature years. He was received into full communion in the church of which he was a native member at ten years of age.

His childhood was passed in a happy home, and chiefly by means of his father's instruction he acquired extraordinary familiarity with the Bible and tact in illustrating it. He also acquired another sort of tact, and a remarkable capacity for never lacking something to do, in the work-shops and the counting-room of his father's manufacturing establishment. This was an important part of the education by which his various vigorous powers were led forth into full development.

He was prepared for college in his native city; was graduated from Yale College in 1846, and from Auburn Theological Seminary in 1849, the twenty-first year of his age.

He went honorably through the prescribed course of study at Auburn and made himself dear to some whose afflictions gave occasion for his quick sympathy and never-failing tact in devising and executing methods of relief or help.

In the course of his senior year in the seminary, Rev. Artemas Bullard, D.D., then Pastor of the First Presbyterian Church in St. Louis, visited Auburn, and had personal interviews with the students with reference to the work of home missions in Missouri. His representations induced Mr. Starr to look for his field of labor in that State. After some service, as a city missionary, in St. Louis, and after quite extensive travel and examination of various localities, he chose Weston, on the Missouri, some 400 miles from St. Louis, for his field of labor. There was something characteristic of him in this choice. His father had encouraged and aided him to make the journey of exploration by which he could make intelligent choice of a location. After his return his father noticed that, of all the places which Frederick had visited, he seemed most inclined to go to Weston. On one occasion he intimated his inability to discover the reason for that preference. Springing quickly before him as he sat, so as to face him squarely, fixing his eyes intently upon his father's, the color coming and going in his face and intense emotion trembling in his voice, he exclaimed: "Father! father! father! From a child you have always taught me, wherever I saw the greatest need, there to be quickest to help. I have traveled over the west as you bade me, with my eyes open, and of all the places I have seen, Weston is the one where Satan seems to have the strongest hold, and where the few friends of Christ most need help to fight him. *That is the reason why I would rather go to Weston than anywhere else.*"

Such words from such a son to such a father were enough. It was settled that Frederick should go to Weston with his father's blessing. He was ordained and installed pastor of the Presbyterian Church in that city, October 23, 1850.

Vigilant, earnest and diligent in his pastoral care of that little flock, he was alert and ready for any home mission work within his reach in the region round about. Rev. G. S. Woodward, then pastor at Parkville, Mo., wrote, after Mr. Starr's death:

He was my nearest neighbor in the ministry. We often spent weeks together in holding protracted meetings, and, sometimes, days in traveling on horseback to presbytery and synod, and to hold series of meetings. He was one of the most untiring workers I ever knew; indefatigable in his labors and never apparently discouraged. His exertions, if they had been expended on almost any other field, would have produced prodigious results. As it was, his name yet lives green in the memory of the people of his charge, and "though dead, he yet speaketh."

Earnest and faithful as Mr. Starr was in the labors of his holy calling, he could not be indifferent to the temporal interests of the community, nor inattentive to public events. Dr. Sherwood, still living in a green old age at St. Joseph, Mo., has written:

He accomplished much by inducing emigrants to move into this region. He made the first railroad speech ever made in Weston, and did not a little to promote railroads in this part of the State.

He was also connected with the enterprise of founding the city of Leavenworth. He was secretary of the company which accomplished that work and displayed uncommon sagacity and energy in securing from the United States government the right to occupy that most eligible site close beside the lands of Fort Leavenworth.

TEACHING NEGROES.

Early in Mr. Starr's ministry in Weston, he found opportunity to give instruction to several slaves. Understanding that the laws of the State forbade such instruction without the consent of their masters, he required every Negro desiring that privilege to bring a written permit from his master or mistress. In this way he soon had a considerable number coming to him regularly for instruction. This was without invitation from him, the Negroes coming one by one to request admission, as one by one they heard of the rare opportunity. It was soon evident to his eastern correspondents that his little school of Negroes was the most hopeful part of his labors, the minds of its eager and docile pupils being more open to

good and Christian influences than any others in the community. Not long, however, did this opportunity continue. Unfriendly articles began to appear in a local paper with such headings as "*Have we an Abolitionist Among Us?*" and denouncing that modest school as a violation of the laws of the State, dangerous to the peace of the community and the rights of citizens. The public mind was shortly in a ferment. On inquiry, Mr. Starr found that the laws did forbid his proceeding. The expressed consent of the masters did not protect him, but made them liable to share the penalties. Immediately, with an aching heart, he dismissed his unfortunate pupils, conscientiously submitting, "for the Lord's sake," to that cruel "ordinance of man." It was not his purpose to violate any law of the State in which he lived, however he might disapprove it. This is the same attitude which our foreign missionaries consistently hold towards the governments under which the people live to whom the Lord sends them. He believed that faithful and diligent use of opportunities not forbidden by law was the surest and the right way of gradually securing the removal of the fearful evil, the enormity of which he was then beginning to know by experience. He afterwards wrote:

When I went to that country, my opinions in reference to slavery were those of the American Colonization Society. I went there neither to incite insurrection nor to advise slaves to run away, but to preach the fullness of the gospel of Christ to both master and slave, hoping and praying that that gospel would lead to the ultimate removal of all oppression and degradation from the Negro race. These opinions and feelings I cherish still. Time and experience have strengthened and deepened them.

Those words were written after he left Weston. Let us now go back and notice the events which necessitated his removal from the field which he had so unselfishly chosen.

The fearful excitement was rising which was occasioned by the repeal of the Missouri Compromise and the effort to extend slavery into the territory which that public covenant had pledged to perpetual freedom. That excitement, which heated all the nation, was most intense on that border and in that very place in which Mr. Starr lived.

The shortest and easiest way to get rid of

a man there, at that time, was to get him stigmatized as an *abolitionist*. It is difficult for any one who never resided where slavery was a living power to realize the sevenfold horror of that name. Mr. Starr was not an "abolitionist" in any such sense of lawless recklessness as was popularly attached to the term in slave States. His opinions have already been stated in his own plain words. He was a peaceable, prudent, law-abiding citizen, knowing his American right to form his own opinions on any subject and to express them. He did freely, though temperately and considerately, express his opinion that slavery was a wrong and an evil which ought by no means to be extended, especially in violation of a sacred national compact.

He was an earnest and faithful pastor. He felt himself charged with a pastoral care for every soul that he could properly reach. Necessarily his life was a silent protest against whatever hindered or restricted him in this care for souls. He did minister to all men as he had opportunity, whether they were bond or free. A poor slave had been convicted of murder. He had been instructed by fellow-slaves in the doctrine of "repentance toward God," and was apparently in the exercise of such repentance, but the doctrine of "faith toward our Lord Jesus Christ" was news to him. He had never been told of the Saviour who died for his sins; but being told of him in almost the last hour of his life, he eagerly, truthfully and thankfully accepted him, and received his sacraments from the hands of Mr. Starr. It has always seemed to me much like Philip evangelizing and baptizing the Ethiopian eunuch, who with similar promptness accepted Christ as soon as he heard of him. If they know each other now—the ancient and the modern evangelist—they must feel that the scene in which the latter participated was by far the more solemn and impressive. The ancient and the modern African too—saved by so similar ministries—do they not know each other, and will they not alike forever "go on their way rejoicing?"

The effort to make Mr. Starr an object of popular suspicion succeeded, and he was summoned to appear before the "Platte County Self-defensive Association," to answer to the charge of being an abolitionist too dangerous to be tolerated as a resident

there. He consented to be tried, if they would give him the whole association as judges. After hearing him, the association—about four hundred men—by a rising vote unanimously declared him "not obnoxious to the charge of being an abolitionist." This was not secured by any timid disguising of his real opinions. There is evidence that he clearly and frankly avowed his belief that slavery was a social, political and moral evil, and his sincere opposition to inflicting it on any new community, while he maintained that he had not done and did not intend to do any thing in violation of the laws of the State. There is no doubt that he spoke with rare eloquence. His glowing face, his sonorous but penetrating voice, his dauntless aspect and energetic action, all at the service of his swift thought and earnest purpose, must have constituted an irresistible delivery. The subject, the occasion and the man—it was a rare combination of the grand sources of eloquence, as defined by the prince of senatorial orators. Besides all this, no doubt, there must have been in that crowd many upon whom his previous life had gained an influence which could not easily be nullified. His pleasant ways and kind behavior had won them. He had done them many neighborly favors. He had visited some of them in sickness, and comforted them beside the open graves of their dead. He had shown them many pleasant things, and how to do many useful things. They may have cursed his "abolitionism," and yet sworn that he was a wondrously "good fellow." How could it be otherwise in any crowd gathered from the county in which he had lived, and journeyed, and talked, and sung, and preached, and prayed for four or five years? When he sat down from that speech, in which he had held them in the spell of his masterly oratory, how could they do anything else than vote that he should be let alone?

Their leaders had blundered and had failed. Such a man as that must not be allowed to speak to those who are desired to lynch him.

It was not long, however, before the friends about him, in whose fidelity and wisdom he most confided, were convinced that he would not be given such an advantage again, nor be long permitted to live there. Yielding reluctantly to their advice, he left Missouri, in the summer of 1855.

The next ten years he spent in western

New York in earnest and useful labor for the promotion of the work of education for the ministry, and in a happy pastoral charge in Penn Yan.

In April, 1865, he received and accepted an earnest call to the pastoral charge of the North Presbyterian Church in St. Louis.

Hardly had his ministry there begun before its invigorating influence was manifested. He and his people cleaved to each other remarkably, and of more than one of them it might be said that he "loved him as his own soul."

His influence was by no means confined to one congregation. In the city and State, whatever concerned the interests of Christianity, of patriotism or of humanity, engaged his attention and coöperation. Public education, temperance organizations, Sunday-school teachers' associations, numbered him among their ablest advocates and promoters. In his preaching, with remarkable freshness and vivacity, with great rhetorical exuberance and wealth of illustration, and with brilliant and sparkling imagery, there was also fervent spirituality. It never lacked a solid basis of Scriptural doctrine. His hearers were made to think on the solemn fundamental truths of Christian theology.

He believed that "the earth is the Lord's and the fulness thereof." He believed that this is God's world, and that all Satan's possession of it is a dishonest trespass. He did not believe that Satan had any rights here which a child of God is bound to respect. Whatever he found anywhere he could use for God, he unhesitatingly took and used it for its lawful owner. He went about amid the beauties and wonders of nature with his eyes open, and he found "books in the running brooks, tongues in the trees, sermons in stones, and God in everything."

His was a most lively and playful nature. No one could be much with him in society without having hearty laughter with him. But no one thought him a frivolous man. Not long could any one be with him to whom he would not find an acceptable and impressive way of saying something on the subject of personal religion. I was often surprised and delighted by witnessing his readiness, earnestness and tact, in introducing that subject to persons casually met, as *e.g.*, in journeying. I have been greatly im-

pressed with the simplicity and fervor of his prayer. What affectionate and winning words have I heard him speak in almost a whisper to one whom he was trying to lead to Christ! How have I seen his expressive face glow as he sat singing sweet Christian hymns in a revival meeting in a rude unplastered courthouse far in the interior of Missouri!

Ready to be intelligently interested in all secular things that were really good and useful, his deepest concern was ever for the salvation of souls. His supreme regard was ever for God. "To glorify God and enjoy him forever" was his "chief end" and aim. He had no faith in any scheme for reforming or improving mankind which did not involve this. "Get the children's minds filled with God," he earnestly exclaimed on the floor of a Sabbath-school convention. "That's what will make them afraid to swear. That's what will keep them from playing ball on Sunday. That's what will turn them from sin." Solomon was not more sure than he, that all real wisdom begins in the fear of Jehovah. Children, youth and mature men had in his life the demonstration that scriptural fear of God is consistent with the most trustful love and the most hearty enjoyment of God.

Thorough consecration to God was the keynote of the whole anthem of his life. To that his voice spontaneously fell in its dying cadence. In his last day on earth, January 9, 1867, when asked what should be taken to his people as his last message, he answered: "Tell them to be God's; to be *God's*; to be *God's*."

His people caused those words to be engraved in the memorial tablet which they placed in the vestibule of their church.

Mr. Starr's grave is in the beautiful Fort Hill cemetery at Auburn, N. Y., beside the graves of three children who died before him. His only surviving son is Prof. Frederick Starr, of the University of Chicago. Two surviving daughters are the wives of Rev. O. W. Wright, of Barnegat, N. J., and Rev. E. B. Cobb, of Elizabeth, N. J.

The youngest daughter, Miss Lucy, resides with her mother, whose pleasant home is only a few yards from the home from which Mr. Starr took her with the love and benediction of her venerable father, Prof. Henry Mills, of Auburn Theological Seminary.

FOREIGN MISSIONS.

TREASURER'S STATEMENT OF RECEIPTS, MAY 1, 1895, TO FEBRUARY 29, 1896.

	CHURCHES.	WOMEN'S B'DS.	SAB.-SCHOOLS.	Y. P. S. C. E.	LEGACIES.	MISCELLANEOUS	TOTAL.
1895	\$168,307 02	\$111,263 97	\$23,784 11	\$10,958 18	\$107,520 21	\$43,958 49	\$465,791 98
1896	183,474 65	117,144 36	18,734 73	16,883 95	132,668 05	*132,932 02	601,837 76
Gain	\$15,167 63	\$5,880 39		\$5,925 77	\$25,147 84	\$88,973 53	\$136,045 78
Loss			\$5,049 38				

*\$61,169.73 of this Reunion Fund.

FINANCES, MARCH 1, 1896.

Appropriations made to March 1, 1896	\$917,168 96
Deficit of April 30, 1895.....	174,770 54
Total needed for year	\$1,091,939 50
Received from all sources to March 1, 1896.....	601,837 76
Amount to be received before April 30, 1896, to meet all obligations.....	\$490,101 74
Received last year, March 1, 1895, to April 30, 1895.....	399,917 39
Increase needed before the end of the year.....	\$90,184 35

NOTES.

It seems impossible to convince some conscientious friends of missions, that cheap missionaries are *not* cheap, but are, in the end, most expensive, and that the differences in life and habits between the natives of mission fields and the missionaries are racial differences, and not due merely to the amount of money available for living expenses. Sympathy cannot be bought by an impossible attempt to bridge the social chasm between them in any other way than by love. Mr. Meredith Townsend writes in *The Spectator* of the proposition to secure cheaper missionaries for India, in order that they may live on a level with the people.

Hindus understand real asceticism perfectly well and reverence it as a subjugation of the flesh, and if the missionary and his wife carried out the ascetic life as Hindus understand it, lived in a hut, half or wholly naked, sought no food but what was given them, and suffered daily some visible physical pain, they might stir up the reverence which the Hindu pays to those who are palpably superior to human needs. But in their eyes there is no asceticism in the life of the mean white, the Eurasian writer or the Portuguese clerk, but only a squalor unbecoming a teacher, and one who professes and must profess scholarly cultivation. Be it remembered, the cheap missionaries will have

absolutely no special result to encourage them to persevere. A missionary is not made more efficient by being sacrificed every day with the squalid troubles of extreme poverty, and the notion that his low position will bring him closer to the native is the merest delusion. The white missionary is not separated from the Indian by this means, but by his color, and the difference produced by a thousand years of differing civilizations which the word color implies. He is a European; those to whom he preaches are Asiatics; in presence of that distinction all others are not only trivial but imperceptible. The effect of the cheap missionary on the native mind will be precisely that of the dear missionary, except that as an unmarried man he will be regarded with infinitely more suspicion and mistrust. Nothing in fact will be gained by the change, except the privilege of repeating an experiment which has been made half-a-dozen times, and has invariably failed.

Miss Lucy E. Guinness, who has a perfect genius for putting the facts of missions and the appeal of the cross so that men cannot resist, has issued as a New Year's number of the excellent little magazine, *Regions Beyond*, an appeal entitled "Which House," in which by diagram, illustration and plea the needs of China, India, Africa, the slums of London, the unemployed, the Armenians, are put with novelty and irresistible force. Miss Guinness writes with a nervous zeal that

thrills and burns, and any one finding it difficult to make a missionary meeting interesting will have this difficulty removed at once by a study of "Which House," or of "The Marathon of To-day," the self-denial number of *Regions Beyond* issued some months ago. The Fleming H. Revell Co., 112 Fifth Ave., New York City, is the agent for *Regions Beyond*.

Readers of *THE CHURCH AT HOME AND ABROAD* and of the *Assembly Herald* will recall the proclamations printed in the February issues, the one published at Nanking, and the other at Paotingfu, and both containing the unqualified testimony of Chinese officials as to the disinterested and benevolent character of the missionary work. With broad discernment and a keener discrimination than is shown by many Christians, the Paotingfu Prefect declared: "These societies" (meaning the Greek, Roman Catholic and Protestant Churches), "have been handed down for eighteen hundred and some score of years to the present time. Their current expenses are either met by the voluntary offerings of benevolent members or by appropriations from the government treasury; their religious teachers are chosen from men of superior character and learning, who, after successfully passing an examination, are suffered to come out to China. Moreover, none of the missionaries of these societies come at the commission of their sovereigns, nor are they animated by any other motive than to obey the last command of their Jesus, who bade all his followers without fail to preach the religion far and wide, and thus fully attest the sincerity of their faith and love. Refusing to do this, though members of the society, he could not recognize them as of the highest character."

The Nanking Prefect spoke with not less commendation. "The missionaries," he declared, "all are really good. Not only do they not take the people's possessions, but they do not seem to desire men's praise." He declares that their hospitals, schools, etc., "are for good, established with a sincere desire to save men. Although Chinamen are pleased to do good, there are none who excel these missionaries." Similar proclamations have been published elsewhere, and taken in connection with many instances of

cordial feeling toward the missionaries, and a readiness to receive them, seem to indicate the dawning of a day when the gospel, which so far has been hampered and bound, may have free course even in China, of which Francis Xavier could find no more suitable term of description as he stood hopeless before its closed gates on the island of Sancian, than was used in his pathetic cry, "Oh, rock, rock! when wilt thou open to my Master?"

The Rev. Wm. P. Chalfant delivered in New York last month a *facsimile* copy of the New Testament presented to the Empress Dowager of China, at the celebration of her sixtieth birthday. The book was printed at the Shanghai Press, and only six copies were made, one for the Empress, one for the British and Foreign Bible Society, one for the Scotch Bible Society, one for the American Bible Society, one for the Board, and the sixth for retention at the Press. The book is a magnificent royal quarto volume, ten by thirteen by two inches, printed on the finest paper procurable and in the largest of movable metallic type. The copy presented to the Empress was bound in silver, and on the centre of the cover was a gold plate containing the inscription, "Classic of Salvation for the World." The letter which accompanied the present, which was given by ten thousand Christian women living in China, has already been printed. It stated some of the simple truths which no one needs more to know than those by whom this Testament was read—the truths as the letter stated, of "the religion of Jesus Christ, which is the only religion that practically aims at the salvation of the whole world from sin and suffering. The truths in this volume have brought peace of heart and purity of life, with hope of everlasting happiness, to countless millions. It has also given to Christian nations the just laws and stable government which are the root of their temporal prosperity and power." The book is on exhibition in the library of the Board of Foreign Missions.

"In the Path of Light Around the World," by the Rev. Thomas H. Stacy, published by the Fleming H. Revell Company. Mr. Stacy's little book is an account of six months' journey around the world, taken

with the object of studying Foreign Missions. It is in many respects like the large class of recent books of travel, but the earnestness of its purpose gives it a claim to more careful attention than is due to the majority of this class. The tone of the whole book is missionary, and the chapters devoted entirely to missionary work will especially well repay any one who reads them.

"The Congo for Christ," the story of the Congo Mission, by John Brown Myers, Association Secretary, Baptist Missionary Society, published by Fleming H. Revell Company. Mr. Myers' little book, in its hundred and fifty pages, gives a compact and interesting account of the circumstances that led to the founding of the Baptist Mission on the Congo, the people to whom the mission was sent, the difficulties that had to be overcome, the early pioneer explorations, the services that the mission has rendered to civilization, and the success which its work has earned. It will be valuable to all missionary workers, and ought to be of interest to the general reader.

"Persian Life and Customs," by the Rev. S. G. Wilson, published by the F. H. Revell Co., New York, Chicago and Toronto. "The cultivated imagination leaps at the mention of Persia." To most people the mention of Persia suggests at once the stories that were most interesting to them as children. To the students of history it has as great, though a more sober interest. Mr. Wilson's book on "Persian Life and Customs" should, therefore, be received with interest. It does not claim to be exhaustive, but the author's purpose is to add something to the real knowledge of Persian life and to help in forming a just estimate of an interesting people. This it ought surely to accomplish. The book is carefully and attractively written, and the author's knowledge and experience give him the right to speak with authority. The chapter on Modern Missions in Persia is a clear account of the missionary enterprises now carried on, and the replies to the common criticisms on missionary work in the East are especially valuable.

"The Cross in the Land of the Trident," by Harlan P. Beach, published by the F.

H. Revell Co., New York, Chicago and Toronto. The Student Volunteer Movement has been doing a good work by the publication in its little magazine, *The Student Volunteer*, of a series of lessons in the history of missions and of different mission fields, for use in classes of missionary volunteers or of young people. "The Cross in the Land of the Trident" is a little text-book prepared for similar use. In a hundred pages, it contains and classifies a vast mass of information about India, its history, religions, the life of its people, its needs, with the history of Indian missions and their present condition.

A native Chinese pastor lately stated to a missionary that he had a writing, left by an ancestor five generations back, in which he forbids his descendants offering any worship to his spirit. The missionary thinks this shows that there were some who did not believe in the practices of the people about them. And he adds: "We do not know how many may have been reaching out after the true God." Neither do we know how many such souls now are hungering for that which we might convey to them.

Shall we whose souls are lighted
With wisdom from on high—
Shall we to men benighted
The lamp of life deny?

MISSIONARY CALENDAR.

DEPARTURES.

January 15—From New York, returning to the Lodiana Mission, the Rev. Howard Fisher, M.D. To join the Lodiana Mission, Mrs. Howard Fisher.

ARRIVALS.

December 21—At Pittsburgh, Pa., from the West Shantung Mission, the Rev. F. H. Chalfant and Mrs. Chalfant.

December 28—At San Francisco, from the West Japan Mission, Mrs. George E. Woodhull.

January 31—At New York, from the Peking Mission, the Rev. John Wherry, D.D.

DEATH.

January —At Agra, Mrs. Henry Forman, of the Lodiana Mission.

FOREIGN MISSIONS IN THE PRESBYTERY OF CINCINNATI.

REV. EDWARD T. SWIGGETT.

The Permanent Committee on Foreign Missions in the Presbytery of Cincinnati, with an earnest desire to advance the interests committed to it, deemed it wise to set the subject broadly before the people. With the consent and approbation of presbytery, it sought to enlist the support and coöperation of all the ministers and churches.

The Committee addressed all the pastors of the presbytery, and secured a general consent to make January 19 a Foreign Mission Day in the churches. Hundreds of sermons were delivered on the subject at that time. The coöperation of the Sabbath-schools was also sought, as well as of the young people's societies. It was learned that the Foreign Mission work lay very near the heart of all whose sentiments were elicited. The weekly meeting of the Presbyterian Ministerial Association, January 20, was devoted to the consideration of, and prayer for, Foreign Missions.

The Women's Foreign Missionary Society of the presbytery held their quarterly meeting January 21, falling in with the plans of the Committee, under the efficient and stimulating leadership of Mrs. Hugh Gibson, the President. Dr. Brown, Secretary of the Board, addressed this meeting.

The Wednesday evening prayer meetings were also embraced in the plans for the educational campaign. Dr. Brown addressed the Walnut Hills Church, and the students of Lane Seminary, who had been invited. The venerable Dr. Morris, a former Chairman of the Foreign Mission Committee, was also present at this meeting.

Arrangements were made for a popular demonstration in a public hall. The Odeon, which is not a theatre, but the largest and most available auditorium in Cincinnati, was secured for a meeting in the evening of January 23. Mr. Alexander McDonald, known for his large benevolence and interest in all branches of church work, consented to act as Chairman. With him were associated twenty-five of the most prominent and successful business and professional men of the city.

The evening of January 21 was marked by a steady down-pour of rain, but it failed

to dampen interest or quench zeal. The Odeon was well filled. Dr. Brown made an earnest and able address.

Dr. Howard Duffield, of the First Church, New York, made a most brilliant address. With lofty rhetoric, and blazing energy, he depicted the ecclesiastical landscape for a hundred years. With graphic touch, he painted the conditions out of which American Foreign Mission work sprang. With deep love of the Master apparent in every tone, he sought to win intelligent assent, and to inspire to intense effort, all whom his words should reach. His audience was thrilled by his descriptions, and enthralled by the charm of his eloquence.

THE NEW THIRST FOR EDUCATION.

REV. E. L. MATTOX, HANGCHOW.

Some of the literati who have been watching our school for years are organizing a school on the same general plan, to give instruction in Western languages and sciences. It is to have a religious basis, too: the "holy religion"—i.e., Confucianism, is to be followed in everything; every 2d, 8th, 16th and 23d of the month is to be a rest day, and on the 1st and 15th of each month some member of the faculty is to preach the "holy doctrine" of Confucius. This is the first tendency I have noticed to follow along Christian lines by the Chinese in this part of China, though it has been done for years in India and also in Japan. This school is as yet "on paper," and even if it should become a reality it would be no hindrance to us, but rather a help in some ways. We are continually having calls from these people—the gentry—to allow them to come to our school and study English, Western sciences and mathematics; but as they are already literary graduates and men of standing and could not be in classes with little fellows in their "teens," who are studying these branches, it has been impossible to receive them, though the pressure has been very great. These men and many others in more humble conditions of life are bound to learn English and Western sciences. The question is, Who is going to teach them? Christians or the godless hireling and infidel? The fever is in our school here, too. I mean the desire to learn English; there

isn't a teacher, not one, in the school that doesn't want to study it, and I think most of them are doing something at it by themselves and with such help as they can get from those who know it. There are a number of the pupils in the school who, out of study hours, are being taught by those who have studied English in the school. One of the boys who formerly studied English in the school and then gave it up after some two or three years of study, set up this summer here in the city as teacher of English, and made several dollars during his vacation. I do not know whether this is a temporary spurt of enthusiasm on the part of the people or not, but it certainly is an opportunity to really present the claims of the Gospel to a class of people we have not reached heretofore.

ANOTHER OF GOD'S CHALLENGES.

Mrs. Isabella Bird Bishop, the traveler and writer, has been visiting Korea and has been thrilled as all who have read Mr. Moffett's reports have been, with the almost unexampled readiness of the people in northern Korea to hear the gospel. Many fields are now open to us where the only limitations and discouragements, as one of the Laos missionaries wrote several years ago, are in the home church. What can we say when we stand before our Saviour and Judge in defense of our neglect of these fields ripe for the harvest? In Korea, Laos, Africa, China, among the districts of India, all things are now ready. Shall we not reply as would please the Lord of the harvest, to the appeal which he makes in the readiness of the people and the call of his servants? Mrs. Bishop writes from the British Legation, Seoul, December 5:

Much good work is being done here; but the work which has interested me most is that at Pyeng Yang, where I spent a week seeing and hearing a great deal of it. The class of men from the village was just being held, and their narrations of the Christian work being done in these places by those who were scattered abroad, by the war, are most wonderful. Requests are daily coming from villages at great distances for Christian teaching which cannot be met. I attended one of the meetings held with these village men, and was delighted also with the service for the large body of catechumens. Some of the notoriously bad characters in that most wicked city are so changed as to be a wonder to their townsmen. The work is growing daily and is only hindered for want of workers. The dispensary had only been opened for three

days, yet on the day I visited it, two hours did not suffice for seeing all the patients. On all sides and in every form the work is increasing, and it is lamentable to have to refuse so many earnest petitions sent in for teaching. I have been much moved by the piteousness of Pyeng Yang—four-fifths of which is now but blackened ruins—and its openings to the gospel. Who knows how long this may last. I make an earnest plea not for one but for two workers to be sent out *at once*, deeply spiritual men, earnest evangelists and loving. The need is great and pressing. In my present journey of two years I have not seen so promising a mission field as this province, except Chinese Manchuria. A great door and effectual has been opened by the war, but doors sometimes close when men are not ready to step in. I make no apology for urging my plea so strongly.

I must mention that I attended another meeting the last night in Pyeng Yang, of a most deeply interesting character, where five men, who had come in that afternoon to ask for Christian teachers, gave an account of how the interest had arisen in their villages. One sorcerer brought his instruments of sorcery to Mr. Moffett; many others told of the numbers who had given up devil worship in their villages. When Mr. Moffett told them that I was going to write this letter, they gave what I can only call a unanimous *shout*, and then one man offered earnest prayer for its success, and asked that winds and sea might bear it swiftly.

As I looked on those lighted faces so different from the ordinary apathy of the Korean expression, and on some now "washed and sanctified" who I had been told were among the vilest of men in that vilest of cities, I felt that the old and oft-described *Gospel of Love*, judgment to come, love, atonement and forgiveness, has lost nothing to its transforming power, but that it is still "the power of God to salvation to every one that believeth." I hope soon (for the case is urgent) to hear that two men full of faith and of the Holy Ghost have been sent to Pyeng Yang. A living church cannot be deficient in living men for such a purpose—a dead church may. I wish I had a pen of fire to urge this plea. May he whose Spirit is so manifestly stirring these dry bones in Korea, stir the hearts of your Board and of your church, for "now" seems indeed "the day of salvation."

A CALL TO YOUNG MEN AND WOMEN OF MEANS.

At a recent meeting of the Board of Foreign Missions, the following action was unanimously taken: "It was *Resolved*, To express to the young men and women in the possession of means of their own, the Board's desire to send out a larger number of those who will be able in whole or in part to support themselves in missionary service, the Board believing that the day has come when many to whom God has intrusted wealth should see the privilege of dedicating both their wealth and their own lives to the great work of the world's evangelization. The

Board would also gratefully recognize the great assistance which its work is receiving from the increasing number of men and women who are supporting their own missionary representatives, and it would earnestly commend to all those who have means, but who are not themselves able to enter on missionary service, the solemn consideration of their responsibility for being personally represented on the mission field." In connection with the China Inland Mission and the Church Missionary Society, large numbers of self-supporting missionaries have gone out to the mission field. During the last few years the number of such missionaries in connection with our own Church has largely increased; and the Board believes that the time has now come when many young men and women who are able to go at their own charges should hear the call of the Lord of the harvest, "Whom shall I send, and who will go for us?"

One of these self-supporting missionaries, working independently among students in India, writes both regarding the work that he is able to do, and emphasizing the need of men and women who even with limited means will go to India or other fields and live for Christ there rather than at home: "In answer to prayer the work is extending: not infrequently upwards of one hundred come to the so-called lecture (the exposition of a paragraph of St. Luke's gospel) in the evening. And not the least encouraging sign is the increased opposition manifested by parents and guardians who forbid lads to come to the hall, and by a clique of older Brahmins who act as spies, and by others who even have succeeded in breaking up our little meeting on two or three occasions.

"A good number of men are sufficiently interested to seek us out and to come pretty regularly to the lecture. We know of several with whom the Spirit of God is dealing (and there are many here, I am sure, who are being drawn, but about whom we can know nothing); a very few have passed, I believe, from death unto life—two cases out of five who profess to believe in Jesus are most promising.

"The reluctance, indeed the refusal of these lads to be baptized at once, leads one to question how deep a work of grace has been done. Three days ago I had a talk with a student about whose profession I was a little skeptical. He is eighteen, his

parents live in a neighboring city, and his father is a man of position and wealth. In fifteen days this boy expects to matriculate in the Bombay University. He knows perfectly well that the day he is baptized he will be disinherited and every human prospect will be blighted. The conversation will indicate, perhaps, where he stands.

"Q. Do you know that it is rather a perilous thing to believe in Jesus and not to confess him openly? Matt. x. 32, 33.

"A. But I mean to confess him by baptism after the examination. Then it will be easy to obtain a position and earn Rs. 20, by which I can support myself.

"Q. But you are deceiving your father; for you know he wouldn't support you if he knew you were a Christian at heart?

"A. I don't understand why you call this deception.

"Q. Suppose you fail in your examination; what then?

"A. I don't expect to fail. Jesus answered prayer and I passed my preliminary several weeks ago. I am sure he will not disappoint me.

"Q. How do you know you are saved?

"A. 'Jesus died not only for the sins of the whole world, but he died for me.' And then he added very simply, and with a little reproach in his voice because I had doubted him, 'I love Jesus.'

"The joy of bringing the Lord Jesus to these lads is deeper than I ever conceived at home; and yet sometimes I feel like just taking a solid year for study of my Bible and their systems of religion. I want you to ask that Jesus may be unto me wisdom in this work, and that just as the need arises I may receive 'fresh views and unfoldings of the Lord Jesus' and be delivered from the folly of drawing upon human insufficiency.

"We do so need to trust, to keep on trusting in the Holy Ghost to do his own work in convicting of sin.

"Tell students what a splendid field there is in the scores of Indian cities where there are students by the thousands, so very accessible—students by tens of thousands, who do not know even the way of salvation because no one has told them. More and more, as I work among them, am I filled with amazement that they are so severely left alone.

What an opportunity for men who are quite independent of mission funds!"



WEST INDIA MISSION WITH DR. GILLESPIE.

Concert of Prayer For Church Work Abroad.

JANUARY	General Review of Missions.
FEBRUARY	Missions in China.
MARCH	Mexico and Central America.
APRIL	Missions in India.
MAY	Missions in Siam and Laos.
JUNE	Missions in Africa.
JULY	Hainan; Chinese and Japanese in U. S.
AUGUST	Missions in Korea.
SEPTEMBER	Missions in Japan.
OCTOBER	Missions in Persia.
NOVEMBER	Missions in South America.
DECEMBER	Missions in Syria.

MISSIONS IN INDIA.

FURRUKHABAD MISSION.

FATEHGARH-FURRUKHABAD : the former the civil station and the latter the native city, 733 miles northwest of Calcutta; mission began 1844; missionary laborers—Rev. John N. Forman and Mrs. Forman, Rev. Henry Forman and Mrs. Forman, Rev. Albert G. McGaw and Mrs. McGaw, Miss Mary P. Forman and Miss Emily N. Forman; *Rev. Mohan Lal*; outstations, 4; licentiates, 3; Bible-women, 5, and native teachers and helpers, 51.

FATEHPUR : 70 miles northwest of Allahabad; station begun 1853; missionary laborers—Rev. C. H. Bandy and Mrs. Bandy; licentiates, 3, and native teachers and helpers, 4.

MAINPURIE : 40 miles west of Fatehgarh; mission station commenced 1843; missionary laborers—Rev. Thomas Tracy and Mrs. Tracy, Rev. H. M. Andrews and Mrs. Andrews, Miss Mary E. Bailey; outstations, 3; licentiates, 2; Bible-women, 4, and native helpers, 32.

ETAWAH : on the Jumna, 30 miles southwest of Mainpurie; mission station commenced 1863; missionary laborers—Rev. John S. Woodside and Mrs. Woodside, and Miss Christine Belz; outstation, 1; licentiate, 1; Bible-women, 4, and native teachers and helpers, 12.

MORAR : capital of the native State of Gwalior; mission station commenced 1874; missionary laborers—Mrs. Joseph Warren; *Rev. Sukh Pal*.

JHANSI : 250 miles west of Allahabad; population 52,000; occupied as a mission station 1886; missionary laborers—Rev. James F. Holcomb and Mrs. Holcomb; Miss Mary Fullerton and two lady assistants; *Rev. Nabi Baksh*; Bible-women, 2, and teachers and other helpers, 9.

ALLAHABAD : at the junction of the Ganges and the Jumna, 506 miles northwest of Calcutta; mission station commenced 1836; missionary laborers—Rev. James M. Alexander and Mrs. Alexander, Rev. W. F. Johnson, D.D., Rev. C. A. R. Janvier and Mrs. Janvier, Rev. J. J. Lucas and Mrs. Lucas, Rev. S. H. Kellogg, D.D., and Mrs. Kellogg, Miss Mary E. Johnson, Mrs. John Newton, Jr., Miss Jennie L. Colman, Miss Margaret J. Morrow and Dr. Bertha T. Caldwell; *Rev. John S. Caleb* and *Rev. Isaac Fieldbrave* and two other native preachers; outstations, 2; licentiates, 5; Bible-women, 6, and native teachers and helpers, 32.

In this country : Mrs. J. J. Lucas.

LODIANA MISSION.

LAHORE: the political capital of the Punjab, 1225 miles northwest of Calcutta; mission station commenced 1849; missionary laborers—Rev. J. C. Rhea Ewing, D.D., and Mrs. Ewing, Rev. J. Harris Orbison, M.D., and Mrs. Orbison, Rev. Henry C. Velte and Mrs. Velte, Rev. H. D. Griswold and Mrs. Griswold, Prof. J. G. Gilbertson and Mrs. Gilbertson, Rev. Robert Morrison and Mrs. Morrison, Rev. E. D. Martin, and Mrs. C. W. Forman; *Rev. Isa Charan and Rev. Dharm Das*; outstation at Waga, Miss Clara Thiede; other outstations, 3; licentiates, 2; Bible-women, 2, and native teachers and helpers, 18.

FEROZEPUR: 50 miles southwest of Lodiana; occupied as a station 1882; missionary laborers—Rev. F. J. Newton, M.D., and Mrs. Newton, Miss Helen B. Newton, M.D., and Rev. J. N. Hyde; outstations, 2; licentiates, 2, and native helpers, 4.

HOSHARPUR: 45 miles north of Lodiana; mission commenced 1867; missionary laborers—*Rev. K. C. Chatterjee and Mrs. Chatterjee, and Rev. Muhammed Shah*; outstations, 4; native preachers, 3; licentiate, 1, and native teachers and helpers, 18.

JULLUNDUR: 120 miles east of Lahore, 30 miles west of Lodiana; mission station commenced 1846; missionary laborers—Rev. C. B. Newton, D.D., and Mrs. Newton, Miss Caroline C. Downs and Miss Margaret C. Given; *Rev. Abdullah*; outstations, 3; native preachers, 2; licentiates, 2; Bible-women, 3, and native teachers and helpers, 13.

LODIANA: near the river Sutlej, 1100 miles northwest of Calcutta; mission station commenced 1834; missionary laborers—Rev. Edward P. Newton and Mrs. Newton, Rev. Arthur H. Ewing and Mrs. Ewing, Rev. Walter J. Clark and Mrs. Clark, Rev. U. S. G. Jones and Mrs. Jones, Miss Sarah M. Wherry, Miss Emma Morris, Dr. Maud Allen and Miss Carrie Clark; *Rev. John B. Dales and Rev. Jaimal Singh*; outstations, 4; native preachers, 4; licentiate, 1, and native teachers and helpers, 6.

AMBALA: 55 miles southeast of Lodiana; mission station commenced 1848; missionary laborers—Rev. Reese Thackwell, D.D., and Mrs. Thackwell, Rev. J. M. McComb and Mrs. McComb, Rev. Howard Fisher, M.D., and Mrs. Fisher, Mrs. William Calderwood, Mrs. E. H. Braddock, Miss J. R. Carleton, M.D., Miss Mary E. Pratt and Miss Emily Marston, M.D.; *Rev. Sandar Lal, Rev. Henry Golokenath, Rev. P. C. Uppal and Rev. Mathias*; outstation at Ani in the hills, Rev. Marcus M. Carleton and Mrs. Carleton; outstations, 2; licentiates, 4; Bible-women, 4, and native teachers and helpers, 32.

DEHRA: 47 miles east of Saharanpur; mission station commenced 1853; missionary laborers—Rev. W. J. P. Morrison and Mrs. Morrison, Rev. J. F. Ullman, Miss Harriet A. Savage, Miss Elma Donaldson and Miss Abbie M. Stebbins; outstation, 1; native preachers, 2; Bible-women, 5, and native teachers and helpers, 26.

SABATHU: in the lower Himalaya Mountains, 110 miles east of Lodiana; mission station commenced 1836; missionary laborers—M. B. Carleton, M.D., and Mrs. Carleton; native preacher, 1, and native teachers, 9.

WOODSTOCK: in Landour, 15 miles east of Dehra; school begun 1874; missionary laborers—Miss

Clara C. Giddings, Miss Clara E. Hutchison, Miss Margaret C. Davis and Miss Alice Mitchell.

SAHARANPUR: 130 miles southeast of Lodiana; mission station commenced 1836; missionary laborers—Rev. Alexander P. Kelso and Mrs. Kelso, Rev. C. W. Forman, M.D., and Mrs. Forman, Miss Jessie Dunlap and Miss Agnes L. Orbison; *Rev. John A. Liddle*; outstations, 2; native preachers, 2; licentiates, 2; Bible-women, 3, and native teachers and helpers, 13.

In this country: Miss H. A. Savage, Miss A. L. Orbison, Mrs. J. C. R. Ewing and Mrs. C. B. Newton.

In Scotland: Rev. E. P. Newton and Mrs. Newton.

WESTERN INDIA MISSION.

KOLHAPUR: 200 miles southeast of Bombay; 45,000 inhabitants; mission station commenced 1853; taken under care of the Board 1870; laborers—the Rev. and Mrs. James M. Goheen, the Rev. J. M. Irwin, Mrs. George H. Ferris, Mrs. R. G. Wilder, Miss Grace E. Wilder, Miss Esther Patton, Miss Rachel Irwin, Theodore and Mrs. G. W. Seiler, the Rev. and Mrs. Robert P. Wilder; *Rev. Shivanar Masoji*.

PANHALA: 14 miles north of Kolhapur; mission station commenced 1877; laborers—Miss Helen G. McIntosh and the Rev. and Mrs. L. B. Tedford; *Rev. Sababa R. Ranabhise*.

SANGLI: 30 miles east of Kolhapur; work begun 1884; laborers—the Rev. and Mrs. J. P. Graham, Miss Jennie Sherman and Miss A. Adelaide Brown.

RATNAGIRI: 70 miles northwest of Kolhapur; mission station commenced 1873; missionary laborers—the Rev. and Mrs. W. H. Hannum, the Rev. Edgar M. Wilson, Miss E. T. Minor, Miss Amanda Jefferson, Miss Unsworth and Miss Green.

MIRAJ: a few miles from Sangli and a railroad centre; the centre of the medical work; commenced 1892. Dr. and Mrs. W. J. Wanless and the Rev. G. H. Simonson.

In this country: Dr. and Mrs. W. J. Wanless.

When the hospital at Miraj was dedicated, the ex-Prime Minister of the State came from Poona, 160 miles, to be present. Though he had heart disease and was risking his life, he made a friendly speech, declaring, "The man who lives according to the teaching of the Bible cannot be anything but a good man." Not as much can be said for the followers of the Hindu religious books. An inspector of schools, a Hindu, recently remarked that all the boys in mission schools are practically Christians. Such testimonies as these two are evidence of much more than lies on their face.

The annual returns showing the mortality from wild beasts and snakes in India are published, and the figures for the various provinces are practically the same as in 1893, being 2893 in 1894 as against 2804 in the previous twelve months from wild beasts and 21,538 against 21,213 for snakes. This is a tribute to heathenism. If it were not for the fear that Hindus have of taking animal life, much of this sad waste of human life would have been impossible.—*Guardian*.

There are three monkeys in Calcutta just now which disport themselves along the bank of the



FORMAN CHRISTIAN COLLEGE, LAHORE.

river near Juggernath Ghat ; and, according to a serious charge preferred against them to the police by several aggrieved persons, they are stated to be the greatest thieves and robbers that disgrace the City of Palaces. Considerable amusement was caused when seven people, who had been treated very badly by these monkeys, walked into the Jorabagan thana, and in all seriousness wished to lay a charge of "theft and causing mischief" against the offenders ! The Inspector regretted he could not accept the charge, and advised the complainants to destroy the troublesome animals. The suggestion they would not adopt on account of religious scruples. The Inspector thereupon advised the men to go to the police-court, and charge the monkeys with being burglars of a very bad type, and apply for a warrant for their arrest. The deputation left to consider the position of affairs.—*Guardian*.

An incident is related by Mrs. Thurston, which occurred in Hilo at a great Sunday-school celebration, when thousands of children were present in holiday attire. An aged woman was noticed moving about in great distress, beating her breast and wailing piteously. A missionary inquired the cause of her weeping on so joyful an occasion. The unexpected reply was, "Why didn't the missionaries come before? These hands are stained with the blood of twelve children, and not one remains of my flesh to rejoice here to-day." Again she cried in agony, "Oh ! why didn't the missionaries come before?"—*Exchange*.

Miss Babbitt tells of a native woman who measured her length all the way from the southern part of India to the northern part, taking a year for the task. When she met the missionaries and they told her of God's way for forgiveness of sin and the attainment of a holy life, she exclaimed: "And do all the women of your country know this, and do not come to tell us about it over here? Oh, I would measure my length all the way across the dark water to tell anybody about Jesus Christ, who does not know about him. Oh, tell them to hasten and bring us the blessed story of a Saviour."

The Rev. J. E. Scott, writing from Muttra of the "Victory at Brindaban," says: "The 1000 richly endowed temples of that mighty stronghold, Brindaban, vowed that no Christian, especially no Christian mission, should ever own property within its precincts. Five years ago we purchased in our faith a splendid site near the railway station. It was at once disputed. We lost the case in the Subordinate Court. On appeal to the Sessions Court we gained the case, but the case was appealed to the High Court. Last year we again gained the case and we looked upon the matter as settled. But they again appeared to appeal to the Privy Council. That case came on for hearing in the High Court, Allahabad, on the 20th instant and was thrown out. So now the case is settled forever and we have a foothold in Brindaban. Collections were taken at the temples to withstand us; it was, on our side, a fair fight and we have justly and rightly won, and I call upon all good people to join with us in thanking God."

Dr. A. Neve, writing of his hospital in Kashmir to the *Edinburgh Medical Missionary Society's Quarterly Paper*, makes the following interesting statement: From time to time we hear of things which show that the work is not fruitless. One young fellow died in hospital, who said that the late Dr. Forman, of Lahore, had led him to believe Christ, and that he now wanted to confess him. Similarly we hear from the Punjab of one here and another there being baptized, who first heard the good tidings from us.

Rev. M. M. Carleton writes: Some fifteen years ago I was going across country. . . . I had been out in camp for six months. I stopped early in the morning in a small village. . . . As I sat in the village of Dharmasala, a venerable Sikh came to me and greeted me as a brother, and in the few minutes' conversation I felt that he had the same love, the same faith and hope in Christ that I had. He said to me: "Just twenty years ago you came to this village and spent a half day teaching the gospel, and why did you leave us and stay away twenty years? Did we treat you unkindly or say anything that has kept you away twenty years? No one has visited us since then."

THE EDUCATED MEN OF MODERN INDIA.

S. H. KELLOGG, D.D., ALLAHABAD.

In the short cool season, when our Bible Translation Committee has separated for the season, although much of my time is still taken up with translation and criticism in preparation for the next seven months' meetings of our Committee, I have yet been in the habit of varying my labor by lecturing to the educated native gentlemen in various important cities of North India. At different times such cities as Lahore, Agra, Jhansi, Ambālā, Indore, have been thus visited, and I have never lacked for an audience, which has always been courteous and attentive, and has sometimes appeared greatly interested. My audience have consisted of students in the under-graduate courses, with a certain number of professional men, barristers, doctors and men in various government offices. To these I have spoken on such subjects as the resurrection of our Lord, with special reference to the various modern skeptical theories by which it is attempted to disprove the historic character of that event; the history of the Jews from the beginning till now, as an argument for the inspiration of the Scriptures, which have come to us through them; modern archæological discoveries as bearing on the historical trustworthiness of the Biblical record, etc., etc. These lectures have more frequently been in English, though sometimes in Urdu; the language in which I should speak often being undecided till I

was before my audience and could judge of the class that I had before me.

The work has interested me much and has been the means of drawing out my heart much toward the educated young India of to-day. I often wish that the pressure of translation work only allowed me to do more work of this kind. Among these educated men, many of them holding University degrees, the intellectual equals of the average of men in similar positions at home, I find, of course, men in states of mind exceedingly diverse. A number of them, not large, seem to me to be intellectually convinced of the truth of Christianity, even as regards its miraculous element, no less than its system of ethics, which all alike extol. I had lectured in a city in the Panjab to a small but particularly attentive audience, on the resurrection of our Lord, as the foundation of Christianity, when, after the lecture, a native gentleman came up, greeted me cordially, and spoke warmly of his interest in my lecture, saying, "It is certainly just as you have shown us. Christianity has to be accounted for; and if we deny that Jesus really rose from the dead, there is no accounting for it, because it is then an effect without an adequate cause, a building without any foundation." He spoke at some length to the same effect, and so strongly and fearlessly in the presence of other native gentlemen who stood listening but not objecting, that I, a stranger in the place, supposed he must be a Christian. But to my surprise, I learned that he was not. The missionary in that city told me that the man constantly professed, and he believed with full sincerity, a hearty intellectual faith in the gospel; and that he judged him to be held back from Christian profession only by the women of his house who were bigoted Hindus. This man may be taken as representing one class of educated men to be found in most or all of our large cities. Their number is relatively small, but they demand our prayers in a special manner.

Another class I should describe as men who, as regards religious truth, while they have wholly given up faith in the religion of their ancestors, have yet been unable to arrive at any certitude in religious truth.

I became much interested in a typical case of this kind in the person of a lawyer, whom I met while traveling lately on a rail-

way in Central India. He was a man of exceptional ability, as it seemed to me; had studied law in London, and was there admitted to the bar; was thoroughly informed on all the great questions of the day, which we touched in our conversation, political, social, religious. So far from being professedly hostile to Christianity, he assured me with evident sincerity that he believed that Christianity was much the best religion that had yet appeared. When, desirous of drawing out his mind still further, I replied that he must nevertheless have often observed in his life in England that even in such a Christian country very many are total unbelievers in Christianity, no less truly than in India, he replied: "Yes; but when living in England I noticed that as a general rule when in any family, for instance, there were several sons, of whom most believed in the Bible, and tried to follow it, but one, perhaps, had no faith in it, this one was not, as a rule, so good a man and as excellent a member of society as his brothers." And yet this man assured me that as to what was absolute religious truth, he was utterly in the dark; and seemed unable to see the conclusive force of the argument from the goodness of the fruit to the goodness of the tree, with which I pressed him. So a few months ago, a native gentleman, high in position in one of the Protected Independent Native States, sent the following remarkable letter to the Secretary of the North India Bible Society:

SIR:—With due respect I beg to state that though I am a Hindu, I know and am convinced that no progress and increment, whether religious, moral, social or worldly, can be made without the spread of Biblical education in this country. So I hope you will be kind enough to send me religious papers like *Loving Message* or others, in Urdu, Hindi or English, to distribute among the public and the pupils of our school. I hope also to be favored with price-list or catalogue of your books.

Certainly such a letter, from out of the official household of one of the native princes of India, is most significant and encouraging. There is yet another class which, in some respects, might be described as intermediate between these. They heartily accept the ethics of the gospel, and profess besides the greatest reverence for and attachment to the person of our Lord; and yet are unable to accept the miraculous element in his person and work, and recognize him as the Saviour of sinners through aton-

ing death. I have in mind a man of that kind in Central India, with whom I have formed a very pleasant acquaintance, who, in my presence, asked the missionary brother where I was staying, whether, if he would himself gather a company of educated men for the purpose, he would hold a regular class for their instruction in the gospels. In conversation, he told me that his reason for wishing to gather such a class was this: that he had observed with much sorrow that many of his acquaintances were wont to think and speak very ill of Christ and his religion; and this, he said, "I am sure, is because of their ignorance in regard to Christ and his teachings. So I wish to get up this class, for I feel sure that if they can but through the study of the gospel come to know Christ, *they cannot help but love him.*"* And yet this man totally rejects the resurrection of our Lord, and therefore with his atoning death, and believes that universal salvation will finally be brought about through moral influence and the fatherly discipline of God. Often in talking with this man, I have thought of the young man in the gospel of whom it is said that "Jesus, beholding him, loved him."

Not to enlarge greatly on these facts, I wish to call attention to one or two inferences from them, which are specially worthy of consideration by friends at home. The first has to do with the place of high education in missionary work. There are many excellent people, among the warmest friends of missionary work, who believe that missions should keep aloof from everything but what is called "evangelistic" work, preaching the gospel "for a witness," as it is often called. With this form of work I am in the warmest sympathy. I believe that, especially at the present time, the Church is called upon to spend far more than ever hitherto, in the simplest preaching of the gospel in the vernaculars among the ignorant and often very degraded villagers of India. I believe, moreover, that to this, under present conditions in India, the educational work should be secondary. But since my return to India three or four years ago, after prolonged absence, as I have been thus speaking chiefly to young men and others of the educated classes, I have

* The class of about sixteen educated men was gathered and for some months has met regularly at the house of one of our missionaries.

been more than ever before impressed with the invaluable work which has been done by those honored brethren, like the late Rev. Dr. Forman, of Lahore, and many others, who have given their lifetime to high-class educational work, no less truly evangelistic than the other. I have found among those who, directly and indirectly, have come under such influences, a degree of thoughtful readiness to hear the gospel and absence of bitter opposition, quite the opposite of what one too often finds among those who have been educated under different influences. Men like the late Prof. Huxley and others have a sadly powerful influence among the educated men of India; and it is of no small value that men should have been made at least to see that Mr. Huxley has not spoken the last word concerning Christianity, or settled in the least those urgent questions of human life, which solemnly confront all thoughtful men; that, after all, as it has been quaintly and suggestively put:

"Not even the admirable Huxley,
Can so much as tell us how the ducks lay."

In the persons of their missionary teachers, such men are constantly reminded that it is quite possible for a highly educated man to accept all that is really proved by modern science, and yet hold, with the most intense conviction and assurance, to Jesus Christ as Supreme Lord and Saviour, the Only One who has in truth resolved the enigma of life, as himself incarnate truth and life.

My last inference from such typical incidents as I have mentioned is this: that when Christians pray for India they should not fail to remember, very specially, the educated men of India, who, in many cases having lost the faith of their fathers, are blindly groping in an agnostic darkness, which he only can disperse who is the Life and the Light of men.

CHRISTIAN UNITY IN THE NATIVE CHURCH IN INDIA.

REV. J. M. ALEXANDER, ALLAHABAD.

It is reported in a recent home paper that an able rector of an Episcopal church in America has spoken as follows: "We Episcopalians have had a good deal to say lately about Christian unity, but if you look at us real hard you will find out that our unity

means that we want you all to believe as we do."

This is doubtless the attitude of the Episcopal Church throughout the world; but I think we see *less* of this on the mission field than among the home churches. There is a liberality among the native Christians in India which is very refreshing. While loyal to their own particular churches, they are ready to join in worship with their brethren of other denominations.

As an illustration of this liberal spirit, I wish to speak of a gathering of native Christians we had in the mission compound Katra, Allahabad, January 1, 1896. The object of this meeting was to begin the new year by bringing together the Christians of all denominations in Allahabad for a season of worship and social Christian enjoyment. Invitations were sent out to the pastors of the different native churches for their congregations to meet with us from 11 A.M. to 3 P.M. Three hours of this time to be occupied devotionally, and one hour, from 1 to 2 P.M., socially, at which time refreshments would be served to all. For the accommodation of the audience expected, we had large tents erected, with seating capacity for about 900 persons. We were not disappointed in our expectation of a respectable and appreciative audience. At the opening exercises more than one-half of the seats were full, and before 12 o'clock the space was fully occupied and some could not be accommodated with seats.

Of the number present about fifty were foreigners, either Europeans or Americans, and Eurasians. The native Christians represented the Church of England, Presbyterian, Methodist and Baptist societies. It was a pleasant sight to witness members of these different churches seated side by side in the enjoyment of Christian fellowship. The answer to our Lord's prayer that they may all be one seemed very near as we looked over that large assembly of Christians who had been gathered from among the heathen and Mohammedan population into churches of the different denominations.

There were nine pointed and earnest addresses of ten minutes each, made by members of the different societies. There were present three Presbyterians, five from the Church of England and one Methodist. Five were foreign missionaries and four native ministers and laymen. Of the four

prayers offered, one was by a Presbyterian missionary, one by a chaplain of the Church of Scotland, one by an elder of the Church of Scotland and the last one by a native minister of the Church of England. The burden of the prayers and addresses seemed to be the need of the presence and power of the Holy Spirit in our work for the year upon which we have entered. One missionary of our own mission made a strong appeal to parents to dedicate their sons to the Lord in the ministry of the word, remarking that the young men's minds were too much turned in the direction of the government service where large salaries were in view. It was his opinion that as the higher university education advanced there was less disposition among our young men to seek the office of the ministry.

I think all went away from this meeting with broader views of Christian fellowship, with clearer ideas of Christian duty, and with stronger aspirations for holiness of life and a closer walk with our risen Lord.

This was a good preparation for the week of prayer. It was manifest from the first that the quickening presence of the Spirit was with us. Much fervency was shown in all the prayers and addresses, interest increased from the first day to the end of the week and all felt that it was good to wait upon the Lord.

This was our preparation for the celebration of the Lord's Supper on the Sunday immediately following. With the members of the Katra church several persons belonging to other churches, joined in this memorial feast, thus continuing the idea of Christian unity begun on the first day of the year. This makes the prayer of our Lord more real to us all, "that they may all be one, even as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou didst send me."

MEDICAL MISSIONARY WORK IN INDIA.

W. J. WANLESS, M.D., MIRAJ.

IDOLATRY AND ITS PRACTICE.

With reference to the worship of idols, it has been said that the Hindu does not worship the idol, but God in it. This is the argument only of the educated Hindu, when

accused of idolatry (even now thousands of these very people try to apologize for their idols), but ninety per cent. of the people have no such idea. They worship and fear the piece of wood and stone they call their god, and having consecrated it, would not allow a Christian to lay hands on it, much less break it. Almost every implement that is a means of personal or pecuniary gain is an object of worship. Thus the carpenter and mason worship their tools, the cart-man his cart and bullocks, the children at school their books and slates, and so on, in addition to the worship of numberless other inanimate objects and animals. Images are found in every Hindu home and in the court-yard of almost every Hindu dwelling. I know of a village with 1300 inhabitants in which are over 100 public shrines.

TEMPLES THE HOT-BEDS OF VICE.

Idolatry is the mainstay of the temples, and coupled with temple idolatry is licentiousness of the foulest kind. It is bad enough when a daughter goes astray of herself, but when in obedience to the teachings of the Hindu Scriptures, as taught and inculcated by the temple priests, the mother consecrates her child to temple harlotry from her birth, you have an example of the fruits of Hinduism. Listen to this. It is an extract from the *Hindu* a leading anglo-vernacular paper in India, and concerning the priestly teachers of Hinduism, it says: "Profoundly ignorant as a class, and infinitely selfish, it is the mainstay of every unholy, immoral and cruel custom and superstition in our midst, from the wretched dancing girl, who insults the Deity by her existence, to the pining child-widow, every hair of whose head shall stand up against us who tolerate it in the Day of Judgment. And of such a priestly class our women are the ignorant tools and the helpless dupes."

THE EFFECTS OF A DEGRADED PRIESTHOOD.

No wonder the people revel in vice and invariably consider it perfectly proper to lie, bear false witness, or commit almost any sin and consider it justifiable in order to escape personal loss or punishment. No wonder a devout man worships idols all morning with one hand—so to put it—and the rest of the day takes bribes and defrauds with the other. No wonder the object of all religious devotion, so called, is personal

gain, little caring who is the loser thereby. An educated Brahmin once came to me, and when asking me to give him a receipt for money which I never received, in order to secure the amount to be falsely stated in the receipt, and on hearing my refusal to comply with his request, said: "Doesn't the Bible say that it is right to lie in order to help a man out of the mud? Our Scripture does." Verily the worship serves the creature more than the Creator.

CASTE THE MASTERPIECE OF SATAN.

As to caste, with its 30,000 sects, it is well known that it is a great barrier to all true knowledge and human charity. It is Satan's masterpiece in India to prevent the spread and acceptance of the gospel. It teaches man to hate and despise his neighbor, while Christianity teaches man to love not only his neighbor but his enemy also. No wonder a prominent Hindu in Madras recently declared that the only hope for the depressed classes of India is in Christianity, for, said he, "Hindu caste and religion are both contrary to the education and elevation of the lower classes." Caste confronts and prevents all true progress as well as missionary work in every form; not only in domestic but also in social and political life.

It is, briefly, a pernicious and malignant monster that for ages has woven into its iron meshes almost every phase of Hindu life. It is the hideous reptile that still holds India within its awful coil of darkness and wretched superstition, in the end only to cast forth her sons into eternal despair and death.

EFFECT OF CASTE—A CASE.

I shall have occasion later to refer to caste, by way of illustrating the value of the Medical Mission. Just here I will conclude my reference to it by a case or two illustrating its effect upon education. A Christian boy was admitted to a government high school where the pupils were mostly Brahmin and high-caste boys. The parents of the Hindu boys became very angry and threatened to remove all their boys from the school. They got up a petition to the educational inspector requesting the removal of the Christian boy from the school. The inspector refused their request, as there were none but caste reasons for the boy's dismissal. The parents then complained that

the excessive bathing consequent upon the pollution caused by the presence of the Christian boy in the school was resulting in severe colds—the boys, meanwhile, took the opportunity to spend their time swimming in the river, of which they were excessively fond. Finally, when they found the inspector would not listen to their complaints, they carried out their threat and removed all their boys from the school. For a few days there were four Hindu teachers and one Christian boy. Some of the boys afterwards returned and the parents of others started a private school. The educational inspector then threatened to close the government school, whereupon all the boys returned and the private school was abandoned. The temple priests are the fathers and exponents of this wretched system. What must the scholars be when these are their instructors?

A LOATHSOME CEREMONY.

One of their Pundits of the World's Congress fame was himself made to go through the degrading ceremony of swallowing the five products of the cow after returning to India, in order to atone for the fictitious sin of visiting America, and by which to be restored to caste. The Brahmin priests of Miraj demanded three hundred dollars from a native doctor who had been to Europe, as their fee for the necessary cleansing ceremonies, such as the one in Mr. Chari's case.

NATIVE ADVERTISING.

A physician in India needs no newspaper to advertise him. Every patient successfully treated is a living and widespread advertiser of the doctor who is the means of his cure. Thus we found that the few who had come to us spread abroad the news of our presence in Sangli, and it was not long until multitudes began to come from all the regions round about Sangli, people afflicted with every manner of disease. They came at all hours of the day and often at night, and we soon realized that serious inroads were being made upon our time which should have been given to the study of the language. We could not now well turn the people away, many of whom were coming from distant villages, and our hearts went out to them in their distress, especially as we thought of him who "had compassion on the multitudes," and we could not believe that

were he there he would have turned them away.

A PROMINENT HINDU'S CONFESSION.

A few months ago, before leaving India, a prominent official of Miraj made this confession to me. Said he, "When you began your work here, because of the evident object of your medical work being to preach and teach the gospel, some of the Brahmins of the place, in their meetings, expressed their dislike to this phase of your work, and declared that they would not attend your dispensary. They tried also to dissuade others from going, but this only lasted for a short time. They saw that the lower castes were receiving benefits which they themselves were losing, and they began to attend, at first singly, but now they mostly all go. Then they determined not to take your liquid medicines"—fearing pollution from the water added by Christian hands—and I remember how that at first we were repeatedly asked for dry medicines. These Brahmins would say, "Give us the medicine dry and we will add our own water." We always treated this seeming but unintended offense with kind and firm refusal, stating that we always gave the most suitable remedy, and that it was to their advantage to accept without question what we offered, otherwise we could do nothing for them. "For a time," continued this Hindu, "they held out, but now they are glad of your liquid medicines." During our last year in India I scarcely remember being asked for dry medicines, and more than that, they would often gladly accept liquid animal food prepared by us in the hospital, at their expense, though their prejudice regarding this in any form is generally far more intense than it is with regard to the so-called polluted water. This Hindu then went on to say "Having accepted your watered medicines, they next declared that they would not attend your 'pothe'" (preaching service, conducted previous to the giving out of medicines), "first, because of their dislike to Christian teaching, and second, because of having to take their place and turn side by side with the lower classes, but now they go gladly and do what they would not have done a short time ago, viz., sit in touch with outcasts on the same benches and together with them listen to your preaching."

A FISH INCIDENT.

A man whom I had relieved of a painful abscess by a slight stroke of the knife, afterward, in order to express his gratitude, sat up "a whole night," as he said, to catch the solitary fish which he knew to be in a certain stagnant stream. He brought the fish to us in the morning, and out of consideration for him we accepted the fish, had it cooked and put on the table, though we knew it to be poisonous. I need hardly say that we merely tasted it, though we would have gladly eaten it were that possible.

A HUGE FEAST.

Another, a Mohammedan, whose wife was a purdah lady (zenana woman), and who had had her thigh amputated in the hospital, gave us a breakfast one morning on our own table in our own bungalow. We supplied the dishes and he brought the food already cooked from his own home. The table was literally covered with the eighteen different dishes, all clean and temptingly prepared. Each dish was labeled with the vernacular name and the English translation. After the breakfast this man and his brother-in-law brought flowers and garlands and decorated us, at the same time perfuming us, according to their own pleasant custom on such occasions.

AN IGNORANT BUT GRATEFUL PATIENT.

I remember another old Mohar, a low caste, who came to us in company with his son and daughter-in-law. The son had mortification of his whole leg up to the knee joint. The limb was amputated at the middle of the thigh and he recovered. These people remained with us for two months and we tried to teach them the way of life and the only Saviour. When they left us, about the only thing the old father could remember of our teaching and express it in words was the name of Jesus, so dense was his ignorance. This man was no more ignorant than tens of thousands of his class in India. Several months later, when we were residing at a hill station of the mission, this old man and his son, who lived some twelve miles away, on hearing that we were there came to see us. The son with his one leg and crutches and the old father came up to our veranda where we were sitting. The old man had on one arm a chicken and on the

other a bundle of eggs and all his family idols. Setting them down on the veranda before us, he prostrated himself, and rising he said the hen and the eggs were a gift, and the idols to show that he had kept his word when he promised that he would worship idols no longer, as he had no more faith in them.

CASTE PHYSICIANS.

But what of the educated native physicians who do the most of the medical work done for natives? They are usually Brahmins or men of high castes, educated in English medicine in the medical colleges of Bombay, Calcutta and Madras. These men, though their education is western, adhere to their caste practices, which prevent them very often from coming in sufficiently close contact with the people, especially the middle and depressed classes, to efficiently treat them, while at the same time they are mostly men of inferior qualifications compared with the physician who has the advantage of receiving his medical education through the medium of his mother tongue. Largely as the result of the Brahmin doctors' caste, there exists a strong and well-grounded prejudice among the lower classes regarding dispensaries controlled by these high-caste native physicians. So strong is the feeling that invariably the middle and low-caste natives prefer medicine from our ordained missionaries rather than go to the professional native doctors. I have known men repeatedly refuse to attend a state dispensary. One man said he would as soon die as go there for treatment. A British political officer once said to me that it was with the greatest difficulty that he could get his native assistants to attend a government dispensary, remarking at the same time that they went willingly to the mission dispensary.

DESPICABLE TREATMENT OF LOW CASTES.

A low-caste man goes to a state dispensary for treatment; while standing at the door, or several feet away from the doctor, he is asked to put out his tongue and another question or two asked; if he is an outcaste his pulse will not even be felt. The doctor, unwilling to touch him, will write a prescription and send him off, often without any idea of the nature of his disease. Even the medicine will vary in quality according to the patient's ability to fee the doctor, who is himself a salaried officer. To illustrate

what I have just said: there was brought to us, soon after our arrival in India, a dreadful sufferer with acute mortification of the whole right leg up to the knee. The case demanded immediate amputation. We had not at that time a suitable place in which to perform the operation or to put the patient. I wrote a note to the doctor in charge of the state dispensary, asking that the man be admitted as an in-patient, and offering my services in the treatment of the case, should they be found necessary. This dispensary contained six beds, which I knew to be all unoccupied at this time. The patient was a low caste, and, because of that fact, he was put upon the floor, while the six beds remained vacant. A compounder was delegated to amputate the limb (the doctor meanwhile had gone out to dine), and he simply cut off the leg at a point below that to which the disease had extended. Of course the stump did not bleed; it was completely mortified—a bloodless amputation! The man was put back upon the floor where he actually rotted to death, and after the so-called operation, nothing whatever was done for his relief. In the published records of this dispensary for 1894, appeared the following interesting entry: "In-patients treated, one; in-patients cured, one; percentage of cures, 100 per cent."

A GREAT FIELD.

Is there not a tremendous field for medical missionary work in India? Is it surprising that the Christian physician is sought in preference to the Hindu doctor? And is it strange also that the depressed classes in India flock to the mission dispensary, often themselves astonished that they will receive the same kind and faithful treatment that the higher caste man receives? And is it any cause for wonder in all this, that God has opened unto us a magnificent field in which to preach the kingdom of God and to heal the sick? A magnificent field! Yes, but with it God puts upon us a stupendous responsibility. "Freely ye have received, freely give." This is the spirit of the gospel speaking to us with regard to the physical and spiritual needs of the heathen in India. Why, then, is it that so little is given comparatively to extend this Christ-like work abroad, while churches and States, having proved its worth, spend millions upon it annually at home?

CAUSES OF THANKSGIVING IN NORTH INDIA.

REV. J. J. LUCAS, SAHARANPUR.

I wish to speak of a few things in our work in North India, which seem to me to give ground for thanksgiving, and first the working of the Holy Spirit in the hearts of the missionaries themselves. Not a few within recent years have been greatly strengthened with might in the inner man. This is seen in the spirit of brotherly love which abounds; in the conferences again and again for waiting on the Lord, yet another to be held next week; in the prayer circle formed by the members of the Lodiana Mission last month; in the hungering and thirsting after greater nearness to God, and in a spirit of prayer and consecration which has been steadily growing. One of the oldest of our missionaries said at the close of a recent mission meeting, that it was the best he had ever attended. For more time was given to prayer and to conference concerning the spiritual side of our work during these seven days than at any previous meeting of the mission.

STRENGTHENED FOR SERVICE.

Not a few of our Hindustani brethren have also been refreshed in spirit and strengthened for service as never before. One of them recently spent a whole night in prayer for a blessing on his brethren. Is it any wonder that the Lord Jesus reveals himself to such a seeker as he does to few others? Recently in a crowded gathering of Christians, the subject being thanksgiving for mercies during the past year, this brother, respected and loved by all who know him, told how for months he cried constantly to God that he might have greater nearness to him, stopping sometimes in his work to lift up this cry to God. In March of last year, while listening to an exposition of the first chapter of Colossians, by Dr. Forman, he was filled with wonder and gratitude by a vision of the cross, a large, bright cross, and so absorbed became he in the sight, that for ten minutes or more he saw and heard nothing else. Again and again during the five following days this same vision appeared to him so plainly that he had to stop in the midst of conversation, not hearing what was said to him.

I would not count this as worthy of repe-

tition were it not for the character of the witness, a man incapable of using words loosely. This brother at the age of seventeen made an open confession of our Lord, his widowed Hindu mother casting herself at his feet before his baptism to persuade him to give up his purpose, striking her head on the ground in an agony of soul so that blood gushed from a gash in her forehead. Some years later he refused the lucrative and honorable office of government pahsildar (collector of land revenue), because he would be hampered in this office in his service of the Lord, and now for many years he has been head master of one of our high schools, as well as an elder in our church. His eldest son, set apart for the service of the Lord from a child, expects, on his graduation from the Allahabad University this year, to enter our Theological Seminary.

YOUNG MEN FOR THE MINISTRY.

Two weeks ago one of our ministers told me that when his son, a University graduate who had entered on the study of the law, came to tell him that he intended to give up the law and study for the ministry, he had rejoiced in spirit, and with tears of joy he told it to me. A pastor of one of our churches has set apart all his boys for the ministry of the word, and has no higher ambition than that they shall preach Christ. These are a few of the signs that the Spirit of God is working mightily in the hearts of many of our brethren. There is the most delightful harmony and love between the missionaries and their fellow-laborers in this country. Rarely a note of discord have I heard in recent years. Surely this is of the Spirit of God and affords abundant ground for hearty thanksgiving.

Another cause of gratitude is the steady increase in the additions to our churches during the last few years, chiefly in the Punjab. According to the report of the Lodiana Mission, there were connected with the churches of that mission in the year 1890, 585 communicants; in 1891, 746; in 1892, 948; in 1893, 1180; in 1894, 1502, and in 1895, 2115. Thus the increase has been steady and healthy. I have not the reports of the Furrakhabad Mission, but the additions to its churches have been few as compared with the Lodiana Mission. Most of the additions in recent years have been from one caste, the Chuhbras. Though they are poor

and ignorant, for centuries the serfs of the rich landlords, yet a spirit of inquiry has taken hold of them in many places and they are turning in large numbers from the worship of idols and demons to the worship of the Lord Jesus. They have been ignored religiously for centuries by Hindus and Mohammedans, their very touch regarded as defiling by both. Now that they are turning to our Lord, they have been subjected in many places to fiery trials, and again and again they have shown that they are ready to suffer rather than give up their new-found Saviour, although there have not been wanting cases of apostasy when exposed to sharp persecution. In one place they were refused the privilege of digging a well unless they renounced their faith in Christ. In another village the head men had dead animals thrown before the houses of the few Christians, the sickening odors making it almost impossible for them to stay in their houses. Our preachers laboring among them have been subjected to much persecution and many indignities. In one town the people banded together to drive the preacher away by refusing to let him draw water from the public well. He was forced, when the man he had hired to bring him water was ill, to go himself from house to house begging a little water for his wife and children. Thus, and in many other ways, has the adversary stirred up opposition to this work, and the end has not come. We may expect much more of bitter persecution as the converts increase in number.

UNDERMINING THE CASTE SYSTEM.

The conversion of these lower castes means the pulling out of the under stones on which caste rests. This will not be permitted without a struggle on the part of the higher castes. Already in some places they are taking alarm, seeing that this movement means the bringing them down in time. They are beginning to inquire with some anxiety who will do certain kinds of work when the Chubras and Mihtars become Christians, work now done by these lowly people, but which it is impossible for a high caste to do without religious defilement.

Another cause of thanksgiving is the increase in the contributions by our churches, and a growing desire and effort on the part

of some of them to be self-supporting. The contributions of the thirteen churches of the Lodiana Mission amounted, in 1890, to the sum of Rupees 2604; in 1891, to Rupees 2515; in 1892, to Rupees 1816; in 1893, to Rupees 4918; in 1894, to Rupees 5358; in 1895, to Rupees 5738. A system of grant-in-aid to the presbyteries, based on the amount of the contributions of the churches, has been adopted by the mission, and this promises to develop the liberality of the churches. It ought to be borne in mind, however, that the large increase in communicants, from five hundred and eighty-five in 1890, to two thousand one hundred and fifteen in 1895, does not mean an increase in financial strength, as such an increase in membership would indicate in America. Probably three-fourths of the converts added to the churches during the past few years have not an average income of two dollars a month, and their household effects would bring only a few dollars per house, and so what most of them give must be out of abounding poverty. One of our pastors at a recent gathering of Christians, at which some of these converts were present, urged them to set apart as the Lord's portion a little of their daily food before it is cooked, and told them that this was his custom. We must look more and more to the Holy Spirit to suggest methods for the lifting up of these poor people, methods adapted to the condition of the people.

It will not do to adopt methods simply because they have been successful in other countries, where the conditions of life are entirely different, where there is no caste system, and a small percentage at least of the converts are able to read. Of the village converts in North India during the past five years not one in a hundred has been able to read when baptized. We cannot ordain elders of such converts, and commit to them the building up of others in spiritual knowledge and life. Hence, our great need to-day is men to live among these converts, teach them to read the Bible and observe all things commanded by our Lord, as well as to preach the gospel to the many ready to receive it and to make an open confession of our Lord as their Saviour. For the gift of such men from the Lord of the harvest join us in constant prayer.

COLLEGES AND ACADEMIES.

THE WEST BEHIND THE EAST. WILL THE EAST STAND BEHIND THE WEST?

HOWARD AGNEW JOHNSTON, D.D.,

Pastor of Forty-first Street Presbyterian Church, Chicago.

A SIGNIFICANT ITEM IN GEOGRAPHY.

No argument is necessary to convince the Presbyterians of our eastern States that the church must be keenly alive to the necessity and blessings of higher Christian education. The simple statement, however, of the Treasurer of the Presbyterian Board of Aid for Colleges and Academies, makes it evident that eastern Presbyterians are far behind their theory in their devotion to this great cause. Some significant facts explain this failure. One-half of the constituency of our denomination is east of the longitude of Pittsburgh, while seven-eighths of the whole number are east of the Mississippi river. All will agree that higher Christian education largely explains the successful work of the Church of Christ in the eastern section of the land. But the very blessings thus enjoyed render it well nigh impossible for the dwellers in the east to appreciate the necessity of planting Christian colleges and academies in the new and plastic sections of the west, which are greatly destitute of these same blessings. Every eulogy upon Christian Education in the east is an argument for Christian education in the west.

HOW DOES THE STATE UNIVERSITY AFFECT THE PROBLEM?

When statements like the above are made to eastern Presbyterians, they frequently ask: "Is it not true that the new States have their fine State universities with opportunities such as the older States never enjoyed in the days of their beginnings?" The question touches the very heart of the problem. A vital need of the church to-day is a clear understanding of the conditions that influence education in the newer sections of the land. The most serious feature in the problem of higher Christian edu-

cation is the fact that these great State universities are not established for the distinctive purpose of such education. It is imperative that the Christians of this land see clearly that we must have something besides the State university in the west, as well as in the east, if we are to make anything like the same conquest for Christ. We gladly concede to the State universities that praise which they deserve for their superior work in many lines of instruction; but the fact remains that they do not emphasize, and could not be expected to emphasize, the positive phases of the Christian faith. They must be free from any denominational bias, in order to maintain that untrammelled religious liberty for which our constitution stands. Instructors may be Christians and may



exert a personal influence which may go far, at times, to win a student's allegiance to Jesus Christ; but this indirect and incidental training will not suffice.

WHAT IS THE TRUE AIM OF CHRISTIAN EDUCATION?

We count it a fundamental postulate that our youth must be carefully trained, first of all, in that body of truth which builds up the soul, into an intelligent Christian faith and life. As we would not be willing to have them trained in mathematics or in the classics by any indirect method, no more can we be satisfied at the thought of anything short of making the supreme thing in their life the supreme thing in their training for life. Do we not touch the root of our

failure just here? Are we truly making the training of the soul the supreme thing in the lives of our youth? Are we laying to heart with sufficient seriousness the truth that however splendid the achievements which our youth may realize from their training in the schools, unless they are trained in building a Christian character, the word "failure" must be written across the record of their lives? Unless we follow up the logic of this conviction, we shall lose this land for Christ.

AN ILLUSTRATION FROM MR. SPENCER.

The truth just stated is vital to our appreciation of the duty which challenges our allegiance. Herbert Spencer, in his *Data of Ethics*, illustrates the way that we pronounce anything a success or a failure according as it accomplishes that which its form of construction shows it was intended to accomplish. A knife is intended to cut, and whatever else it may do, however ornamental it may be, unless it will cut, it is a failure as a knife. An umbrella is intended to keep off the rain, and though it may serve fairly well as a cane, unless it will keep off the rain, it is a failure as an umbrella. Who will hesitate to say that the study of man's nature and constitution makes it plain that God intended man to grow into a life that is conformed to Jesus Christ? But must we not then say that whatever else a man may become, however well he may serve for a tailor's model, whatever fortune he may amass in the treasures of this world, no matter how brilliant he may become in intellectual attainments, unless he shall develop those qualities which mark the spiritual life of his immortal soul, he has perverted his highest endowments to inferior and baser ends than his God intended; he is a failure as an immortal soul. Christian character must be the chief end in all our education of our youth.

A QUOTATION FROM MR. BRYCE.

But this is not all. The State university cannot meet the demands for an educational equipment in the newer States. Moreover, no State can afford to have it do so. Through all the east it is well known how a college or an academy makes a precious atmosphere in the community for miles around. The west must also have it, by multiplying institutions that come close to

the homes of the people. Mr. Bryce says of our small colleges: "They get hold of a multitude of people who might not resort to distant places of education. They light up many a community with what is at first only a farthing rush-light, but which, when the town swells to a city, or when endowment begins to pour in, becomes a lamp of glowing flame, which may finally throw its rays over a whole State or nation." They are striking words and true.

A CHALLENGE TO THE STEWARDS OF CHRIST.

Could our eastern friends but visit a few of these institutions and see what self-sacrificing work is done and what splendid results are accomplished in them, there can be no doubt that many generous hearts would be touched and many purses would be opened with responsive and helpful sympathy. What more blessed service could a consecrated steward of the Lord give than to carefully look into these institutions, and select one which commends itself to him, with a view to nurturing it into strength? The claim of Christ upon his people, to whom he has given wealth, is certainly very strongly voiced in the needs of many of these western institutions. To respond to that claim would be to achieve a work which immediately bears precious fruit, and plants the living seed of increasing fruitfulness for all time to come.

ADVANTAGES SECURED THROUGH THE BOARD OF AID.

Many advantages are secured to such givers by giving through the Board. All gifts are forever secured to the Presbyterian Church by mortgages to the Board. The donor thus allies with himself the prestige and the coöperation of the whole church by recognizing her agent in the field. All colleges and academies receiving aid through the Board, pledge themselves to teach the word of God as a text-book, thus insuring direct training in Bible study during the most important of the student-years of the youth. The officers of the Board, with their familiarity touching the institutions, are prepared to give valuable information to all who may desire it.

It is well to take advice of a landscape gardener, where to plant a tree.—ED.

MINISTERIAL RELIEF.

MISSIONS AND MINISTERIAL RELIEF.

These two forms of Church work, Missions and Ministerial Relief, are at opposite poles. One of them leads on the vanguard of the Lord's army into the very thick of the fight. Its look is forward to the ever-widening fields of conquest. "Go ye into all the world and preach the gospel to every creature." The other, looking back over the past, is tenderly caring for the disabled and worn-out veterans, whose days of activity in the service of the Church are gone. Yet after all, there is a bond between them which is not always kept in view.

THE BOARD OF FOREIGN MISSIONS.

In the last number of this magazine we noted the significance of the fact that in the General Assembly of 1849, it was an Elder who made the historic motion, upon which the Church actually started Ministerial Relief into operation. This Elder was the venerable and beloved Walter Lowrie, a commissioner to that Assembly from the Presbytery of New York.

But the name of Walter Lowrie had been for years recorded in the Minutes of successive Assemblies as that of the Corresponding Secretary of the Board of Foreign Missions, which position he held from the organization of that Board in 1837 until the year before his death in 1869. At this same General Assembly of 1849, he was in fact present as Secretary, and had already presented his Annual Report on behalf of the Foreign Mission Board, before thus taking part in the discussion concerning the support of disabled ministers, which, says one who was a member of that Assembly,* "was carried on exclusively by the Elders." His act in making the motion from which have resulted all the blessed activities of organized relief for the worn-out servants of the Church was closely connected with his

position, not only as an elder but also as the Secretary of Missions.

His experience as the official leader of the Church in its Foreign Mission enterprise would naturally have taught him the urgent importance of establishing on a sure foundation this work of Ministerial Relief, even for the Missionary cause itself—to say nothing of its inestimable benefit to the worn out pastors of home churches. His own Board was charged with the prosecution of an intensely aggressive campaign. The permanently disabled missionaries, no longer available for active service, had nevertheless fully earned by their faithful service in the past the right to be cared for. They could not possibly be cast off, in time of old age. Yet to assume the care of them would not only introduce an embarrassing element into the operations of the Mission Board, but would cripple its energies not a little, by withdrawing from its treasury the sum needed for their support. The contributors to that treasury did not make their gifts to it for any such purpose. They had in mind the one thought of persistent advance in the name of the Master upon the kingdoms of the world. The whole organization is for that object distinctively. It is at once evident how the Secretary of Foreign Missions was fitted, as such, to lead the Church into organization for Ministerial Relief. His own Board could go forward then, unhindered by the necessity of using its funds for the support of the missionaries who had broken down in its service, or had reached a helpless and dependent old age.

Upon our files is a letter written more than thirty years ago, by the Rev. Dr. John C. Lowrie, the son of Walter Lowrie, and his successor as Secretary. It is a long and carefully prepared letter, addressed to the Rev. Dr. Joseph H. Jones, the first Secretary of Ministerial Relief; and it reveals that peculiar interest in the questions pertaining to Relief, and intelligence concerning them, which might be expected from a Secretary of Foreign Missions.

In his able and forcible address before

* Rev. Dr. J. H. Mason Knox in his address before the General Assembly of 1894. See the August number of THE CHURCH AT HOME AND ABROAD, p. 141.

the General Assembly of 1890, afterwards printed, Dr. Ellinwood, the present Senior Secretary, showed how the Foreign Board, in addition to the support of its large force of ordained ministers and native helpers, and out of its one inadequate treasury, carried on varied activities which, here at home, are distributed among several different Boards. "It is," said he, "a Church Erection Agency. It builds not only churches, but homes for its missionaries." This work at home, is allotted to a separate Board with its own treasury, supplied by a special annual offering from the churches; abroad it is carried on by drawing upon the treasury of the Foreign Board. In its schools, "from the lowest grades to the College and the Theological Seminary," it does a work similar to that of the Board of Education and that of Aid for Colleges. The one treasury, which supplies such varied enterprises, should, therefore, be given proportionably large support. But the omission, from this list, of the Relief Board is a significant fact. Ministerial Relief is one work which the Mission Board has no need to duplicate on the Foreign field. It is our high privilege and sacred duty to care for the support of its disabled missionaries.

A recent letter from the Foreign Mission office, in commending earnestly to our care certain missionaries, of "rare consecration," has one sentence which bears exactly upon this point: "We carried them along for several months, but felt that the objects contemplated by this Board as a Board of Missions did not permit a longer support." This plainly recognizes that such support ought to be and must be given, and that it nevertheless cannot be given beyond a certain slight degree by the Mission Board itself.

THE BOARD OF HOME MISSIONS.

This Board has for its distinctive object an aggressive campaign in our own land. It has a much longer roll of missionaries, whose salaries, as the Board said in its report to the General Assembly of 1891, admit of "no margin above an economical support." It must therefore furnish a still larger number of worn-out workers for whom, in view of their past service on the high places of the field, support must be provided.

In the first Missionary Congress held by

the Synod of New York, at Saratoga, in 1893, Dr. Roberts, the Senior Secretary of the Home Board, spoke eloquently of the self-denying labors of its missionaries, upon salaries so small that they could not lay by anything for their support in prolonged sickness or helpless old age. And when he added that the Board could not bring itself to dismiss one of these broken-down men from its service without advancing him a full quarter's salary, the great audience broke out into long continued applause. No argument was needed to show them that the worn-out missionary—who had consecrated himself to a work which, in the years of his strength and vigor, allowed "no margin above an economical support,"—should not be left in his dependent old age to suffer for his daily bread. But how serious would be the hindrance to the aggressive work of the Home Board, if out of its treasury should be drawn the support of these worn-out missionaries after this one quarter's advanced payment was all gone?*

The same principle holds good concerning the Freedmen's Board likewise.

It is the Board of Ministerial Relief which, in accordance with the very purpose of its existence to care for the disabled servants of the church, frees the treasury of the Mission Boards from large drafts upon their funds, which are so urgently needed for their active and aggressive campaign.

THE FRIENDS OF MISSIONS.

Each of our Mission Boards is to be congratulated upon having so many friends—every one of them an enthusiast. Indeed it is hard for us to think of a really devoted disciple of the Master whose heart is not aflame with missionary zeal. Such a mission advocate is sure to be a helper in every other good work. He is one to whom all the Boards may with confidence appeal for aid. But when we present to such an one the cause of Ministerial Relief, we may, for him, base its claims upon more than those general considerations which show the sacred duty and privilege of the Church to care for its worn-out servants. We can show him how effectively it relieves the Mission treasury, and so

*The address made at this Missionary Congress by the Secretary of the Board of Relief has been republished from the volumes of its proceedings, and can be had upon application at the Office. It enlarges upon the point here made.

renders large though indirect help to the very Cause which is deservedly so dear to him.

LEGACIES FOR MISSION WORK.

The Foreign and Home Mission Boards of our Church are often singled out by themselves for bequests, because from their very nature they prominently represent the essential work of the Church. We all rejoice when God puts it into the hearts of his servants thus to testify to the vital importance of mission work. Now and then there is a third Board added to these two. In a will recently probated, this third bequest was to the Board of Relief. Was this legacy added simply to embrace another Board which in its general work had a peculiar interest for the testatrix? Or was it not perhaps, in addition to this, a further expression of her missionary enthusiasm itself, suggested by her knowledge of the fact that this Board was, in a peculiar sense, a helper of that very work which she had most upon her heart?

WOMEN'S AUXILIARY BOARDS.

May we not appeal for aid to the women of our Church, organized as "Auxiliaries" for mission work at home and abroad? From them we may surely look for special manifestations of sympathy with the worn-out and dependent missionaries who have actively carried on the work to which they themselves give such enthusiastic support. They are not asked to do less in the direct support of the missionary cause, but only to remember what the Board of Relief does to free that cause from any expenditure of mission funds for the support of its disabled workers, while it animates its active workers with fresh vigor, by keeping before them its loving provision for their time of need.

Since Ministerial Relief is, in addition to all its other good work, so peculiarly a helper of missions, may we not ask that every friend of missions will be likewise a helper of Ministerial Relief? Our need, now and always, is for just such helpers.

FREEDMEN.

BARBER MEMORIAL SEMINARY.

A commodious and substantial building capable of holding from one hundred and twenty-five to one hundred and fifty boarders, designed for the education and Christian training of colored girls, is now in process of erection at Anniston, Alabama. The expense of the building when completed and equipped for service will not be far from \$40,000; and this expense will be borne entirely by Mrs. Phineas M. Barber, of Philadelphia. Rev. George A. Marr, a brother of Mrs. Barber, is superintending the construction, and expects to have the work completed in time for the opening of the school in the fall.

The school is to be under the care and management of the Board of Missions for Freedmen, and is to be conducted on the general plan of the other prosperous institutions under its care, such as Scotia, at Concord, N. C.; Ingleside at Burkeville, Va.; Mary Allen at Crockett, Tex., and Mary

Holmes, formerly of Jackson, Miss., but now to be rebuilt this season at West Point, Mississippi.

MARY HOLMES SEMINARY.

It is expected that the rebuilding of Mary Holmes Seminary, which was burned at Jackson, Miss., a year ago, will be begun early this spring, and, if rapidly pushed forward, be ready for occupancy in the early fall. The plans are substantially agreed upon. The building is to be of brick, and there will be dormitory room for one hundred and fifty boarders. The first estimates of cost were somewhat higher than the amount the Board originally contemplated spending, and exceeded by several thousand dollars the amount now raised for the rebuilding, together with the amount obtained from the insurance companies.

The plans have been referred back to the architect to see if certain reductions in cost may not be made without essentially chang-

ing the plan as a whole. If this can be carried out, the Board is yet hopeful that it may be able to complete the plant, including lighting and heating, for something like \$30,000.

This new building when completed will be an ornament to the town in which it is located; a credit to the Board under whose auspices it is being rebuilt; and a beautiful and fitting memorial of the sainted servant of Christ whose name it bears.

The generosity of the business men of West Point, in giving us the land on which the school is to be located; the cordiality with which they welcome us in coming into their community; and the interest they take in everything that points towards an early beginning of the work, are all so many assurances of the wisdom of the selection; and make us hope that the seminary in its new field will enter upon even a wider and more prosperous career, than that which it had before the devouring flames so completely destroyed its former beautiful building.

TARDY CONTRIBUTIONS.

"Better late than never," is an adage the Freedmen's Board willingly assents to, in connection with the contributions from the friends of our work that come flying in from all directions during the month of March and the first fifteen days of April.

The present number of the CHURCH AT HOME AND ABROAD is the last that will reach its readers before our books are closed for this year. Many churches defer their collections until the month of March, and many treasurers of churches, even when the collections are taken earlier, do not send off the amounts given to the different Boards until just before the spring meetings of the presbyteries,* when all churches *must* make up their annual statements for the presbyterial reports to the fast approaching Assembly.

In this way we can hardly tell whether some of our friends are going to give us a collection for the year or not, until the very last mail of the very last day of the fiscal year. Do some of the brethren realize what a great suspense this keeps those of us in who about this time are anxiously watching the fluctuations of the treasury thermometer?

There is no other six weeks in the whole year in which we are on the lookout for more money than from the first of March to the middle of April.†

We had, early last June, in making our arrangements, to take into account our probable receipts for these last six weeks. Will the thousands we are looking for come in? All we can say is, "We hope so."

When we think of a possible drop in the amount, we devoutly say, "God forbid."

When we think of a possible increase, the world looks brighter and the heart feels lighter.

Yes, there is a possibility at this late date of having an increase this year over last year in amounts sent in in March and April. Not only may delayed remittances be sent forward, but delayed collections may yet be taken. *Better late than never.*

"COMING NORTH."

There is a widespread feeling among many of our workers in the south, that if they could only come north, and with the Board's endorsement, lay the claims of their work before their friends, they would secure all the pecuniary help needed to carry on their work successfully.

Some years ago the General Assembly advised the Board against the practice which then prevailed to a much greater extent than it does now, of allowing its workers to come north and present their appeals to individual ministers and churches and other friends of the work.

Since then the Board has had a rule that no one holding one of its commissions can leave the field for this purpose without special permission from the Board, and this permission is only granted in what the Board deems *extremely exceptional cases*.

Only two such permits were granted during the last year; while the request for such permits were in a number of other cases kindly but firmly declined. Every time, however, that such a request is declined, the well-known fact comes to our minds that workers in other churches, subject to no such restrictions, do the very thing that our

† Withhold not good from him to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and tomorrow I will give; when thou hast it by thee (Prov. iii. 27, 28). So saith the Scripture.—Ed.

* 'Tis true, 'tis pity; pity 'tis, 'tis true.—Ed.

own men are forbidden to do, and in many cases cover the same territory from which we have barred our own.

Men from other churches have canvassed the city of Pittsburgh, and invaded the very office of the Freedmen's Board in quest of contributions to build a church or erect a school-house. An examination of their books has shown that they have not unsuccessfully approached many a Presbyterian giver—whom we, from the best of motives, have been trying to protect from the too frequent solicitations of our own men. All this makes us sometimes wonder if we have acted wisely.

But there is another side. A comparison of the total amount that one such solicitor received, with the total expense he had incurred on his travels, showed that it had cost him sixty-seven cents for every dollar he had collected. In these days of nice calculations as to the per cent. of cost of administration of missionary funds, facts like these form a tremendous argument in favor of the economy of the Boards, and of having all friends of the work contribute through the regular channel of the church. It might be that many a man is perfectly willing to spend sixty-seven cents of some other man's dollar, provided he can retain the other thirty-three cents. It costs him nothing, he is a gainer to the full extent of the remainder, and thirty-three per cent. profit is, after all, not a bad business venture. But the rule of the Board is made in order to protect the giver. If indeed it be true, as some say, that the administrative expense of our Board is eight per cent., why here is a clear saving of fifty-

nine cents on the dollar to every one who gives through the Board instead of yielding to the solicitations of some unauthorized traveling representative of this needy race, but not always a representative of *our own needy work*.

If men from the south *do* come with their appeals, the lesson of this monogram is: give, if you would give wisely, only to our own, and to such of our own only as carry with them the endorsement of the Board, that presumably knows better than any one man the comparative pressing needs of any one field.

Be also assured that any one carrying with him the official endorsement of the Board, has a case of such exceptional and pressing importance as to justify the waving of all ordinary restrictions.

NOTE.—I desire to emphasize the caution above given. Such appeals sometimes come to me in this office. I am glad to be known to all colored people as easily accessible to them, and as having no respect for the prejudice which puts them at any disadvantage on account of their color. But I have learned to refuse such appeals firmly and in good humor. The perfect gentlemanly or ladylike composure and amiable smiles with which such refusal is usually accepted, proves to me that the applicant is an adept in the arts of persuasion, and likely to succeed with just such a person as I was before experience taught me to put my money where I *know* what will be done with it, and where I know that many times the amount which I can give at all would be wisely used without any addition to the expense of getting it and applying it to the use intended.—H. A. N.

—I believe I have grown to the point where I can love a white man as much as a black man. I have grown to the point where I can love a Southern white man as much as a Northern white man. To me "a man is a man for a' that and a' that." As a race I believe that we strengthen ourselves at every point by extending this sympathy, for no race can cherish ill will and hatred toward another race without its losing in all of those elements that tend to create and perpetuate a strong and healthy manhood. I propose that no man shall drag me down by making me hate him.—Booker T. Washington.

—Jesus in the picture he drew in his parable of the good Samaritan directed attention to *a certain man*. No nationality is ascribed to him, no religious belief. He may have been black or red or yellow or white, rich or poor, ignorant or cultured—any man. The one fact which Jesus mentioned about him was that he was in trouble, therefore he had the claim of a neighbor on every one who discovered that he needed help. Thus Jesus planted a seed of truth which has destroyed slavery, broken down the barriers between nations, and is melting the walls between classes.—Rev. A. E. Dunning, D.D., in the *Congregationalist*.

CHURCH ERECTION.

THE CLOSING YEAR.

But one month remains, at the time of this writing, before the fiscal year of the Board will close, and upon the receipts of that month hangs the question whether the appropriations already promised from the General Fund of the Board can be met by the contributions of the churches.

Up to the present time there have been received by the Board since April 1, 1895, 150 applications for appropriations from the General Fund, aggregating \$85,622, and the amount will doubtless, before the end of the year, reach \$100,000 dollars. There have been also received forty-seven applications for loans from the *Manse Fund*, aggregating \$21,105, and twenty applications for loans from the *Loan Fund*, aggregating \$80,600.

It has been impossible for the Board to meet all these demands, and a number, more especially those for loans, have been postponed or declined.

The Board, however, feels always more anxious in regard to its ability to respond to the first class of appeals, those for *grants to our feeble home missionary churches*.

Stronger churches asking for loans, while often inconvenienced by refusal, can usually make shift to provide temporarily for their needs either by borrowing elsewhere or increasing their subscriptions, but there are every year organized in our new States scores of churches whose life or death practically depends upon the assistance they receive from this Board.

They are without church homes, and

unable to procure them excepting as aided from abroad, while to continue houseless means the speedy scattering of the little flock.

It is in behalf of these little ones of our Presbyterian family, that in these closing days of the year we plead with the churches that as yet have sent no contributions to the Board, that they will not let the year end without doing their share in the work of church extension.

Let no one who reads this think it too late to take part in the work of the year. This number of the magazine will doubtless, like its predecessors, be in the hands of pastors and subscribers before the last Sunday in March. As a matter of fact a large percentage of receipts from church collections, sometimes even twenty per cent., comes to the Board during the last four weeks of its fiscal year.

Moreover, in order to allow time for contributions made upon the last Sabbath of the year, and for those that come from a distance, the Treasurer does not close his accounts finally until the 10th of April.

Thus there is still time to make good any inadvertent omission in this matter, and also for churches which, contributing under the plan of systematic beneficence, have not yet forwarded their gifts, to remit the same to our Treasurer, Mr. Campbell.

It may be added that even if the receipts of the Board should not exceed those of last year, an increase in the number of contributing churches would, as a proof of growing interest, greatly encourage it in its work.

—Instrumental music is a coördinate part of the worship. The house of God is a place of rest and renewing. The worshiper enters with the marks of the week's toil yet on his soul. It is the duty of the opening organ music to prepare him for that which follows. A little later it voices the praise that grows strong within him, supports the pastor, strengthens the impression of the sermon and dismisses the encouraged Christian with a benediction on his new resolves. Disguised music of the ball-room and all adaptations from operas, however de-

votional in character, are on account of association an incongruous color in the garment of praise. A congregation, critical in the best sense, will not approve organ-playing for mere technical display more than it will countenance preaching for rhetorical effect. The model organist chooses his music for each sermon, has religious sympathy to interpret the pastor's purpose, and if he has the power to improvise uses it in strengthening the impressions of the hour.—*Henry A. Merrill in North and West.*

EDUCATION.

FACULTY OF PRINCETON SEMINARY.



Pach, Photographer.

G. T. Purves, J. D. Davis, G. Vos, B. B. Warfield, W. B. Greene, Jr., J. H. Dulles, H. W. Smith,
F. L. Patton, W. M. Paxton, C. Martin, W. H. Green, J. De Witt.

FIFTY YEARS A TEACHER.

The friends of theological education will doubtless take a deep interest in the celebration to be held at Princeton on the fifth of May next. It will then be fifty years since Prof. W. Henry Green, at that time a youth of twenty-one years, began his remarkable career as a teacher in the theological seminary in that place. He was graduated at Lafayette College in 1840, and served several years as tutor and teacher of mathematics in the same institution. He gave two years of labor to the Second Church, Princeton, as its stated supply; received ordination from the Presbytery of New Brunswick, May 24, 1848; was pastor of the Central Church, Philadelphia, from 1849 until 1851, and then entered upon his duties as professor of Biblical and Oriental Literature in the theological seminary in

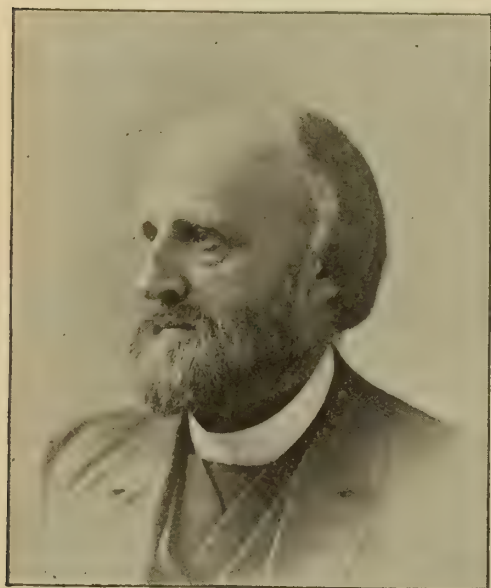
Princeton. In 1859, the title of his chair was changed, and he was made professor of Oriental and Old Testament Literature. With what distinguished ability and success he has discharged the duties of this position will be made abundantly clear when his many friends gather at the seminary to wish him well and to do him honor.

THE INVITED SPEAKERS.

The death of that distinguished divine, Dr. Talbot W. Chambers, of New York, makes a vacancy in the list which it is not easy to fill. Although a clergyman of the Reformed Church in America, Dr. Chambers has held close relations with Princeton Seminary, having taken the middle year there when a student, and having served as acting professor of New Testament Literature and Exegesis during the season of 1891-92, after the death of Dr. C. Wistar Hodge.

His attainments as a scholar were of a high order, and his contributions to theological literature were very valuable. Much regret will be felt that death has silenced the voice which was to have been conspicuous at the coming celebration.

The exercises of the morning will be under the presidency of Rev. A. Gosman, D.D., who will also make a brief opening address in behalf of the Board of Directors. The Rev. C. M. Mead, D.D., of the Theological Seminary, Hartford, Conn., has accepted an invitation to speak of *Dr. Green's Services to Biblical Criticism*, and the Rev. J. F. McCurdy, of Toronto, Canada, will speak of *Dr. Green's Services to Hebrew Learning*.



REV. C. M. MEAD, D.D.

As the chief addresses are to occupy but twenty minutes each, it is calculated that there will be time for the following brief congratulatory speeches: a. *In Behalf of Lafayette College*, Dr. Green's Alma Mater, by President Warfield; b. *In Behalf of the College of New Jersey*, by President Patton; c. *In Behalf of the Old Testament Revision Committee*, by Rev. Howard Osgood, D.D., Hoyt Professor of the Hebrew Language and Literature at the Rochester Theological Seminary; d. *In Behalf of our Sister Seminaries*, by Rev. Willis J. Beecher, D.D., Professor of the Hebrew Language and Literature at Auburn Theological Seminary;

e. *In Behalf of our Sister Churches*, by Rev. W. W. Moore, D.D., of Union Theological Seminary, Va.; f. *In Behalf of the Presbyterian Church*, by Rev. R. R. Booth, D.D., LL.D., Moderator of the last General Assembly.

The exercises of the afternoon will be under the direction of Rev. W. E. Schenck, D.D., President of the Alumni Association, and will consist of after-dinner speeches in reply to toasts proposed in remembrance of Dr. Green, as known in the various stages of his great career. Thus Dr. Robert Hamill will speak of *Dr. Green, the Classmate*; Dr. Theodore L. Cuyler will speak of him as *The Fellow-Student*; Dr. A. A. E. Taylor will speak of him as *The Young Professor*; Dr. Alfred H. Kellogg and Dr. George S. Burroughs will speak of him as *The Established Teacher*; and Dr. Wm. M. Paxton will speak of him as *The Chairman of the Faculty*.

A YEAR OF MISSION WORK FOR GRADUATES OF SEMINARIES.

The last General Assembly, at the suggestion of the Standing Committee on Education, adopted the following resolution: "We commend the proposed fourth year for practical training and experience to the consideration of the whole Church, and recommend that the Board of Education consult with the respective presbyteries, the synodical superintendents and the various seminaries of our Church, and submit any plan it may formulate to the next meeting of the General Assembly."

Careful attention has been given to this recommendation of the General Assembly, and the details of a plan have been printed for distribution among those most directly concerned, in order that they may have it in a form in which they may most conveniently give it careful study, and make such suggestions as may be helpful in bringing it to a condition of practical efficiency.

The Board has also under consideration the suggestion made to the General Assembly by Hon. E. E. White, according to which a certain number of years of faithful service rendered to the Church may be regarded as a repayment of the money expended by the Church upon the education of her candidates for the ministry, the money

thus expended to be regarded as a loan, and to be duly canceled in such manner as the Board may devise.

thinks that, if it were so used, it would be easy to increase it by larger contributions.

GOOD USE FOR DEACONS' FUNDS.

A correspondent sends us an interesting account of the measures taken in a certain congregation of our Church for the assistance of a candidate for the ministry. The Board of Deacons were in possession of the offerings made regularly each communion season for the poor of the church, and had also the money from two small bequests. The pastor called their attention to the fact that the Board of Education was overburdened, and ought not to be asked for scholarships in cases where churches were able to make provision for their own poor. He asked them to consider whether they could, with propriety, ask strangers and the members of other churches to contribute for this young man's education when they had funds in hand expressly contributed for the poor of their own church. It did not take them long to reach the conclusion that they could make no more legitimate, appropriate and profitable investment of the funds entrusted to them than to use them for the purpose of feeding, clothing and sheltering one of their own number, while pursuing studies preparatory to the ministry, and unable to make provision for his own need; and they promptly made the necessary appropriation for the year. There can be little doubt that this plan of caring for their own (see 1 Tim. v. 8) will prove so satisfactory to the deacons that they will continue the good work until they have the pleasure of seeing their young friend ready to be graduated from the theological seminary and to receive his license as a probationer for the holy ministry.

Everybody seems to be delighted with the plan. New interest is felt in the work of educating young men for the ministry, for this concrete example has taught the people what it really means, and they are coming to realize through what struggles and difficulties a young man must press his way in order to get the complete training which the Church makes a condition of entrance into the ministry. Our correspondent thinks there must be a number of other churches which might profitably use the Deacons' Fund in the same way; and he rightly

PRESBYTERIAN UNIVERSITY IN TEXAS.—A prospectus of such an institution has been issued in connection with the celebration of the fiftieth anniversary of the admission of Texas to the United States. It is proposed that an endowment of two million dollars be raised. The Board of Trustees is to be chosen by the subscribers from among themselves, and each member of the Board must be a communicant in good standing in a Presbyterian church. The Board as at present constituted is composed of eleven men, six of whom are connected with the Southern Church, and five with the Northern. The Bible is to be made prominent in the course of instruction; and The Form of Government, the Book of Discipline, the Confession of Faith and the Catechisms are to be made part of the curriculum. It is further proposed to have a labor department, where those students who wish the privilege may earn money for their support by working a certain number of hours daily.

COLLEGE OF NEW JERSEY.—At least eight hundred thousand dollars have been already subscribed, it is said, for the further endowment of this noble institution by way of celebrating the one hundred and fiftieth anniversary of its existence. It is looking for a good deal more, and can make good use of a large sum.

UNIVERSITY OF PENNSYLVANIA.—The first section of the new dormitory building, planned after a study of the best dormitories in this country and in England, will soon be ready for use. This extends along two sides of a triangular plot of ground, and is to be extended over an adjacent rectangle. It is proposed to build near by "a Commons Hall, where, as at Memorial Hall at Harvard, twelve hundred to fourteen hundred of the students, with the University Fellows, and with many of the teachers, may dine together in common—a noble, stimulating building, upon whose walls may be hung the portraits of those who have well served their time in any walk of life, whether men of our University or not, association with whom will be a daily encouragement and stimulus to our students."

PUBLICATION AND SABBATH-SCHOOL WORK.

"CHILDREN'S DAY" AND "CHURCH" COLLECTIONS.

At this time of the year most of our churches and Sabbath-schools are planning for the observance of "Children's Day," and for taking up offerings for the Sabbath-school and missionary work of our Church. For the information of our friends and of the friends of the children of America, we give from month to month in these columns details about this great work which cannot fail to interest all who read them. The work has grown to very large dimensions, covering States and territories with a network of influences which, more than words can express, are shaping the destinies of this country. What is the duty of Christian people with regard to this work? First of all, they should understand it, which many do not, because they know very little about it. It aims, first and specially, to save childhood to the Church, through the Sabbath-school; but it does not stop there. Through its work for and among children it is saving many homes—it is reaching grown-up children—it is blessing all ages and all classes of people. Without this Sabbath-school missionary work, the future of the great States west of the Mississippi would be dark indeed!

This work in our Church is not yet appreciated as it ought to be, or there would be no difficulty in reaching at one bound the goal set before us by the General Assembly, which has for three or four years past asked an offering from churches and Sabbath-schools of at least \$200,000 a year. The response has not yet reached quite one-half of this sum in any one year. We hope that this year will bring us far on towards the mark of \$200,000. Reader, what will you do towards this blessed result?

SABBATH-SCHOOL MISSIONS IN IDAHO.

Rev. M. G. Mann, Presbyterian Missionary, writes:

We left Leland November 27, descended into the valley of the Clearwater, in Idaho, and crossed

Evans' Ferry, the northern gateway to the Nez Perces Reservation, the great country just opened for settlement to the whites. Just above this ferry is the famous Big Eddy of the Clearwater, capable of holding five million feet of lumber, waiting to be rafted to Lewiston at the junction of the Clearwater and the Snake rivers. This place is marked on the map as the site for a future city, and, in view of this fact, has an interest to me as a possible place to organize a Presbyterian church and Sabbath-school. As a nucleus of a church we have already five Indian Presbyterian families to begin with. These have homes and small farms and neat frame houses, living on the products of their land and the stream.

A NIGHT IN A HAYSTACK.

We ascended the mountain side to an elevation of nearly 3000 feet. It took us two hours to reach the top, and darkness coming on we failed to see the dim trail that led to a settler's house where we proposed to sojourn for the night. Presently, we came to a belt of timber and saw the blue curling smoke of a camp fire, which proved to be the stopping place of some white men looking up homesteads. About fifty yards from this scene stood a little log house occupied by a young white man, his wife and child, who bade us welcome, and after partaking of a hearty supper we had family worship. There being but one small room which served as bedroom, sitting-room and kitchen, we were given quilts to make ourselves as comfortable as possible in a haystack under a shed, where we passed the night, and, as the thermometer went down to nearly zero and a stiff breeze was blowing, we did not lack for plenty of fresh air.

A HOSPITABLE LANDLADY.

The next morning after breakfast we sped on our way, and about noon we arrived at the head of the "Big Canyon," where is a half-way house or hotel. This hotel is kept by a Presbyterian family, and, as we occupied the rear tent, we heard the landlady singing, while she cooked our dinner, "Home, Sweet Home," and "The Sweet Bye and Bye." When we were departing and offered payment she positively refused to accept any, saying that she was only too glad to entertain a Presbyterian minister, and desired me to make the hotel my home whenever we had occasion to pass that way.

A SITE FOR A SCHOOL-HOUSE.

The road from Cold Spring hotel to Nez Perces city, the newly planned town, is over a rolling prairie in a southeasterly course towards the Bitter Root Mountains. We stopped a mile this side of the town, there being very little, if any, accommodation for strangers and none for horses in the town. We found a small tent occupied by three settlers (two others being temporarily absent). We were invited to share their beds on the ground in

one corner of the tent and share their home-made biscuits and coffee. In the morning, early, we entered the "city," consisting of a half-dozen one-story houses, in most cases of but one room, and perhaps a dozen tents. I at once went to the office of Mr. George H. Tamlin, the original town-site locator and surveyor, and, after stating my business and the object of my visit to Nez Perces city, he offered to give me a corner lot 50 x 140 on which to erect a building for Sabbath-school and church purposes. After visiting the various families, we went on to Denver on Pamas Prairie, twenty miles away, where I expected Bro. T. M. Gunn, the Chairman of the Presbyterian Sabbath-school Committee, to have left directions for me. After consultation with Rev. Silas Perkins, the Presbyterian minister of the town and neighborhood, it was thought best for me to return to the new city on the next day (Saturday) and preach, and so we rode back. Within seven miles of the town, Mr. McFadden left me, while he proceeded on his way home by way of Cold Springs.

ORGANIZING A SABBATH-SCHOOL.

The next day being Sabbath, there being neither bell nor horn in the town, I mounted my horse and rode from house to house and tent to tent inviting everybody to attend a service, which was held in a tent kindly loaned me for the purpose by a good old G. A. R. man. The tent was crowded. I had brought with me six "gospel hymns," and everybody joined heartily in the singing. I spoke of the fact that this was Presbyterian ground, consecrated sixty years ago by the early Presbyterian missionaries, Spaulding and Whitman, and that it behooved us to start this town in a right way and lay a good foundation, Christ the chief cornerstone, and cemented by love, truth and righteousness. Having found at least three Presbyterians in town, I ventured, after preaching, to propose the organization of a Presbyterian Sabbath-school. Several speeches were made endorsing the proposal, and finally it was unanimously resolved "that we proceed to organize the First Presbyterian Sabbath-school of Nez Perces city." We then elected officers. In the afternoon I started, in the snow-storm, for Cottonwood, eighteen miles away, to assist Rev. Silas Perkins in his evening service. When I had proceeded five miles, I heard loud shouts in the rear and saw a team containing a man and a boy, lost, bewildered and benumbed. They had wandered about that reservation all day and had lost road and bearings. I rode back with them two miles and showed them my tracks in the snow which would lead them to the new city, there to find at least shelter and obtain new directions. On the following Sunday, I learned the fact that they had found their way safely to the new town, but nearly overcome with cold and fatigue. They asserted that unless I had met and directed them as I did they must have perished that night, as it was intensely cold and they without fire, wood or shelter. I myself got lost when crossing Craig Mountain, but keeping in the direction of Cottonwood, I got there without much loss of time.

ANOTHER SABBATH AT NEZ PERCES CITY.

My coming was anticipated. The morning was crisp, bright and clear. The tent was seated and

warmed and quite full. There were more women and children than at the first service. Two of the women told me that they had been brought up in the old Reformed Presbyterian Church. As there was only one Bible in the town, I sold and gave away a few. In the afternoon I visited several families, and in the evening we had a song service, with prayers and remarks, in the tent, greatly enjoyed by all.

A ROUGH JOURNEY.

On the following morning (Monday), I expected to reach Leland by a forced march, but the snow made traveling slow work, and I reached Evans' ferry, on the Clearwater, about dark. I was in hopes that some Indian might give me shelter for the night, but they seemed to be from home, as I saw no light. I concluded I would ascend the hill following the road, yet plainly seen, and thus get home before it would be very late. As I traveled upward the steep grade with my trusty pony, partly riding, partly walking to rest the horse, intense darkness began to cover me. It snowed, it rained, and, what seemed worse, the horse had left the mountain path and had put his head down to eat bunch grass.

LOST IN THE MOUNTAINS.

I now realized that I was lost. I let my horse go on, giving him the rein. In the darkness we rode on. I felt that he crossed ravines and skirted around steep hillsides, but there was nothing for it but to go right on. Presently, I felt that we were in a pine grove, after which there was a very abrupt rise in the ground, which my tired horse tried in vain to scale, so I returned to the pine woods, tied the horse to a tree, gathered bunches of pine branches and cones and made a fire. The wind was cold and strong, but I managed to get some benefit from the smoke and heat. I had oats with me in a sack, but was myself almost famished with hunger.

I could have slept, but dared not do so for fear my fire would go out, so my horse being cold and restless I put in my time warming, drying and rubbing him, and cheered him with kind and sympathetic words, which he seemed to understand. At last I lay down on the empty sack and slept a little.

MORNING AND SAFETY.

The cool breeze wakened me, and with the dawn I saddled my pony and went in the direction we had been going when we turned back to the pines. We ascended the rocky shelf to a snow-covered plateau, from which I could see about a mile distant blue smoke issuing from a cottage. I was soon directed to the abode of my old friends, J. A. Sutherland and family, and received the heartiest of welcomes and every attention.

SABBATH-SCHOOL MISSIONS IN CALIFORNIA AND NEVADA.

Rev. J. H. Hobson, Synodical Sabbath-school Missionary, writes:

There is a vast amount of ignorance and prejudice regarding religion in every part of this State.

Stockton presbytery, which includes the great San Joaquin valley, promises to be a most important part of the Californian field. This valley is on the eve of being opened up to new settlers by a railroad which is nearly completed and which will bring relief and increase of prosperity to the farmers throughout this entire valley, and many new settlements will spring up along the line. How I wish that a Sabbath-school missionary could be sent right into that promising field and make a line of schools connecting with me in the adjoining presbytery—Sacramento—planting our Sabbath-schools in each destitute place. Every station along that new road means the germ of a future town or city, and ought also to mean the site of a Presbyterian Sabbath-school and church.

Here is a vast, beautiful, but undeveloped region, inviting the world to an almost perfect climate and boundless resources. The school revenue of California exceeds \$5,000,000, and yet there are attending the public schools thousands of young people, between seven and twenty years of age, who have yet to learn their first prayer, while many of them do not know even a line of a hymn. The school statistics of California (1895) give the number of children in day schools as 240,000; teachers, 6500, and school-houses, 3500. When can we report 3500 Sabbath-schools organized here?

Your two missionaries are kept continually alive to the pressing needs of the hour, and the people that we do reach appreciate our work so kindly, in many instances, that a continual longing is created to push on.

But there is another part of this synod to be heard from, telling us of over 13,000 of its young people who attend no Sabbath-school; in most cases because they have not one to attend. I refer to the State of Nevada, where, as yet, there is no Sabbath-school missionary. Further explanation is unnecessary. There is but one remedy: more missionaries.

The present force of Sabbath-school missionaries of all denominations in this State is seven: Congregationalists, 3 men, 1 woman; Baptists, 1 man, recently sent out; Presbyterians, 2 men; total, 7. Area of State is 153,600 square miles. No Sabbath-school missionary in the State of Nevada. You may see at once that this synod is a veritable paradise for a zealous Sabbath-school missionary. He will find full scope for his energy.

The work on the whole is encouraging. Indifference, begotten of long neglect of religious associations, atheism, and nearly every schism known—these, and, above all, the absence of any State Sabbath law, are obstacles to be overcome in the strength of the Lord. The vastness of the work itself, at times, seems overwhelming, but there is great peace and contentment to be realized from a "doing-what-you-can" experience.

SABBATH-SCHOOL MISSIONS AND CHURCH EXTENSION.

As an instance of Sabbath-school missionary work, touching home missionary work and influencing church extension, Rev. F. L. Forbes, Sabbath-school Missionary in Lake Superior Presby-

tery, sends the following notes. We withhold the name of the place. He says:

This is one of the oldest churches in the presbytery. The town has a population of about 2000; the church had been eight years without a pastor, and the Sabbath-school had been captured by another denomination; our work was practically dead; I found the place buried in four feet of snow and the people indifferent as to whether anything should be done for them or not. I got them to agree to furnish wood and light, and I held some meetings, and returning in two months received eight members into the church and had elders elected. Still they were afraid to take hold of the Sabbath-school. I revisited them in two months and secured pledges of \$500 for a pastor's salary. They then called a pastor, who remained nine months, but they now have another who will stay. In this case the revival of the church seemed the proper way of reviving the school, and the result was the organization of a Presbyterian Sabbath-school in that town in July, 1895, about eighteen months after the first visit. In another case an exactly opposite course was pursued. — is a town of 1200 to 1500. I began a Sabbath-school, gave them considerable attention and they soon became a church and called a minister; so I give them now very little attention. Where the population is not sufficient to support a church the Sabbath-school often becomes a preaching station. — is a country settlement out in the woods. They usually keep the school going summers. I have now arranged for them to have regular preaching so that they may keep up all the winter.

SABBATH-SCHOOL AGAINST SALOON.

—Mr. J. W. Bain, our Sabbath-school missionary in Madison Presbytery, Wis., visited, amongst other places last November, a school at Cottage Grove, where two years ago a Sabbath-school was started in a private house, the only witness for God against two saloons and Sunday ball games. At length one saloon became so obnoxious, even to the irreligious class, that it had to close, and the school people then secured the building for their services. Last summer a flourishing Christian Endeavor Society was started, and now there is regular preaching by a student. The seed sown is already bringing a harvest.

—When the Sabbath-school missionary visits a community he invariably finds many homes where Christ is a stranger. These homes are often poverty-stricken and forlorn and entirely neglected by Christians. Here the battle has to be fought by personal appeal and admonition, and often tears of repentance are shed, and souls won, and a new life is begun—the life of faith. This is a part of Sabbath-school and missionary work which the faithful missionary dare not neglect or pass over lightly. It calls for much tact, patience and heavenly zeal, but it brings rich rewards and often paves the way for a Sabbath-school.

SABBATH-SCHOOL MISSIONS AMONG THE MEXICANS IN COLORADO.

Rev. C. K. Powell, our Synodical Missionary in Colorado, writing from San Juan, Colo., says :

I am convinced that the best way for us to do work among the Mexicans is by supplying the Mexican Home Mission Evangelists with literature and letting them do the work. Whenever a mission school is opened a Sabbath-school is always started too, and a preaching point established. Last Saturday, Rev. Mr. Sanchez and I went to La Luz, where I visited the Mexican school, and through an interpreter preached on Sunday. We were met by a deputation of Mexican Roman Catholics, who proceeded to ask for the establishment of a Mexican school in their midst, knowing that it meant excommunication and persecution by the priests and their fellow-religionists. They furnish the school equipment and pay \$10 per month, or one-half, toward a teacher's salary. I agreed to raise the balance, and this morning secured a Mexican girl to teach. She is well educated in both English and Spanish, and both languages are taught. I also secured the loan of a kodak, and will have some interesting views for Dr. Bromfield, whose share in this work I ever bear in mind. This will mean one more Mexican Sabbath-school and preaching appointment. The gospel is finding its way rapidly and surely into these fastnesses of anti-Christ. The domestic conditions here are the same as were prevalent 250 years ago, the same adobe houses, food cooked in chile, and tortillas an item of luxury.

SABBATH-SCHOOL MISSIONS IN WEST VIRGINIA.

C. Humble, M.D., Synodical Sabbath-school Missionary, writes :

How to make our Sabbath-school Missionary work in the needy districts of our great southern mountain region at once efficient and permanent is now clearly demonstrated. A Sunday-school, which had died and died again after reorganization, is now alive, largely attended, full of interest and busily engaged in memorizing and studying the Word of God.

The General Assembly having authorized the commissioning of women to do home and Sunday-school work among these mountaineers, one began

work in West Virginia in October. She conducts two Sunday-schools, a Christian Endeavor Society, a Mothers' meeting, two children's meetings and one general prayer meeting, each week, besides doing much visiting of the people in their homes and much aggressive personal soul-winning and soul-training work.

Both schools are largely attended by both old and young, and the singing and recitations of the children and young people, as well as the opening up of the Scriptures by the Missionary Home Helper, are a wonder, delight and benediction to the older ones.

"Nothing like this was ever seen or heard in this valley before," is the testimony of one of the Mothers in Israel, an old lady who has been a Christian forty years, but never a member of any church. She it was who said to the Sabbath-school Missionary more than a year ago : "Stranger, what we want in our country is some one to start a light and keep it a burnin'." And truly the Lord has rewarded her, for her heart was overjoyed and her eyes overflowed as two of her sons, with their wives, publicly confessed Christ and united with our church, three of them being baptized. These are a part of the twenty-eight who have come out on the Lord's side and joined our church, the first fruits of this plan of work.

At one of our house prayer meetings, an old lady, member of the Mormon Society, arose and praised God that her two daughters had confessed Christ and united with us. Many difficulties between families have been settled and the Spirit of the Lord is brooding over those communities.

Other of the Missionary Home Helpers are on their way to take up this work, and many of our churches would do well to set apart \$300 a year for the support of a trained consecrated woman to do such work where it is so greatly needed and where *no other kind of work* exactly meets the peculiar and dire demands.

This is the beginning of the "Settlement" plan proposed a year ago.

This year two more churches have grown out of the work of Missionary R. H. Rogers ; one of these in the country has fifty-eight members, the other in a mining town is housed in a thousand-dollar building, fully furnished. Missionary W. W. Hunter's work, in connection with our pastors, is being greatly blessed. He has under way two chapels, one to cost about \$2000, for which the money is provided.

Missionary William Henry keeps his schools alive and in good spirits by frequent visitations. He is now beginning his evangelistic meetings, which are always full of the quickening power of the Spirit through the Word.

A missionary from South Africa, conversing with a Presbyterian Sabbath-school missionary in Iowa, said of part of the Iowa field that it was the hardest of any missionary fields he had passed over, even in Africa.

Rev. W. W. Hunter, Presbyterian S. S. missionary, says of the work at Fairmount, W. Va. : "Services have been held for a week, and a number have expressed a hope

of conversion and others are seeking. Last week two fallen women came out to ask for prayers."

The Narrative of the State of Religion presented to the Synod of Wisconsin last fall emphasizes the fact that the most striking feature in the reports from the presbyteries is "the great and gratifying advance made in the Sabbath-school and missionary work."

Young People's Christian Endeavor.

O. P. J.

A man who afterwards became an eminent and successful man of business, early in his career, directed his bookkeeper to open an account with "O. P. J." After this he would frequently name a sum which the bookkeeper was to credit to that account. The sums thus credited to O. P. J. were one-tenth of all net income of the business.

At length the bookkeeper asked his employer: "Who is O. P. J.?"

"Old Patriarch Jacob," was the answer.

He referred to Jacob's vow, recorded in Gen. xxviii : 22, that he would give to God one-tenth of all that God should give him. He had made the same vow, and that book account with O. P. J. was a convenient way of fulfilling it. Crediting to that account one-tenth of all his net income and charging to it whatever he gave to the poor, or for the support or spread of the gospel, or in any form of charity which he approved, that account, carefully kept, would always show how much of the Lord's money he held in custody to draw upon for any call that commended itself to his judgment as a real call for any of God's uses. For a man doing a large business this is a good way.

ANOTHER WAY.

Many persons working for wages or receiving money in small or large sums for what they produce, find it more convenient to have a box or drawer, or some other convenient receptacle, into which they put one dime for every dollar and one dollar for every ten dollars which they receive, and then always hold that as the Lord's treasury, and its contents sacred to religious and charitable uses. When they take money from that to give to the poor, or to support a church or a mission, or for any similar purpose, they do not think of themselves as giving their own money, but as applying the Lord's money as they think that the Lord would have them apply it.

We do not now propose to discuss the question, whether we are required to set apart one-tenth of our earnings, or gains, in this way, but to ask our readers to recall the Bible narrative of Jacob, which led that countryman of ours to make that rather droll use of the initials O. P. J.

BACK TO LUZ.

If we can just think ourselves back to Luz, which was afterwards named Bethel, we shall see a sturdy young man lying on the ground in an open field, asleep. He left the home of his childhood this morning, where he said "Good-bye" to his old

father and his too indulgent mother, and started out into the wide, wide world to enter upon the labors and enterprises by which he is to make his way in life. He bade an affectionate farewell to his parents and received their pious blessing. But he left his only brother with no kind "Good-bye"—left him an enemy.

This is so by Jacob's own fault and his mother's. We may account for Rebekah's partiality for the younger of her twin sons, but we cannot justify her indulgence of it. More sacred and precious than the equal right of citizens to the protection and guardianship of the State—a thousand times more sacred and precious—is the equal right of brothers and of sisters in their mother's love and their father's.

THE TWINS NOT ALIKE.

The younger of Rebekah's sons was the fairer of the two, probably, also, the brighter in mind—more tractable, perhaps, to the mother's influence, more winning and graceful in manners.

The older and rougher brother retained the affection of his father, and held that superior place in his regard which, in those early days as now in the older lands, was held to belong rightly to the first-born.

Quite likely, also, Esau had personal qualities which pleased the old father better than Jacob's smartness. The bold and adventurous spirit of Esau may have won Isaac's respect, and probably Esau's resolution and courage made his father feel that he was a son fit for a father to lean on when age should make him feeble and dependent.

GOD'S PROMISE AND GOD'S LAW.

Jacob was the subject of a divine purpose and promise, the fulfillment of which would set him far above Esau. But it was a blunder and a sin for Rebekah to try to hurry God's fulfillment of that promise and purpose by a trick and a lie. God does not need nor allow his creatures to break his laws to help him fulfill his promises. Rebekah's attempt to do this has made it necessary for Jacob to flee from his home to be safe from his brother's anger. He has thus fled by his mother's advice, and with his father's concurring counsel and benediction. We view him now with the uncertainties of life before him, and subject to the fears and hopes natural to a manly heart just entering upon the work and the struggle of life away from those who have hitherto guided him. In that healthy sleep in the open air under the sky, he dreams a wonderful dream—rather, he has a wonderful vision, in which God renews to him the promise made before to his grandfather and father: "I will be a God to thee and to thy seed after thee."

How cheering must it be to a man in such circumstances—with so much behind him to regret and be ashamed of—to receive such a direct assurance from God of his kind purpose to keep him in all the way he is to go! Is he lonely to-night, separated from all who love him? Jehovah says to him, "I will be with thee." Does he feel that unknown difficulties and dangers are before him? "I will keep thee," saith God, "whithersoever thou goest." Is he home-sick and sad at the thought of going away from the land of his birth and which God has promised to give to his promised offspring? God says, "I will bring thee again unto this land."

MANIFOLD ENCOURAGEMENT OF GOD'S PROMISE.

There is no direction in which his troubled and anxious mind can turn that it does not meet some assuring and encouraging aspect of the divine promise, the most assuring and encouraging of them all being this, which really includes all the others, that God himself *will be with him*.

Is it any wonder, when Jacob woke from that sleep and realized how the God of his fathers had revealed himself to him—when he felt the divine promise girding him with strength for whatever might be before him—is it any wonder that he set up a stone on that sacred spot, a monument of that wonderful experience, and named the place Bethel, House of God.

And was it any more than a fitting expression of his thankful love, thus distinctly, thus deliberately, to devote to God one-tenth of all the earthly substance that God would enable him to earn or honestly get?

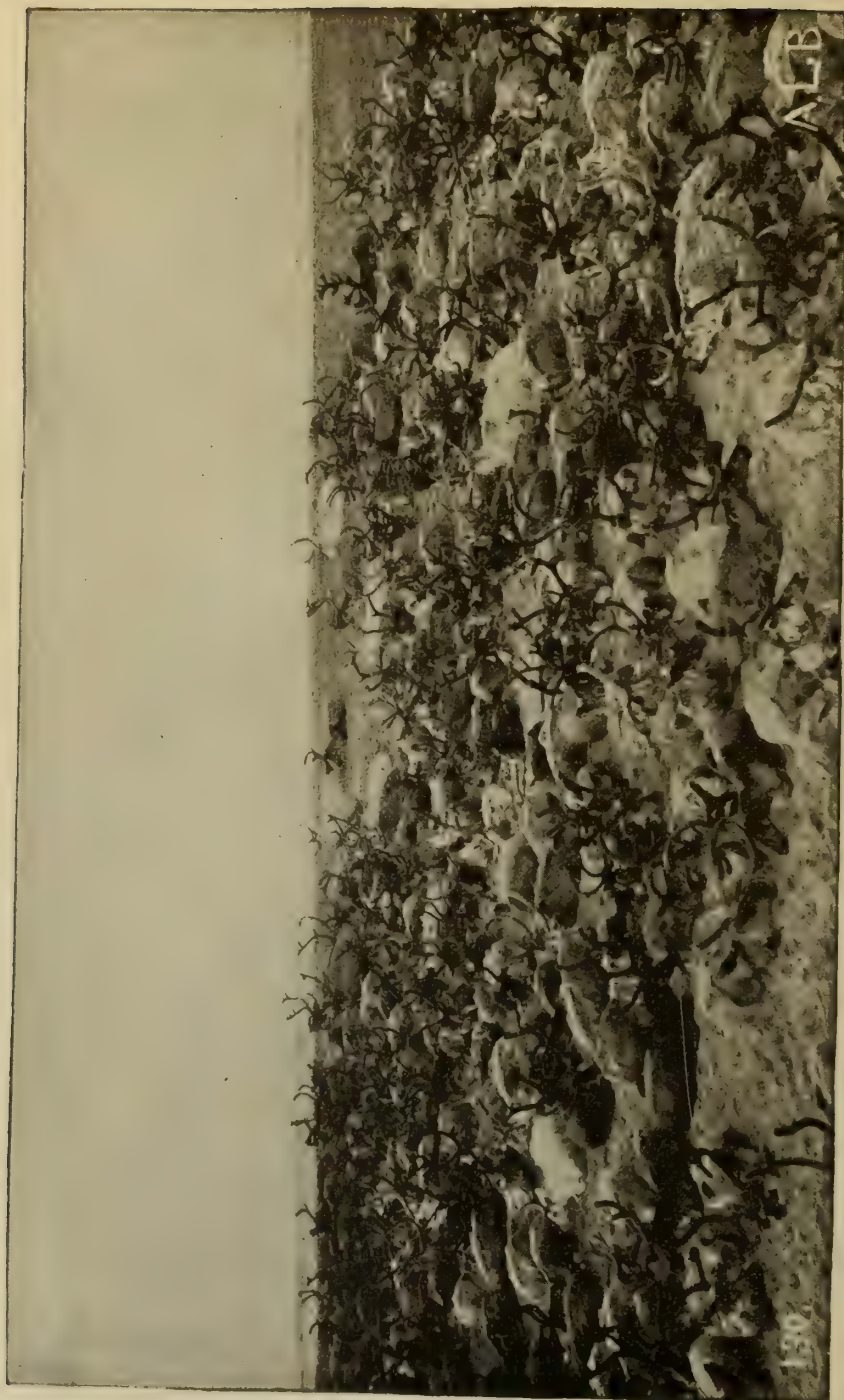
Dear Christian Endeavorer, has God done less for you than he had done for Jacob? Are you content, in an age when money can do so much more directly for God than it could in Jacob's day—are you content to offer God less than Jacob did? Can any true Christian Endeavorer stand dickerings with God whether a tenth is not too much to give him?

There are thousands of young men and women who have already made Jacob's vow, and are finding great comfort in keeping it. Yes, and there are thousands of men and women, who are not young now, but who made Jacob's vow when they were young, and have faithfully and happily kept it.

That O. P. J. story dates away back to the middle of the century now so near its close, and we commend the practice which it illustrates to our young readers as a good one to take with them into the century soon to begin.

REINDEER IN ALASKA.

The Secretary of the Interior has approved and forwarded to Congress the recommendation of the Commissioner of Education that the sum of forty-five thousand dollars should be appropriated the present year for the purchase of reindeer, the same to be furnished by the lowest bidder and delivered at suitable points on the Alaskan coast. Fifteen hundred to two thousand reindeer would, it is thought, be secured by this sum. Added to the nine hundred or more deer already in the herd kept at Port Clarence, near Bering Strait, there will be a stock of twenty-five hundred or more. The natural increase of a herd of reindeer, judging from the experience of the last four years in Alaska, amounts to upwards of fifty per cent. increase of the entire herd. With three thousand reindeer the annual increase would be at least fifteen hundred, and the Bureau of Education could distribute in the first year a sufficient number to each missionary station and white settlement to provide herds of from one to two hundred each. These under the care of Lapland herdsmen and with additions from the central herd in following years, would soon grow to be large herds. Through the efforts of the missionary schools and the government schools the natives would learn to breed and train the reindeer and the native population would thus be raised from the savage state of mere hunters and fishermen to the higher condition of nomads, or herdsmen. Whereas now intercommunication between the villages in Alaska is very precarious in the winter time because the dogs that draw the sledges have to creep along from village to village in order to procure their necessary food, on the other hand the reindeer can procure his food immediately from the moss under the snow at any point where he is turned loose. The dogs travel at the rate of thirty-five miles a day, while the reindeer travels ninety miles a day. It would be possible to have communication with all of the settlements scattered through Alaska once in two weeks during the long winter season. When large herds of reindeer are established in Alaska a plentiful supply of the best food will become everywhere available. The danger to miners and other settlers who run the risk of coming short of provisions, in case of mishaps to their annual stores, would be removed, as well as the danger to those natives who have been deprived of their food by the destruction of the walrus and whale. There is no reason why a large population of hardy people should not live and find profitable industries in Alaska. The one food supply that amounts to anything is the long white, fibrous moss (*Cladonia rangifera*), which exists in such abundance that ten million of reindeer can subsist upon it within the



REINDEER IN ALASKA.

Territory of Alaska, judging by the experience of countries like Lapland and Finland where similar conditions exist.

The main argument used by the Commissioner of Education for this appropriation on the part of Congress is not chiefly the one based on the Christian sentiment of the people, an appeal to prevent starvation, although all missionaries and other authorities report numerous cases of death by starvation. The object of the introduction of reindeer is not merely to afford a temporary relief by furnishing food to the natives, but rather the transformation of a people from the savage employments of hunting and fishing into a higher grade of civilization, that of herdsmen and teamsters. In the condition of herdsmen and teamsters these people at once come into profitable business relations with the rest of the world. They furnish deer skins and meat for commerce, and they furnish the rapid transportation needed to make safe and prosperous the settlements in that Territory.

CHRISTIAN ENDEAVOR IN CHINA.

Rev. J. P. Leyenberger, pastor of the Island Creek Presbyterian Church, in Ohio, sends us the following letter lately received by the C. E. Society of his congregation, but addressed to Christian Endeavorers of "The Great Western Country." We gladly give it to our readers, and thank Pastor Leyenberger for the suggestion.

CANTON, CHINA,

The eleventh day of the twenty-first
year of the Emperor Kwong Sui
(December 26, 1895.)

TO THE CHRISTIAN ENDEAVOR SOCIETIES OF THE
GREAT WESTERN COUNTRY:

Dear Fellow-workers:—We unite to send you, our brethren in Christ, our greetings and love.

It was four years ago that we first formed our Society in Canton, and through the grace of God everything has flourished and prospered. Since that time we have placed between fifty and sixty names on our roll, all of which have been admitted to the Society. Thus we have been blessed in sowing the seed. There are more than ten C. E. Societies now existing in Canton and the neighboring districts, all started after ours was begun, and on account of the benefits which they saw being derived from our Society. The funds that have been subscribed in these four years to be spent in useful purposes, amount to three hundred dollars, and the Society has thus taught its members the importance of giving.

We have been surprised at the results of our Society's work and that they have appeared so soon, but these results are but the outcome of the real interest manifested in the meetings, as well as the good resolutions in force.

During our meetings, members and non-members

are encouraged to speak their thoughts and experiences, and where there are discussions, they are free and open to all. Any actions taken by the Society are ruled by the majority.

We pray that God will continue to bless you and us with his presence and grace, and that whatever is done may be done in the best way possible. Pray for the prosperity of the Christian Endeavor work in China.

(Signed)

THE COMMITTEE, on behalf of
the Members of the C. E. Society of the Second Presbyterian Church, Canton, China.

THE VOYAGE OF LIFE.

Mrs. George A. Paull, who went to the heavenly home a few months ago, was remarkable for her love of boys and the zeal and diligence with which she worked for them and with them. Some of our readers will doubtless remember articles which she wrote for *THE CHURCH AT HOME AND ABROAD* (see August number, 1894, page 158, and February number, 1895, page 160). We are glad to recall her to the recollection of our boys and their mothers by the following, which we find in *The Life-Boat—Children's Work for Seamen*, published by the American Seamen's Friend Society:

One of the lasting monuments to Mrs. Paull's usefulness is the Paull Mission Band of Bloomfield, N. J. One of the boys of that band, Edward N. Teall, made the following remarks to it. This dear boy long ago taught his little sister never to forget to pray for sailors.

"Our life may be compared to a long sea voyage. When we join the church and profess our faith in God, we are starting on a pleasant summer day on the long voyage. Just as no ship could cross the sea and reach port safely without a pilot who thoroughly knows the way, no Christian can cross the sea of life without the guidance of Christ. At first we sail along smoothly enough, but soon, perhaps, we experience calms, when all our interest flags, and we drift helplessly to and fro. But after some time of this we revive again, and the voyage is continued. After some days of sailing, low clouds appear in the sky, gradually getting nearer and nearer, and more and more threatening, till at last the storm breaks upon us with all its fury. But during the storm, when our strength seems almost exhausted, and it seems as if we must give up the struggle, the fearful cry of 'breakers ahead!' is heard. Then all our hope is in the strong anchor, firm rocks for it to hold to, and a good stout cable to prevent us from drifting on the dreaded shore. Well, just as a ship in such an emergency depends on these to enable her to ride out the storm, so do we depend on Jesus the anchor, on God the rock to which it holds, and on our faith, the strong cable holding us to the anchor.

"Some ships escape without accident from such storms, some are slightly injured by the passage through them, and some are totally destroyed. Just so some Christians pass through the evils with which our path through this world is beset without

being in the least affected by them, some are able to surmount them, but carry the scars of the battle through life, and some are unable to surmount them at all, and are lost in the battle.

"Thus we sail on, sometimes with fair winds and sometimes with adverse winds, sometimes over a quiet sea, and again through a stormy one, but carried through all by our heavenly Father, and saved from destruction by the lighthouse of the Bible.

"Finally we near port, and some, relying on their own strength to carry them the rest of the way, sink and are lost within sight of the harbor which they have tried so hard to reach; but others, relying on God, retain Jesus as their Pilot, and are guided safely to the long-desired haven."

THE SHORTER CATECHISM.

The *Christian Observer*, one of the religious weeklies of the Southern Presbyterian Church, recently began the publication of a series of articles on the Shorter Catechism. The editor, Dr. Beattie, believes there is a tendency to-day to despise doctrine and rest content with ill-digested views of the great truths of the Christian system. He therefore emphasizes the importance of systematic doctrinal instruction of the young both in the home and the church. The introductory article in this series gave some account of the origin of the Shorter Catechism. The second, entitled, "Man and the Scriptures," was an exposition of the first three answers, while the third, "The Nature of God," covers answers four, five and six.

At about the same time *The Occident* began a series of expositions of the Catechism, with introductory articles on "Doctrine and Character" and "The Westminster Assembly." The awakened interest in this study will be an admirable preparation for the celebration, November 5, 1897, of the two hundred and fiftieth anniversary of the presentation of the Shorter Catechism to Parliament by the Westminster Assembly. *North and West* seconds the suggestion that every Presbyterian, old and young, repeat the Catechism on that day, since there is great reward in having mastery of such a statement of truth.

Have our readers, pastors, parents and teachers, carefully considered the possibilities of the Christian Training Course which has been outlined in *THE CHURCH AT HOME AND ABROAD*, and for which helpful suggestions are furnished each month? The book of reference in the Biblical department for the first year is the Shorter Catechism. We commend this course to the serious consideration of each reader.

A FRIEND OF THE ZULUS.

The *Hartford Seminary Record* for February contains appreciative tributes to the late Josiah Tyler, D.D. He made one feel that it is a most manly thing to be a missionary. He had made clear and large contributions to the new nation which is becoming a force in South Africa, and without any egotism he made one feel that by his forty years' work he had made real history. Anything that pertained to the Zulus interested him strongly. He cared for them body and soul, and thought no pains too great, if only he might save

some. A few years ago a Zulu man said to Dr. Tyler: "If I die before you do, I will wait at the door of heaven, and when I see you coming I will go straight to the heavenly Father and say, 'Here, Father, is the teacher who brought to my people the story of your love, and to whom I owe everything.'"

MERCHANT MISSIONARIES.

The mother of Henry Drummond was bidding good-bye to a nephew. The lad had earnestly desired to be a missionary, but ill health made this impossible; and now the physician had ordered him to a tropical climate where he was to engage in business. Mrs. Drummond's parting words were these: "Remember, James, to be a merchant missionary."

NOTES.

One hundred young ladies in Park Presbyterian Church, Syracuse, N. Y., have organized themselves into a Young Ladies' Missionary Society.

* * *

From a Christian Endeavor Society in Springfield, Ill., one missionary has gone to India, two young men are preparing for the ministry, and another has just assumed his first pastorate. These are practical results of six years of Christian Endeavor.

* * *

"If there had been a Christian Endeavor Society in Christ's time," said one of the speakers at an anniversary in Los Angeles, "warm-hearted John would have been on the Prayer-meeting Committee, and impulsive Peter would have been punching people up as a Lookout Committee."

* * *

A helpful little book is *The Christian Endeavor Hour*, by Rev. Thomas G. F. Hill and Mrs. Grace Livingston Hill. The Introduction is written by Mrs. G. R. Alden (Pansy), who says it contains light not only for the leader, but for every member of every Christian Endeavor Society everywhere.

* * *

That excellent suggestion made a few years ago, that the King's Daughters make the King's Veterans their special care, has been carried out by the circle of King's Daughters in the Presbyterian Church in North Temescal, Cal. *The Occident* reports the recent annual contribution of that circle to the Board of Ministerial Relief.

* * *

President Francis E. Clark gives this excellent advice to a Christian Endeavor Union: "Whatever work you undertake as a union, for missions, citizenship, evangelism, or anything else, always and everywhere seek the approval of your churches. In ninety-nine cases out of a hundred it will be given; in the hundredth case, do not do it."

* * *

We take our stand at the cross and move out to the uttermost parts of the earth, instead of grasping the uttermost parts of the earth that we may move them to Christ. If we set before ourselves the task of bringing the world to Christ we have all the unbelief and all the inertia and all the hostility of

the world to resist us. If we do as we are bidden, carry Christ to all the world, we have all the impulse and might of his own life to carry us forward in our work.—*Dr. Gordon.*

* * *

It is the avowed purpose of every member of the Epworth League, says the *Christian Advocate*, to live up to the utterance of Bishop Simpson: "We live to make our own Church a power in the land, while we live to love every other church that exalts our Christ." The Epworth League has no admiration or sympathy for that sectarian exclusiveness which sees no good in any church save its own. Its attitude is one of generous friendliness towards other churches, and readiness to coöperate with them in any good work.

* * *

The Bible Institute for Home and Foreign Missions, Chicago, will hold during the month of April a Conference for Ministers and Christian Workers. In addition to the regular work of the institute there will be special lectures and Bible studies, beginning on Wednesday, April 1, and continuing until the end of the month. A similar conference held during April of last year was attended by nearly one hundred persons from different parts of the United States, and was felt to be of great profit. Those who intend to avail themselves of this opportunity should communicate with Superintendent R. A. Torrey, 80 Institute Place, Chicago, Ill.

* * *

Are you indisposed to pray in the meeting of your society? It is because you have cut short your private prayers, says Rev. Dr. R. F. Horton, and have not through the week experienced fervor or enlargement in them. Have you nothing to say on the subject under discussion? It is because you have neglected to live it through the week. Or perhaps you have prayed and lived and yet are weak and motionless at the meeting. You have neglected to offer yourself as a living sacrifice; consequently a self-conscious shyness and a guilty reserve make it impossible for God's word to come out of your life, or his thought to find suitable expression in your mind.

* * *

Dr. Theodore Monod speaks thus of a Christian Endeavor Society formed a year ago among the young people of his church in Paris, says the *Interior*. The formation of that little nucleus of young believers, meeting every week for prayer, and every month for renewed consecration to God's service, and apportionment to every worker of his share in the common task, has been to us what the balmy breezes of spring are to field and forest. The influence has been felt by the whole parish. The old channels have been filled with water, and other channels have been dug beside them. The new institution commends itself to me by proving itself at once spiritual and practical, strong and supple."

* * *

Where shall we consecrate ourselves? Behind the counter, behind the type-writer, at the telephone, wherever you feel your patience creaking and straining as if it were going to crack. When a business disappointment swamps away the ground from under your feet, when some hideous lie has left a red welt on your ambition, when dire dis-

honor laughs you in the face and asks you what you are going to do about it, just wherever God puts you, in all hours of the day and in all days of the year, fight the good fight, run the good race, and then your consecration meeting will be no form or ceremony, but that of soldiers telling of their scars, and of pilgrims telling of their celestial city.—*Rev. W. J. McKittrick.*

* * *

In his article in the *March Forum* on "The Best Thing College Does for a Man," President Charles F. Thwing tells us that the American college can never cease to be an agency for the training of a man in the great business of living. It enriches his life; it deepens and broadens his view of truth; it ennobles his aims; it strengthens his choice of the right; it clarifies his vision of, and his love of, the beautiful. The college pours oil into the lamp of character and makes its light more radiant and more lasting. When these functions are lost, if they ever be lost, they must be assumed by some other power. For, so long as the race continues, so long are its members to be trained to think, to judge, to reason, to act with independence and with justice, to work laboriously, and to be large and true and noble men. These qualities represent the best thing which a college can do for its students.

SUGGESTIONS FOR STUDY.

[Siam is the foreign mission topic for May. These suggestions are given one month in advance to accommodate those who wish more time for study.]

HELPFUL HINTS.

Read the article on Siam in the *Encyclopædia of Missions*, published by Funk & Wagnalls.

See Questions 24-38 in the *CHURCH AT HOME AND ABROAD* for May, 1895, page 454. In the same issue, page 403, may be found a list of books of reference and articles in magazines.

The *Missionary Review*, May, 1895, contains an article on Hindrances and Helps in Evangelizing Laos Land.

Study the Model Programs for meeting on Siam and Laos in *Woman's Work for Woman*, April issue, 1893, 1894, 1895, 1896. See also *Over Sea and Land* for May, each year.

In the *Geographical Journal*, December, 1895, may be found an article on Southwest Siam. *Littell's Living Age*, February 22, 1896, contains an interesting article on The Wild Wa, an aboriginal tribe dwelling among the Shans who were the forefathers of the Siamese.

Consult *Missionary Memorials* [Presbyterian Board of Publication, \$1.00] for sketches of missionaries in Siam and Laos who have died.

* * *

HISTORICAL DATES.

1350.—Founding of the ancient capital, Ayuthia, and beginning of authentic history.

1759-1767.—Struggle with the Burmese, who burned the capital and ravaged the country.

1767-1782.—Reign of Pin Tat, a Chinaman, under the title Phya-Jat.

1782.—Founding of the present capital, Bangkok.

1819.—Printing of the first Christian book in Siamese, a catechism translated by Mrs. Ann Haseltine Judson.

1835.—Beginning of mission work among the Chinese in Siam, by Rev. Dr. Dean.

1847.—Founding of the Presbyterian Mission.

1851.—Somdet Phra, father of the present king, ascends the throne.

1855.—English treaty with Siam.

1868.—Coronation of Somdet Chowfa Chulalongkorn.

1878.—Proclamation of religious toleration.

1879.—A general system of education established.

1883.—Completion of a telegraph line from Bangkok, putting Siam in communication with the rest of the world.

* * *

RAILWAYS IN SIAM.

The first railway in Siam, a line twenty-five miles in length, running from Bangkok southeast to Paknam on the coast, was opened by the king in April, 1893.

A continuation of this line to Korat, 165 miles northeast of Bangkok, is in process of construction. From Korat it is proposed to continue it east to Bassak on the Mekong river.

Another projected line will cross the Malay Peninsula from Singora on the Gulf of Siam to Kedah on the Bay of Bengal. As Kedah is just north of Penang, a constituent part of the British colony the Straits Settlements, this railway will bring Siam into closer commercial relations with the colony. See CHURCH AT HOME AND ABROAD, November, 1895, page 430.

Consult an article in *The Independent*, June 6, 1895, on Railroads in Siam.

* * *

RECENT EVENTS.

Death of the Crown Prince, January 4, 1895, at Bangkok, in his seventeenth year.

Prince Thacon Kramon Tho proclaimed as Crown Prince, January 10, 1895.

Proclamation of a Legislative Council, consisting of the ministers having charge of war and marine, finance, foreign affairs, justice, agriculture, the royal house, and of nobles appointed by the king. The council is to enact new laws with the sanction of the king.

* * *

THE CROWN PRINCE.

See an article on The Crown Prince of Siam in his English Home, by Dayrell Trelawney, in the *English Illustrated Magazine*, September, 1895. The Prince is being educated under the care of Mr. Basil Thompson, son of the late Dr. Thompson, Archbishop of York. Accompanying the article are pictures of the Crown Prince, his half brother, Aphakara, and his Siamese companion.

* * *

SIGNS OF PROGRESS.

Siam joined the International Postal Union in 1885. Bangkok has an electric street railway. The country has many hundred miles of telegraph.

Siam is forging into line with civilized nations. She has her railroads and telegraphs; she enjoys electric lights. But her newest and most significant act is her acceptance of the Red Cross treaty, by which she binds herself to recognize the neutrality of those who minister to the wounded in time of war.—*Missionary Review*.

SIAM AND OTHER NATIONS.

The settlement by England and France of their differences in southeastern Asia involves a wholesale plundering of Siamese territory by the two powers. Under the new convention Great Britain consents that France shall take the whole western valley of the Mekong river, and part of the eastern valley of the upper Mekong. England absorbs the territory west of the Menam Valley, together with the Malay Peninsula. All that is left to Siam by this barefaced robbery is the valley of the Menam. She is too weak to do more than protest.—*Zion's Herald*. See map in *Review of Reviews* for March, 1896, showing these changes.

CONTEMPORARY THOUGHT.

—Mr. Henry M. Stanley, writing in the *February Century* the story of the development of Africa, says of the missionaries: They are not all reputed to be first-class men, but it is wonderful what earnestness and perseverance will do. We have only to think of Uganda with its 200 churches and cathedral and its 50,000 native Christians, read the latest reports from Nyassa Land, and glance at the latest map of Africa, to be convinced of the zeal, devotion and industry of the missionaries.

—The *Literary World*, reviewing Slatin Pasha's volume, *Fire and Sword in the Sudan*, says: Of the state of affairs in the Sudan he gives a melancholy picture. The horrors of the slave-trade, the despotic cruelty of Khalifa, the extent and depth of public depravity, the miseries of prevalent diseases, the wretchedness of the helpless women and children, make up a condition of things which it sickens one's heart to look upon. The nearest approach to a God-forsaken country on the face of the globe to-day must be this remote inner corner of Africa between the Great Desert, the Congo Free State and Abyssinia.

—The keynote of institutional work is, ministering to the entire man and interesting yourself in every department of his being. The Rev. John L. Scudder begins thus his article in the *Sunday School Times* on the work of the Jersey City Tabernacle. Its aim has been to study the wants of the community, and supply them if possible. Mr. Scudder, who thoroughly believes in the practicability and spiritual value of institutional methods, says in conclusion: The salvation of society lies in saving the cities, and to save the cities you must convert the tenement-house population, and the best way to reach them is through the institutional church.

—The American school system as a whole owes its high quality in no small measure to the noble character, enthusiasm, and devotion of women who make teaching not only a means of livelihood, but in addition thereto a mission service of love for their work and for children. To increase this love is to increase the best part of their services, and to diminish it is to degrade it to mere drudgery and routine. As the culture of women gradually rises, it becomes more and more evident how unjust have been the discriminations against them in this field, where in higher and higher grades of school work their services are becoming no less valuable than men's.—*Dr. G. Stanley Hall in Atlantic Monthly*.

—The character-building home, the church and the school, are the tripod upon which civilization rests. History has made it plain that the highest standard of civilization can be hoped for only where heart and mind are equally cultivated; where intellect and ethics receive like consideration. If the civilization of to-day is better than was the Judaic civilization of old, it is because the intellect is not ignored. It is because the mind is cultivated and broadened. It is because science and art are supported and encouraged. If the civilization of to-day is better than was the civilization of ancient Greece, it is because it is based on morality. It is because the heart as well as the head is cultivated. It is because the benevolent affections are not ignored, but are strengthened and made to flower.—*Harris Weinstock in The Altruistic Review.*

—Of the Indian women who live in the settlements of the Hudson Bay Company in Northern Canada, Mr. Caspar W. Whitney writes thus in *Harper's Magazine*: They sleep and dance and smoke, but their sleeping comes as a well-earned respite after the day's toil; their dancing has the outward appearance of a sacrifice, to which they are silently resigned; and smoking is an accompaniment to work rather than a diversion in itself. The woman is the country drudge. Her work is never finished. She chops the firewood, dries the fish and meat, snares rabbits, and carries her catch into the post on her back; makes and embroiders with beads the mittens, moccasins and leggings; yields the lion's share of the scanty larder to her husband when he is at home luxuriating in smoke and sleep, and, when he is away, gives her children her tiny *pret* (allowance) of fish, and goes hungry without a murmur.

—The *Shanghai Messenger*, of which Dr. J. Edkins is editor, says of the Tunghaks that though started in 1861 as a religious sect they have become political through oppression and local injustice. It was the purpose of the founder, Ts'ai Tsz-yü, to carry out the Christian teaching that God hears prayer and will reveal himself to man. If God reveals himself to the men of the west, thought this Korean, will he not reveal himself to me in this eastern land? The system of doctrine and practice which he elaborated was founded on the Confucian classics. Though he gave as a reason for not becoming a Christian his desire to found a new sect, yet, at the time of a persecution of Roman Catholic Christianity in 1864, he was beheaded on the ground that he was a Christian. The indignation of his followers smouldered as a hidden fire till the rebellion of 1892-93. The rebellion was the occasion of the late war in Korea.

—A new interest has been awakened in a matter of literary history connected with the great Algonquin race, to which a very large proportion of the Indian races belong, writes Edward Everett Hale in *Lend a Hand*. Mr. Gilfillan, a coadjutor with Bishop Whipple, has observed that the Lord's Prayer, as rendered by John Eliot, in the Massachusetts language, is intelligible to an Ojibwa Indian. And it is well known that the Chippeway or Ojibwa language belongs to the same stock as that of the Massachusetts tribes. But the spelling adopted in the translation of the New Testament

into Chippeway is so different from that used by Eliot, that there seems an arbitrary difference between the languages as presented to the eye. The antiquarians have supposed that Eliot's Bible is a monument of a dead language. But Mr. Gilfillan's observation shows that an intelligent Ojibwa might work out its sense, much as a Dutchman could work out Luther's Bible.

—The Negroes are making their way. The disabilities under which they rested during the reconstruction period are gradually disappearing. What the average man, of whatever race or color, needs, anywhere in the world, is a chance to make the most of himself—to utilize the equipment, physical and mental, with which he is endowed. With every passing year the number of Southern blacks who find this opportunity and use it is increasing. This comes as a result of the multiplication of industries and the enlargement of local enterprise; but it is the outcome in a special sense of the educational progress everywhere apparent. . . . Undoubtedly the illiteracy of the great mass of the blacks is a serious obstacle to Southern progress and a menace to the interests of good government; but with the growing tolerance of opinion and a widening appreciation of their value as industrial producers, there will come a more liberal educational policy, and with that a steady diminution of the dangers which are inseparable from a condition of illiteracy.—*Hon. John Y. Foster in Frank Leslie's Popular Monthly.*

—A writer in the *Fortnightly Review* tells of an ideal employer, M. Léon Harmel, a nineteenth-century apostle of the workingman, whose factory is near Rheims. It is solely and entirely to their essentially Christian character that Harmel attributes the vast measure of social and economic success by which his various schemes have been crowned. Two ideals, the one religious, and the other economic, underlie his work. The first object is to make the average workman a good Christian; the second to train him into an independent, self-supporting, self-respecting citizen. In Harmel's opinion it is absolutely indispensable that the religious motive should precede that which is social. The moral, religious and educational welfare of his workpeople fall as strictly within the sphere of the employer's duty as their actual industrial labor. It is his bounden duty to allow his people every reasonable facility for the fulfillment of their religious duties, to shield them from immoral influences, to disseminate wholesome and Christian literature among them, as well as to provide them with well-built cottages, and the means of healthy recreation.

—The pastor should find his place in the Sunday-school as pastor, and organize classes of young people, provide courses of instruction and himself supervise them, that he may remove from the thought of the church that somehow the Sunday-school is a substitute for the pastorate, and that Sunday-school teachers are sufficient to do the work which the commission of the Master imposes upon the ministry. The pastor thus asserting and making effective his relation to the childhood of the church, should make sure that the Sunday-school is itself so organized and officered as to promote immediately and continually the building up and enrichment of the church. Superintendent, teachers,

pupils, committees, parents and church officers should be taught to look up to the pastor of the church as pastor of the Sunday-school—the supreme officer—and they should feel that he knows the details, loves the work, gives suggestion and counsel to the officers and teachers, and is foremost in furthering, in all possible ways, the strength, the harmony, and the practical efficiency of this important department of the church.—*Bishop John H. Vincent, D.D., in Homiletic Review.*

—The village and city graded schools of the South, writes Rev. A. D. Mayo in *Education*, are established by a local tax, in addition to all other sources of income; and, without this factor, this class of valuable schools could not exist. But in the open country and the smaller settlements where three-fourths of the Southern children live, the neglect of this supplement to the meagre sum obtained from invested funds, a State tax or direct legislative appropriation, is the most discouraging feature of the present situation. The great mass of the Southern people, who never had much personal concern for the Negro, or interest in slavery, now holds the helm in public affairs. There is danger of a restriction of the educational opportunities of the Negro. This danger can only be met by a thoroughly planned, wisely directed and persistent effort among the colored people, to induce them by personal effort, out of their small means, to contribute the very moderate sum that in every country district will somewhat increase the school term, improve the quality of the teacher, make the school-house better, and unite them to “set a back fire” of educational self-help which will leave the ruling power no excuse for withholding a generous public support from the people’s common school.

—Mission-houses do not grow of themselves. Gospels are not translated into African tongues, nor are converts spontaneous products of human nature. I am somewhat familiar with African facts, and to me these things represent immense labor, patience, and self-sacrifice. For the first six years or so very little visible effect is produced by missionary teaching and influence. The mind of a pagan descendant of innumerable centuries of pagans appears to be for some time impenetrable to the Christian doctrine, and no matter how zealously a missionary may strive with him, he continues to present a wooden dullness, until by and by there is a gleam of interest; he catches the idea; the interest becomes infectious and spreads from family to family, and converts multiply rapidly. At the town of Banza Manketa, for instance, one day 900 natives came to Mr. Richards, the missionary, and requested to be baptized by him. He had labored among them many years, but hitherto converts had been few. The missionary imposed conditions on them. He said they must first assemble their fetiches, idols, and stores of gin, and destroy all in the market-place. And they went forthwith and did it.—*Henry M. Stanley in The Century.*

—It is a simple delusion that the system of free schools established throughout the United States, and in which confidence is reposed as the main bulwark of the Republic, is sufficient to stem the flood of ignorance, or to secure such education of the people as shall make them capable of intelligent self-government. It is a fallacy to suppose that

any schools, however good they may be, can educate. Their work is to give instruction, and, as Bishop Butler said long ago in a memorable phrase, “Instruction is the least part of education.” The education which shapes a child for his duties as a man and a citizen is mainly that which he gains from the influences of his home and the community to which he belongs. If these be good, the instruction of the school may confirm and add to them; but if they are bad, the school can do little to counteract them. The school may enforce some mental discipline, may cultivate some intellectual tastes, may instruct in the means for obtaining a livelihood. But in the great majority of the free schools in the United States little is done to train the judgment, to quicken the imagination, to refine and elevate the moral intelligence of the pupils. The work of the school has no direct tendency to prepare the child to become a good and intelligent citizen.—*Charles Eliot Norton in The Forum.*

—In his article on “The New South” in *Frank Leslie’s Popular Monthly*, the Hon. John Y. Foster says there is in all the populous communities a higher moral standard, a broader and keener solicitude for the enforcement of the penalties against crime and the suppression of the more odious forms of vice, and a profound respect for the institutions of practical religion. In the matter of Sabbath observance and attendance upon religious worship, the principal States of the South are in advance of the North. In several of these States the temperance sentiment is practically dominant, embodying itself in local option and prohibitory laws, and the saloon is in no sense a force in politics or the social life, and Sunday desecration, outside of one or two of the larger cities, is practically unknown. In Atlanta, during the Exposition, every saloon and every hotel bar was shut tight on the Sabbath, and it will be remembered that the Exposition itself was closed on that day by the practically unanimous vote of the managers. With the return of prosperous conditions, the Church has everywhere quickened its activities, and its message is being carried more widely and aggressively than ever before into the dark and waste places which so sorely need its beneficent influence. Every aspect of the New South, material, intellectual and moral, is full of promise. In the decade ending with 1890 thirteen of these States increased in wealth to the extent of \$3,659,262,000, and their later growth has been even more remarkable. In this fact there is the fullest guarantee of continued expansion of those higher forces which constitute the real strength of Christian civilization. The men of the South have not forgotten the past, but they have buried out of sight the ghastly memorials of their unavailing strife, and their faces are turned in hope and resolute purpose to the future. What grandeur of achievement, what magnificence of reward it may hold, what measure of blessing through them for the nation, who can tell?

—Christianity, the religion which has already contributed so much to enrich the ethical ideas of the peoples of Europe and America, has contributed a very important and essential element to Japanese ethical thought. I refer to the idea of individuality or personal liberty. This idea is now at the foundation of our political, legislative and social order; and it is something our people never

knew before, at least never knew in the breadth and depth of its meaning. But there is one particular in which the foreign missionaries have succeeded in impressing on the minds of the Japanese a very important ethical truth. I refer to the principle of monogamy and personal purity. I do not mean to say that the Japanese people have been, as a rule, polygamous, or that womanhood among them, especially in the better classes, had not a very high ideal of faithfulness and chastity. But monogamy, as the only true principle of social order, and purity, as obligatory upon men as upon women, were never clearly understood. If to-day our best ethical opinion has practically endorsed these truths, we must give a large measure of credit to the foreign missionaries who have been living among us for forty years. To be sure, we have had among us other representatives from Europe and America; but, unfortunately, with some marked exceptions, they have, as a rule, too readily conformed to the loose ideas current around them, and, instead of being helpers towards progress, have become corrupters of our morality. But the missionaries have lived good, honest lives, and have been careful not to give occasion for scandal; while the native Christians, as a rule, have in their lives been consistent to their profession. All this has been an object-lesson to the people around them. It was a great and noteworthy thing that during the epoch of revolutionary changes, when the old structures of society were crumbling on all sides, there should be these men and women from the Far West to represent to us the ethical and spiritual side of their civilization. By their very presence they reminded us of the importance of morality and religion in the life of a nation. In this respect their silent, unconscious influence was beyond all estimation. I have no doubt that with the further progress of Christianity in Japan, and the consequent more perfect adaptation of its teachings to the needs of the people, it is destined to exercise a yet more thoroughgoing influence in the development of our ethical thought.—*Tokiwo Yokoi of Tokyo, Japan, in International Journal of Ethics.*

CHRISTIAN TRAINING COURSE.

[Prepared for the readers of THE CHURCH AT HOME AND ABROAD, by the Rev. Hugh B. MacCauley. See October, 1895, page 340, for full explanation, etc.]

GENERAL REMARKS.

1. We call attention to the General Remarks in the March number, p. 260, especially Remark 7, on help given by this Course to the Church Monthly Concert and to Junior Work.

2. It should not be forgotten that much of the tract literature in this Course is the very finest, while all of it was chosen with care and is profitable. See, for example, Margaret Preston's *At a Heathen Well, A Story of Utah, Thanksgiving Ann*, Dr. Dennis's *Christian Missions as a Factor*, Mrs. Bishop's *Heathen Claims and Christian Duty, Is It Nothing to You?* etc.

3. Our Course has a relation to the Home Department of the Sunday-school. The Biblical work of that Department should, of course, follow the subjects of the current Sunday-school lessons. But more than that ought to be studied at home. The Course might be helpful just there. Every subject (1) is based upon a cheap but reliable text-book and

(2) receives only elementary treatment, which is sufficient for those individuals having limited time for study, and at the same time preliminary to those desiring more advanced work. The subjects chosen are fundamental. The second year, Outline B, includes for the Biblical subject, the *Character of Christ*; Historical, the *Development of the Missionary Idea*; and Missionary, *Modern Missionary Heroes*. What more important! They will be interesting, too.

4. Societies and students taking the Course should by all means follow the departments of this magazine devoted to Current Events, Young People's Work and Literature, Gleanings and Questions, where they will find bright gems ready for use.

5. The Library of the Board of Foreign Missions, 156 Fifth avenue, New York, will furnish the literature. No order filled without cash. Write to the Library for pamphlet giving full directions, and enclose a stamp.

MODEL PROGRAMME, APRIL, No. 1.

Using Study XIII in Biblical, Historical and Missionary.

1. HYMN.

2. PRAYER.

3. BIBLICAL, Study XIII, 15 minutes.

The Benefits of Redemption (Part 1). In this Life (Ques. 32), Rom. 8:30; Eph. 1:5; 1 Cor. 1:30. Justification (Ques. 33), Eph. 1:7; 2 Cor. 5:21; Rom. 3:24; Rom. 4:6; Rom. 5:18; Gal. 2:16. Adoption (Ques. 34), 1 Jno. 3:1; Jno. 1:12; Rom. 8:17. Sanctification (Ques. 35), 1 Pet. 1:2; Eph. 4:24; Rom. 6:6. Other Benefits (Ques. 36), Rom. 5:1, 2, 5; Rom. 14:17; Jno. 1:16; Phil. 1:6; 1 Pet. 1:5. Explain carefully these important topics. Have hymns on Privileges of Believers and Growth in Grace.

4. HYMN.

5. HISTORICAL, Study XIII, 30 minutes. Grand Events.

The Modern Period (Part 3), A.D. 1500 to 1600. Read Hitchcock, 34-36; Landmarks, 146-152 (the end). Also Bishop Hurst's Short History of the Reformation (Harper's, 40 cents). 4. The Reformation in England; Bloody Mary; *Kilday and the Martyrs; The Church of England and Independents; read Hurst, pp. 66-79. 5. The Reformation in Scotland; *Knox; Hurst, pp. 80-83. 6. The Reformation in the Netherlands; Erasmus; Hurst, pp. 84-88. 7. The Reformation in Italy and Spain; Trent; *"Auto-da Fe," Suppression; Hurst, 95-105. Reformation Survey, Hurst, 111-114. This whole section only second to Luther's work. Do it well.

6. HYMN.

7. PRAYER.

8. MISSIONARY, Study XIII, 20 minutes.

Present Vision in India, Dennis, 96-101. Question Book on India, 1-67. Missionary Shoes in India—Over Sea and Land, 1894, p. 74, a prize exercise, very good. Watchman Voices, see this magazine.

9. PRAYERS; intersperse with missionary items.

10. HYMN.

MODEL PROGRAMME, APRIL, No. 2.

Using Study XIV in Biblical, Historical, Missionary.

1. HYMN.

2. PRAYER.

3. BIBLICAL, Study XIV, 20 minutes.

The Benefits of Redemption (Part 2). At Death (Ques. 37), Rev. 14:13; Rev. 19:8; Luke 23:43; Acts 7:55, 59; Phil. 1:23; 2 Cor. 5:8; 1 Thes. 4:14. At Resurrection (Ques. 38), Jno. 5:28; 1 Cor. 15:43. At the Judgment, Matt. 10:32; Matt. 25:34. Hell, Heb. 10:29; Heb. 2:3; Gal. 3:10; Matt. 25:41; Rev. 20:10, 14, 15. Heaven, Psa. 16:11; Rev. 7:9-17; Rev. 21:1-4; Rev. 22:1-6. Sing hymns on Victory and Heaven, mingled with the verses.

4. HYMN.

5. HISTORICAL, Study XIV, 25 minutes.

The Modern Period (Part 4), A.D. 1600 to 1700. Read Hitchcock, 37, 38; also consult an encyclopedia for matter on the topics following: 8. The Settlement of American Colonies; *Puritans, Separatists, Pilgrims, Congregationalists, Baptists, Episcopalians, Roman Catholics, Presbyterians. The meaning of these names? Let each society here make the most of its own denomination. For Presbyterians, see Dr. G. P. Hays' Presbyterians, pp. v-xvi, 58-76. Recite Mrs. Hemans' Landing of the Pilgrim Fathers.

6. HYMN.

7. PRAYER.

8. MISSIONARY, Study XIV, 25 minutes.

Present Conflict in India, Dennis, 171-176. Question Book on India, 68-107; Medical Missions in India, see Medical Missions, 6-12; What Is a Zenana? The Brahmo Somaj, what is it? Watchman Voices, see this magazine.

Gleanings At Home and Abroad.

—The Bishop of London recommends his clergy to preach twenty missionary sermons a year.

—A native of Sumatra, when he applied for baptism, was asked if he was fixed in his resolution. He replied: "For me there is only one sun. When that is risen I have no need to be looking about for another."

—Every man who has workingmen in his employ is a trustee for them; he and they are in a true sense partners, engaged in a common enterprise, and he owes them an obligation which wages do not meet.—*Lyman Abbott.*

—If any man is able to convince me and show me that I do not think or act right, I will gladly change; for I seek the truth, by which no man was ever injured. But he is injured who abides in his error and ignorance.—*M. Aurelius Antoninus.*

—To omit Calvin from the forces of western evolution is to read history with one eye shut. Compared with him, not in capacity of intellect, but in power of giving formal shape to a world, Hobbes and Cromwell are hardly more than names writ in water.—*John Morley.*

—Mr. J. S. Paine writes in the *Christian Register* that having visited Christian missions in nearly all parts of the world, he can say from personal observation, as a business man, that the foreign missionaries are fully equal to our consuls in ability, zeal and fidelity.

—An evangelist overheard a conversation between two Hindus in an Indian bazaar concerning a Christian service they had attended. Said one to the other: "We have nothing like this in our temples. How quietly the Christians sit while one rises and addresses the rest. With us all is noise and confusion."

—A Christian who refuses to rent buildings to those engaged in the sale of alcohol, gives this reason: I would not know what to do with their money. The Lord and I are in partnership, and I cannot rent my houses to a man who deals in that which ruins men's souls and opposes the Lord's work.

—*The Christian* calls upon the peoples of Europe to develop greater national self-restraint; the press to lead public opinion in a spirit of greater tolerance and concession; and the churches, that embody the Christian sentiment of every land, to use their influence with greater courage and aggressiveness on the side of righteousness and peace.

—Commenting on the fact that in one of our Lord's parables the name of the poor man (Lazarus) is given while the rich man is left nameless, Dr. Arnot remarks: Christ's kingdom does not imitate this world's kingdom in throwing the common people into anonymous heaps and recording the names of only the great.

—Said Dr. John V. Talmage, after forty-five years of missionary life in China, when asked about the sacrifice of a foreign missionary: The missionary of Christ knows no sacrifices. His work is all joy. It is a sacrifice to be shut up in this land,

away from my foreign field and the blessed service of offering salvation to the heathen.

—The Indian government has at length sanctioned Miss Taylor's residence in Tibet. The terms of the treaty between Tibet and the Indian government made it impossible to sanction any except merchants visiting that country. The difficulty has been surmounted by Miss Taylor's engaging to open a shop for the sale of drugs, etc. She has gone to Yatung, beyond the Jelap Pass.—*The Mission World.*

—The purpose of Presbyterian Sabbath-school Missions is as follows: 1. To plant and maintain a Sabbath-school in every destitute locality in our land, and thus to win the vast multitude of youth outside of all Sabbath-schools; 2. To elevate and improve Presbyterian Sabbath-schools; 3. To provide weak and struggling Sabbath-schools with Bibles, hymn books, lesson-helps, papers, libraries, etc.; 4. To carry the gospel to scattered families in destitute communities.

—The origin of Christianity in India, writes C. A. Andrews, M. A., is necessarily obscure, but that Christian churches did exist in southern India as early as the second century is established by unquestionable testimony. The earliest missionary to India of whom we possess any authentic information was Pantænus of Alexandria, who visited the churches there about 190 A.D., being appointed Preacher of the Gospel to Oriental Nations. He found in India a copy of St. Matthew's Gospel in the Hebrew character.—*Missionary Link.*

—Since Jews do not generally listen to non-Jews with the same interest as they do to their brethren according to the flesh, it is the aim of the mission in East London to raise up a band of Hebrew Christians with regard to whose character and testimony there shall be no doubt, who among their brethren may be a power for good, because of Jesus in the heart as well as on the lip. This work, carried on by Rev. D. Baron and Rev. C. A. Schönberger, and recently described in *The Christian*, is called Hebrew-Christian Testimony to Israel.

—A missionary of the Irish Presbyterian Church, in Spain, reports the eagerness of the people for the gospel, and their rapt attention, especially the men, who listened with their soul in their eyes as they were told of Christ as a laboring man; how he knew want, and was often weary, and could therefore feel for them. These people think of Christ either as a babe in his mother's arms or as a dead Christ hanging on the cross; but the idea of Christ having been like themselves on earth, and therefore able to sympathize with them, is so new that they are filled with wonder.

—When a child is born in China, the friends offer several plates of meats or fruits to the goddess called Mother, and with these fresh flowers, wine and candies are sent. A great point is made of binding the wrists with a red string, and sometimes a piece of money is attached, or a drum will be suspended by a cord two feet long. Toys made of silver are considered a good omen, and old coins are thought to charm away evil spirits. Binding the wrists is supposed to prevent a child from being disobedient, for when children are bad it is always asked, "Did their mothers forget to bind their wrists?"—*Missionary Link.*

—The hostility of the governing class in China to missions grows out of the fact that every missionary establishment is a centre from which civilizing influences radiate over the whole area of its operations. This is the opinion of a correspondent of the London *Times*, who adds: What goads the official Chinaman into fury is that the life of the missionary is in itself a standing reproach to the life of gross self-indulgence led by the average Mandarin, and that the foreign missionary, in his daily dealings with the people of his district, conveys a continuous object lesson of justice and kindness, of unselfishness and integrity.

—The Story of Marcus Whitman, by J. G. Craighead, D.D., is a vindication of Dr. Whitman from charges made by Roman Catholics in their endeavor to free the Jesuit missionaries from complicity in his murder, and also to secure for him the credit believed to be due him for his part in retaining Oregon for the United States. That there is need for such a book is shown by the fact that the Catholic charges have had such wide circulation, and also that for some reason the historian, Hubert H. Bancroft, overlooks Whitman's famous ride to Washington, and largely ignores his work.—*Hartford Seminary Record*.

—The Hon. Thomas F. Bayard, our Ambassador to Great Britain, in a recent address on the resources of England, asked special attention to a most important source of the strength of the country, those fountains of moral force which are the true basis of the world's advancement. It is primarily the moral and intellectual strength that guides material forces. The strength of a community consists in the number of reliable and virtuous individuals it contains. The families that have added most to the strength of England are found in those plain homes where morality, religion, sobriety, thrift, self-denial, truth, simplicity, and personal refinement are the governing forces.

—There are things which no money can buy. A university is not worthy the name unless animated by a high spirit of scholarship, of self-denial and of manly independence. We hear much of "Yale democracy." That, beyond doubt, is one of the richest products of that noble old institution. It merely means that a man is taken for what he is in himself, aside from any adventitious helps. And that is the true university spirit. "Truth and Liberty" is the motto proposed for the University of Chicago. Its most devoted well-wishers can wish nothing more than that the motto may be the expression of the influences which will continue to dominate the institution. — *Henry Pratt Judson, LL.B., in Education*.

—The Rev. Hunter Corbett, D.D., of Chefoo, China, writes in *The North and West* of a young Chinaman who, feeling that life was hardly worth living, decided to go to a temple and become a Taoist priest. On his way he passed through a town where there was a Christian school. Led by curiosity, he visited the school, remained to study the truth, and finally decided to accept Christianity and study for Christian work. Returning home for vacation, his brothers reviled him and asked the father to disown him for his interest in Christianity. Some days later, when one of the brothers complained of the disgrace Christianity was bring-

ing on the family, his father, who had been reading Matthew's gospel, replied that if his son became a man like Jesus Christ it would be well.

—A young man once requested the views of statesmen such as Webster, Clay and Calhoun, as to the best course to pursue preparatory to entering the legal profession. A package of the letters which came in response was recently found in a Washington garret, and a writer in the January *Century Magazine* gives the substance of several of them in the department of "Open Letters." In a letter from Senator B. W. Leigh, the distinguished Virginia lawyer, after mentioning several works of history, politics and law, says: "I advise every man to read the Bible. I speak of it here as a book which it behooves a lawyer to make himself thoroughly acquainted with. It is the code of ethics of every Christian country on the globe, and tends above all other books to elucidate the spirit of laws throughout the Christian world."

—Native scholars make but a small part of the population of India, and among the uneducated and depressed classes there is plenty for the missionary to do. Here, where caste is hated because these classes suffer from it, there is more effect in preaching equality and the brotherly love of Christianity, doctrines abhorrent to the social aristocrats, and not favored even by the middle classes. But what here opposes Christian effort is the splendid system of devotion, the magnificent fêtes, the gorgeous shows and the tickling ritualism, which please and overawe the fancy of the native, who is apt to desire for himself a pageant of religion, not to speak of a visible god in idol form; while from his religious teacher he demands either an asceticism which is no part of the Christian faith or a leadership in sensuous and sensual worship.—*Edward Washburn Hopkins in his Religions of India*.

—There are in southwestern China a number of tribes that until now have been totally neglected by the Christian Church. They are remnants of little nations subdued by the Chinese and incorporated into China proper. They retain their own languages, which are not dialects of the Chinese; but a few of the people of each tribe know enough of the Chinese for trade purposes. Writing thus in *China's Millions*, J. A. Anderson, M.D., of Ta-li, says the Min-kia, one of these tribes, in the Yunnan province, number half a million. "They are a quiet, peace-loving people, and, like the other tribes, are looked down upon by the proud Chinese. Hundreds of them came for medical treatment; and as we told them of Jesus through their interpreter, they entreated us to come and learn their language that we might tell them more of the Saviour."

—The power of God is in a special sense and an extraordinary measure behind this work of proclaiming his gospel in which is his own revelation of himself to all mankind. How apt we are to feel that the work is going forward simply by human instrumentality; and yet if there is anything that history shows, it is that there is that silent, transcendent, imperial, imperishable power always working for its advancement. There is a divine energy behind all this work of declaring the manifestation of God in Christ to the nations who sit in darkness. It is unheard; but the footfalls of Omnipotence are always silent. It is unseen; but the

forecasts of Omniscience never reveal themselves in fire and thunder. It is behind all this work, the power of God, which orders the seasons in their march and which swings the sun on the word of his power. It is that power which is for us and for those who go to testify for us of the gospel of the grace of God.—*R. S. Storrs, D.D.*

—The Rev. A. T. Polhill Turner relates that he recently visited Lan-ts'ao-tu, where a fire some months previously had entirely consumed the great temple of the boatmen's god, Wang-ye, leaving the grotesque sight of three half-demolished idols standing in the open space. Hats were afterwards placed on their heads to keep the bodies from further dissolution, as they were composed of nothing more than mud coated over with paint. "As I stood gazing upon these odd-looking remains, a crowd gathered round to see the foreigner. I had a most striking object-lesson to preach from, taking their Chinese proverb for text, 'If a mud idol crosses the river it has difficulty in preserving its body.' The word *ho*, for 'river,' is by a strange coincidence the same as the word for fire, only varied by the tone. So I said, 'We will alter the word *river* and put *fire* instead.' The people saw at once and laughed, and this led to a pointing out of the true God who is able to help and protect us."

—The *School Review* reproduces from a London journal some interesting statements regarding a movement for improving the education of Egyptian girls. A small elementary government school will be opened shortly at Cairo, where Egyptian girls will have new and all too rare opportunities of obtaining a good education. Miss Alice Forbes, who has been placed at the head of the school, was educated partly in France, received her professional training at the Cambridge Teachers' College, and was for some years a successful teacher in an excellent girls' school at Port Elizabeth, South Africa. English women and English teachers will watch with interest this movement to improve Egyptian women—a movement which is all the more significant because it is not started by foreigners but by the government of the country. Self-reform is, after all, the only permanent reform, and English-women will doubtless hope that this new venture may prove a great and permanent success.

—Mr. David Ferguson Colville, Musical Director in House of Hope church, St. Paul, writes thus in *North and West*: The services in church on a Sabbath morning consist of prayers, readings, a sermon and something very different from these, called the music. It is not like the sermon, which is an appeal to thought; it does not ask anything, as do the prayers; it does not declare anything, as do the lessons from the Bible; it may use words, but does not depend upon them; it may suggest, but does not insist on thought. What does it do, then? It kindles emotion, the power that moves to action. The office of the choir is to awaken the emotions of the congregation. Not to usurp the place of but to prepare the way for the sermon. Any music that fails in this fails utterly. Hence the desirability, nay, the necessity, of harmony between the two. The pastor and choir leader should be in perfect accord, which can only be brought about by the closest sympathy and a constant interchange of views.

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor and place the results of a few at the service of the many.—*President Noah Porter.*
Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Samuel Johnson.*

The Early Political Organization of Mexico, by Bernard Moses. *The Yale Review*, November, 1895.

Geography and Sociology, by Prof. W. Z. Ripley. *Political Science Quarterly*, December, 1895.

The State of Turkey, by Major C. R. Conder. *The Scottish Review*, January, 1896.

Bishop French of Lahore. *Church Quarterly Review*, January, 1896. *Littell's Living Age*, March 7, 1896.

Thomas Valpy French, Bishop of Lahore. *The Quarterly Review*, January, 1896.

The Syrian Church of Malabar, by the Rev. W. H. Hart. *Indian Evangelical Review*, January, 1896.

Journeys in Persia (1890-91), with a map of Central Persia, by Captain H. B. Vaughan. *Geographical Journal*, January, 1896.

How the Japanese Live, by Douglas Sladen. *Windsor Magazine*, January, 1896.

The Land of the Noonday Sun—Anahuac—Mexico, by Justice Walter Clark. *The Arena*, February, 1896.

The Wild Wa—a Head-Hunting Race, by J. George Scott, C.I.E., in *Asiatic Quarterly Review*. *Littell's Living Age*, February 22, 1896.

The Armenian Patriarch, by an American Resident in Constantinople. *The Congregationalist*, February 20, 1896.

The Higher Life of Chicago, by Melville E. Stone. *The Outlook*, February 22, 1896.

International Arbitration; its Origin and Present Scope, by J. Gennadius. *Cosmopolis*, February, 1896.

In the Court of Johore, by Rounseville Wildman. *Overland Monthly*, February, 1896.

The Armenian Tragedy, by Margharita Arlina Hamm. *The Peterson Magazine*, February, 1896.

The Turks and the Armenians, by Elbert Francis Baldwin. *The Outlook*, February 8, 1896.

Religious Development in Northern India, by the Rev. G. H. Westcott. *The Mission Field*, February, 1896.

The Sultan and His Priests, by Richard Davey. *Littell's Living Age*, February 8, 1896.

The Congo State: Its People and Products, by George R. Stetson. *Liberia*, February, 1896.

The Helpers of Africa, by the Rev. Ross Taylor. *The Treasury*, March, 1896.

The European Development of Africa, by Charles H. Cooper. *The Dial*, March 1, 1896.

Cecil Rhodes of Africa: A Character Sketch, by W. T. Stead. *Review of Reviews*, March, 1896.

Empire Building in South Africa, by Albert Shaw. *The Cosmopolitan*, March, 1896.

Manners and Customs of the Boers, by Captain T. Loraine White. *The Forum*, March, 1896.

The Best Thing College Does for a Man, by Rev.

Charles F. Thwing, D.D. *The Forum*, March, 1896.

The New South, by the Hon. John Y. Foster. *Frank Leslie's Popular Monthly*, March, 1896.

Stamping out the London Slums, by Edward Marshall. *The Century*, March, 1896.

Mexico in Midwinter, by Justice Walter Clark, LL.D. *The Arena*, March, 1896.

Mexico: Her Needs and Our Duty, by Robert E. Speer. *Missionary Review*, March, 1896.


The United States, Great Britain and International Arbitration, by Benjamin F. Trueblood. *New England Magazine*, March, 1896.

America's Interest in Eastern Asia, by the Hon. John Barrett, U.S. Minister to Siam. *North American Review*, March, 1896.

The American Pulpit, by Charles J. Little, LL.D. *The Chautauquan*, March, 1896.

The Clergy and the Problem of our Foreign Population, by Josiah Strong, D.D. *Homiletic Review*, March, 1896.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BRADLEY, MILTON.—Born at Stockholm, N. Y., March 13, 1812; graduated from Middlebury College, 1835; studied at Auburn Theological Seminary, 1837-38; also studied privately with Rev. Aaron Foster; ordained by the Presbytery of St. Lawrence, 1839; minister of Congregational Church, Parishville, N. Y., 1839-43; pastor Presbyterian Church, Richland, Mich., 1844-78; pastor emeritus until his death. He was a member of Kalamazoo Presbytery fifty-two years. Died at Richland, Mich., February 3, 1896.

Married, September 5, 1838, Miss Sarah Jones, of Fort Covington, N. Y., who died September 11, 1871. Two daughters survive, alone of his immediate family.

BROWN, CHARLES.—Born at Philadelphia, November 30, 1805; studied under Rev. Thomas H. Skinner, D.D., and Rev. Dr. Ely; ordained by the Second Presbytery of Philadelphia, June 30, 1833; pastor of Greensborough and Mispillion Churches, 1833-36; Drawyers and Port Penn Churches, 1836-39; Secretary of Philadelphia Tract Society in 1841; pastor of Logan Square Presbyterian Church, 1842-55; City Agent of Philadelphia Colonization Society, 1855-58; Corresponding Secretary of Philadelphia Education Society, 1858-64; Secretary of Ministerial Relief Fund (N. S.), 1864-70; Treasurer of Ministerial Relief Fund, 1870-85. For nearly seven years Mr. Brown preached regularly at First Church, Darby, in addition to his labors as Corresponding Secretary. For thirty-five years he was Secretary of Ministerial Association. Died, February 14, 1896.

Married, November 24, 1835, Mrs. E. A. Baynard, formerly Miss Hardcastle, of Maryland. Mrs. Brown died January 2, 1896; one son and two daughters survive them.

JACKSON, WILLIAM P.—Born in Aurora, N. Y., May 13, 1803; educated at West Bloomfield Academy and Hamilton College; studied theology with Dr. Eddy, of Ithaca, and Dr. Lansing of Utica; pastor at Bristol, N. Y., four years and a half, from 1829; Clarence, six years; Bergen, four years; Pontiac, Mich., one year; Milford, five years; Portageville, N. Y., ten years; Belfast, Friendship, Worthington, Minn.; since 1875 retired, living at Pontiac, Mich. Died at Pontiac, Mich., February 11, 1896.

Married, March 31, 1830, Miss Julia A. Beers, of Ithaca, N. Y., who died a few years ago. Had seven children, of whom two sons and one daughter survive him.

LANE, WILLIAM.—Born at Knightstown, Ind., July 22, 1860; graduated from Kansas State University, 1886, and McCormick Theological Seminary, 1889; ordained by the Presbytery of Topeka, October 3, 1888; foreign missionary; dismissed by Presbytery of Topeka to Presbytery of North China, April 10, 1889; stated supply of the Presbyterian churches of Vinland and Willow Springs, in Topeka Presbytery; charge of Vinland in 1889; charge of Clinton and Willow Springs 1888. Died at Bardsdale, Ventura county, Cal., January 14, 1896.

Married, September 12, 1889, Miss Lucy Kenyon, of Lawrence, Kans.; wife survives, no children.

PIERSON, JOB, D.D.—Born at Schaghticoke, N. Y., February 3, 1824; graduated from Williams College, 1842, and from Auburn Theological Seminary, 1847; D.D. from Olivet College, 1851; ordained by the Presbytery of Rochester; pastor Presbyterian Church, Corning, N. Y., 1847-49; Congregational Church, W. Stockbridge, Mass., 1849; Presbyterian Church, Pittsford, 1850-56; Victor, 1856-63; Kalamazoo, Mich., 1863-68; Ionia, Mich., 1868-78; resident in Ionia, engaged in literary labor, librarian of Alma College; afterwards resident at Stanton, Mich. Died at Stanton, Mich., February 3, 1896.

Married, February 7, 1849, Miss Rachel W. Smith, of Geneva, N. Y., who survives him, with four sons, the eldest child, Mrs. Beverly Chew, having died.

REID, LEWIS HUBBARD, D.D.—Born at Charlestown, N. H., 1825; graduated from Yale College, 1847, and from Union Theological Seminary, 1850; ordained by the Presbytery of Onondaga, 1850; pastor Fayetteville, N. Y., 1850-61; Syracuse, N. Y., 1861-68; Chicago, 1868-74; preaching and teaching, Carman and Salisbury, Lakeville and Hartford, Conn., 1874-95. Died at Hartford, Conn., July 8, 1895.

Married, at Kent, Conn., 1851, Maria Louisa Fuller, who, with three of four sons, survives him.

Synods in SMALL CAPITALS; Presbyteries in *italics*; Churches in Roman.

It is of great importance to the treasurers of all the boards that when money is sent to them, the name of the church from which it comes, and of the presbytery to which the church belongs, should be distinctly written, and that the person sending should sign his or her name distinctly, with proper title, e.g., *Pastor, Treasurer, Miss or Mrs.*, as the case may be. Careful attention to this will save much trouble and perhaps prevent serious mistakes.

ATLANTIC.—*South Florida*—Crystal River 1st, 4.20; Kissimmee sab.-sch., 27 cts.; Tarpon Springs, 2.647
BALTIMORE.—*Baltimore*—Annapolis, 8.70; Baltimore 1st sab.-sch., 5; — Boundary Avenue, 5.85; — Grace, 1; Paradise sab.-sch., 3. *New Castle*—Buckingham, 2.43; Pitt's Creek, 5; Port Deposit, 7.17; West Nottingham, 26.25. *Washington City*—Washington City Metropolitan, 10; — Westminster, 20.89 40
CALIFORNIA.—*Benicia*—Vallejo (sab.-sch., 3.00), 8. *Los Angeles*—Carpenteria, 5; Los Angeles 2d, 15; — Grand View, 3; Pomona, 7.36. *Sacramento*—Ione, 4; Sacramento Westminster, 7.20. 49 56
CATAWBA.—*Catawba*—Davidson College, 1. *Southern Virginia*—Holmes Memorial, 1; Refuge, 1. *Yadkin*—St. James, 4 00
COLORADO.—*Boulder*—Valmont, 18 cts. *Pueblo*—Antonito, 2 18
ILLINOIS.—*Cairo*—Ava, 4; Cobden, 8.21. *Chicago*—Chicago 1st, 31.67; — 4th, 35; Evanston 1st, 75.58. *Freeport*—Freeport 1st, 25. *Mattoon*—Tuscola, 9; Vandalia, 3.50. *Peoria*—Lewistown, 5.60. *Schuyler*—Moumouth, 12.73. *Springfield*—Farmington, 4.80; Pisgah, 1.37. 216 46
INDIANA.—*Crawfordsville*—Oxford, 3; Rossville, 1.40. *Fort Wayne*—Fort Wayne 3d, 3.25. *New Albany*—Salem, 5.60. *Vincennes*—Evansville Walnut Street, 15. 28 25
INDIAN TERRITORY.—*Choctaw*—Bethel, 2; Pine Ridge, 2; San Bois, 2. 6 00
IOWA.—*Cedar Rapids*—Mechanicsville, 5. *Corning*—Norwich, 2; West Centre, 3; Yorktown, 4. *Des Moines*—Chariton, 6.67; Dallas Centre, 7.45. *Dubuque*—Maynard, 5; Oelwein, 5. *Fort Dodge*—Arcadia, 3.40; Burt, 6.25; Irvington, 55 cts. *Iowa*—Burlington 1st, 3. *Waterloo*—Grundy Centre, 5.14. 56 46
KANSAS.—*Emporia*—Osage City, 5.59; Peotone, 2; Walnut Valley, 1. *Highland*—Atchison 1st, 9; Axtell, 1.50; Baileyville, 2. *Larned*—Burton, 4. *Neosho*—Yates Centre, 3. *Solomon*—Burr Oak, 1; Providence, 1. *Topeka*—Oskaloosa, 2.55; Pleasant Ridge, 2.43; Rossville, 5; Vinland, 2.50. 42 57
KENTUCKY.—*Louisville*—Louisville College Street, 18.29. 18 29
MICHIGAN.—*Flint*—Marlette 1st, 3.75. *Grand Rapids*—Grand Rapids 1st, 12.15. *Lake Superior*—Iron River, 1. *Lansing*—Brooklyn, 4.25; Dimondale, 3. 24 15
MINNESOTA.—*Mankato*—Marshall, 4.25. *Minneapolis*—Minneapolis Stewart Memorial, 8.74; — Westminster sab.-sch., 4.05. *St. Paul*—Farmington, 2; Vermillion, 2. 21 04
MISSOURI.—*Kansas City*—Kansas City Linwood, 3.85. *Ozark*—Joplin, 3.85; Lockwood, 3.75. *Platte*—Akron, 2; Avalon, 4.05. *St. Louis*—Nazareth, 3; St. Louis 1st, 45.44. *White River*—Hopewell, 1.50. 67 44
MONTANA.—*Helena*—Manhattan 2d Holland, 3. 3 00
NEBRASKA.—*Hastings*—Hastings German, 1. *Nebraska City*—Meridian German, 5. *Nebraska*—Winnebago Indian, 1. *Omaha*—South Omaha, 11. 18 00
NEW JERSEY.—*Elizabeth*—Basking Ridge, 41; Elizabeth 1st, 69.70; Plainfield 1st, 19.90; Roselle, 6.41. *Jersey City*—Rutherford, 26.60. *Morris and Orange*—Pleasant Valley German, 6. *Newark*—Newark 2d, 14.55; — 3d, 95.71; — Park, 7.94; — Woodside, 19.21. *New Brunswick*—Amwell United 1st, 3; Dayton, 4.32; Trenton 2d, 5.94; — 4th, 4; — Prospect Street, 33. *Newton*—Belvidere 2d sab.-sch., 7.47. *West Jersey*—May's Landing, 3; Millville, 21.23. 388 98
NEW MEXICO.—*Arizona*—Sacaton, 5. 5 00
NEW YORK.—*Albany*—Albany 3d, 7.94; Princetown, 6.33; Saratoga Springs 1st, 27.70; West Troy Jermain Memorial, 12. *Binghamton*—Whitney's Point, 2. *Boston*—Roxbury sab.-sch., 5.20. *Buffalo*—Allegany, 2; Buffalo Lafayette Street, 17.97; — Westminster, 81.42. *Cayuga*—Aurora, 15.76; Springport, 2.50. *Champlain*—Brandon, 1; Fort Henry, 7.58. *Chemung*—Elmira 1st, 6. *Columbia*—Catskill, 21.60; Hudson sab.-sch., 25. *Geneva*—Seneca Falls 1st, 31. *Lyons*—Lyons, 17.97. *Nassau*—Far Rockaway, 16.05; Huntington 1st, 31.10.

New York—New York Adams Memorial, 5; — Brick, 595.51; — Puritans, 50; — Westminster West Twenty-third Street, 7.20; — Woodstock, 2; — Zion German, 2. *Niagara*—Holley 1st, 18 cts.; Lewiston, 5. *North River*—Newburgh 1st, 11.14; — Calvary, 23.60; Smithfield, 15. *Rochester*—Caledonia, 9.23; Ogden Centre, 2.59. *St. Lawrence*—De Kalb Junction 1st, 2; Gouverneur, 20.79. *Steuben*—Arkport, 1.06; Canisteo, 15; Cuba, 11.38. *Troy*—Troy 3d, 1. *Utica*—Clinton, 25; Kirkland, 5; Utica Bethany, 4.39. *Westchester*—Mahopac Falls, 5.55. 1,157 74
NORTH DAKOTA.—*Fargo*—Baldwin, 3. *Pembina*—Langdon, 7; Mekinok, 7.54. 17 54
OHIO.—*Cleveland*—Cleveland Bethany, 4; — Madison Avenue (sab.-sch., 3.68), 6.27; Northfield, 4. *Dayton*—Dayton 4th, 8; Greenville 1st, 10. *Huron*—Bloomville, 2; Huron, 3.31; Republic, 50 cts. *Mahoning*—Clarkson, 2.30; Ellsworth, 3.50. *Maumee*—Antwerp, 4.30. *St. Clairsville*—New Athens, 9; St. Clairsville, 10. *Steubenville*—Amsterdam, 5; Irondale, 3; Toronto, 4.55; Yellow Creek, 7. *Wooster*—Nashville, 4. 90 73
PENNSYLVANIA.—*Allegheny*—Leetsdale, 42.95. *Blairsville*—McGinnis, 4.91; Murrysburg, 6.90; Wilmerding, 3.91. *Carlisle*—Dauphin, 1.50. *Chester*—Coatesville, 32.83; Forks of Brandywine, 16; West Chester 1st, 33.14; — Westminster, 15. *Clarion*—Marionville, 6.89; Maysville, 2.43; Richardsville, 3; Sugar Hill, 5. *Erie*—Irvineville, 2; Milledgeville, 2; North Clarendon, 6; Stoneboro, 3; Waterford, 2.75; Westminster, 4. *Huntingdon*—Houtzdale, 2.32. *Kittanning*—Cherry Tree, 1.18; Freeport, 2; Marion, 6. *Lackawanna*—Pittston, 12.54; Scranton Green Ridge Avenue, 31.75. *Lehigh*—Allen Township, 7; Mauch Chunk 1st, 29.68; Pottsville 2d, 4.50. *Northumberland*—Mountain, 1; Northumberland, 3. *Philadelphia*—Philadelphia Kensington 1st, 12.50; — North 10th Street, 12; — Northern Liberties 1st, 8.07. *Philadelphia North*—Fox Chase Memorial, 4.75; Frankford, 10.78; Wissahickon, 5.28. *Pittsburgh*—Pittsburgh 1st sab.-sch., 17.53; — East Liberty (sab.-sch., 21.46), 72.16; — McCandless Avenue, 2; — Morningside, 1.21; — Shady Side sab.-sch., 22.50. *Redstone*—Greensboro, 1. *Shenango*—West Middlesex, 5. *Washington*—Claysville, 14.10; Frankfort, 7; Mill Creek, 9; Wellsburg, 11.54. *Wellsboro*—Wellsboro, 2.21. *Westminster*—Leacock, 8. 521 81
SOUTH DAKOTA.—*Central Dakota*—St. Lawrence, 3. *South-ern Dakota*—Scotland, 2.30. 5 30
TENNESSEE.—*Kingston*—Rockwood, 3. *Union*—Eusebia, 2. 5 00
UTAH.—*Utah*—Nephi, 3.50; Pleasant Grove, 80 cts.; Salt Lake City Westminster, 6. 10 30
WASHINGTON.—*Olympia*—La Camas St. John's, 2. *Puget Sound*—Ellensburg, 4.51. *Spokane*—Spokane Centenary, 10. *Walla Walla*—Lapwai, 10.60. 27 11
WISCONSIN.—*La Crosse*—New Amsterdam, 3. *Madison*—Belleville, 2; Verona, 2. *Milwaukee*—Milwaukee 1st German, 1; Racine Bohemian Brethren, † 25. 33 00

Contributions from Churches and Sabbath-schools.. \$2,915 78

Aid, 25; Rev. J. G. Black, Darlington, Ind., 2; Mrs. John Butler, Tacoma, Wash., 1; Cash, 400; Miss Mollie Clements, Antonito, Colo., 4.17; Amos R. Eno, New York, 50; Rev. R. Buell Love and wife, 3; C. Penna, 4; Rev. M. D. A. Steen, Woodbridge, Cal., 2; Rev. W. L. Tarbet and wife, 1.60. 492 77

\$3,408 55

†† In accordance with terms of mortgage.

MISCELLANEOUS.

Interest on investments, 2,213.48; Partial losses recovered from Insurance Co., 71.34; Total losses recovered from Insurance Co., 1,100; Premiums of insurance, 537.67; Sales of Book of Designs, No. 5, 1.01; Sales of church property, 159.16; Fort Worth, Tex., on account Stuart Fund advance, 29.80..... \$4,112 46

PAYMENTS ON CHURCH MORTGAGES.

Springfield 1st, Mich..... 77 00

SPECIAL DONATIONS.

LEHIGH, Pa., Audenried..... 125 00
\$7,723 01

Church collections and other contributions, April, 1895-January, 1896..... \$29,240 96
Church collections and other contributions, April, 1894-January, 1895..... 31,431 03

RECEIPTS FOR COLLEGES AND ACADEMIES, JANUARY, 1896.

ATLANTIC.—*South Florida*—Kissimmee sab.-sch., 39 cts. 39
BALTIMORE.—*Baltimore*—Baltimore 1st sab.-sch., 5;—Brown Memorial, 164.65. *New Castle*—New Castle 1st, 119.74. *Washington City*—Washington City, Gurley Memorial, 2;—Westminster, 10. 301 39
CALIFORNIA.—*Bernicia*—Vallejo, 5. *Sacramento*—Ione, 1. *San Francisco*—San Francisco, Westminster, 7.25. 13 25
COLORADO.—*Boulder*—Valmont, 18 cts. 18
ILLINOIS.—*Alton*—Greenville, 3. *Bloomington*—Champaign, 31.62; Pontiac, 8. *Chicago*—Brookline Park, 2.75; Cabery, 4.22; Chicago 1st, 31.67;—Hyde Park, 115. *Mattoon*—Beckwith Prairie, 1. *Peoria*—Peoria 2d, 320; Prospect, 9.50. *Schuyler*—Monmouth, 10.26. *Springfield*—Pisgah, 1.37. 221 59
INDIANA.—*Fort Wayne*—Lima, 2; Warsaw, 11.30. *Indianapolis*—Hopewell, 19.54; Indianapolis 1st, 52.68. *New Albany*—Jeffersonville, 3.40; Seymour, 13.25. *White Water*—Kingston, 4.47. 106 64
INDIAN TERRITORY.—*Choctaw*—Bethany, 75 cts.; Forest, 50 cts.; Mount Gilead, 1; Saint Pauls, 75 cts. *Oklahoma*—Ardmore, 7. 10 00
IOWA.—*Iowa*—Burlington 1st, 3; Hope, 2; Primrose, 2.38. *Waterloo*—Ackley, 9.40; Grundy Centre, 1.72. 18 50
KANSAS.—*Emporia*—Pestone, 2. *Highland*—Axtel, 1.25; Baileyville, 1.25. 4 50
MICHIGAN.—*Kalamazoo*—Decatur, 8.50. 8 50
MINNESOTA.—*Duluth*—McNair Memorial, 1.55. *Red River*—Bethel, 4; Keystone, 2; Knox, 3. 10 55
MISSOURI.—*Ozark*—Neosho (sab.-sch., 2) 8. *St. Louis*—Bethel, 3. 11 00
NEW JERSEY.—*Elizabeth*—Roselle, 6.40. *Jersey City*—Passaic sab.-sch., 5. *Monmouth*—Manasquan, 10. *Morris and Orange*—Schooley's Mountain, 6. *Newark*—Bloomfield 1st, 38.59; Montclair 1st, 37.81; Newark Park, 6.43;—Woodside, 5. *New Brunswick*—Alexandria, 4; Amwell United 1st, 3; Dayton, 4.32; Holland, 4.37; Milford, 19.33. *Newton*—Belvidere 2d sab.-sch., 5.61; Blairstown (sab.-sch., 8.27) 53.63. *West Jersey*—Hammononton, 6.70. 216 19
NEW YORK.—*Albany*—Greenbush, 7.25; Jermain Memorial, 9; Saratoga Springs 1st, 10.66. *Binghamton*—Preble, 2; Waverly, 10; Whitney's Point, 2. *Boston*—Boston 1st, 12. *Buffalo*—Buffalo Lafayette Street, 13.47;—Westminster, 49.60; Silver Creek, 2.76. *Cayuga*—Genoa 2d, 1. *Chemung*—Big Flats, 3.66; Elmira 1st, 6. *Columbia*—Catskill, 21.60. *Hudson*—Haverstraw Central, 15; Monroe, 10. *Long Island*—East Hampton, 12; Mattituck, 3; Speonck, 5. *Lyons*—Lyons, 16.69; Wolcott 1st, 7.04. *Nassau*—Glenn Cove, 3; Whitestone, 2.02. *New York*—New York 5th Avenue, 5;—Adams Memorial, 5;—Madison Avenue Ladies' Home Missionary Society, 10;—Phillips Memorial, 65.56;—Westminster West 23d Street, 49.74;—Woodstock, 2;—Zion German, 2. *Niagara*—Holley, 17 cts. *Osage*—Oneonta, 15.67. *Rochester*—Lima, 7.15; Ogden Centre, 2.59. *St. Lawrence*—Heuvelton, 1. *Steuben*—Almond, 1; Arkport, 1.06; Canisteo and sab.-sch. 20; Cuba, 13.21. *Syracuse*—Mexico, 16.65. *Troy*—Troy 2d (sab.-sch., 4.91) 31.55. *Utica*—Holland Patent, 5; Utica Bethany, 3.58; Waterville, 2.16. *Westchester*—South East Centre, 8.25; Yonkers Westminster, 19.01. 511 10

LOAN FUND.

Interest.....\$3,284 50
Payments on mortgages..... 1,315 00
\$4,599 50

MANSE FUND.

NEW YORK.—*New York*—New York Brick..... \$25 00

MISCELLANEOUS.

Installments on loans.....\$1,314 76
Interest 684 15
Premiums of insurance..... 53 25
2,052 16
\$2,077 16

If acknowledgment of any remittance is not found in these reports, or if they are inaccurate in any item, prompt advice should be sent to the Secretary of the Board, giving the number of the receipt held, or, in the absence of a receipt, the date, amount and form of remittance.

ADAM CAMPBELL, Treasurer,
156 Fifth Avenue, New York City.

OHIO.—*Chillicothe*—Bloomington, 3. *Cincinnati*—Glendale, 36.03; Monroe, 6; New Richmond, 4. *Cleveland*—Northfield, 3. *Dayton*—Blue Ball, 3; Dayton Memorial, 11; Park, 4.66; Troy, 10.46. *Huron*—Bloomville, 1; Republic, 50 cts. *Lima*—Blanchard, 21. *Mahoning*—Poland, 10.39. *Marion*—Richwood (sab.-sch., 2) 4; York, 1. *Portsmouth*—Portsmouth 1st, 11. *St. Clairsville*—St. Clairsville, 8. *Steuernville*—Amsterdam, 5; Carrollton, 4; Madison, 5.60; New Hagerstown, 1; New Harrisburg, 2; Willsville, 8.50; Yellow Creek, 5. *Wooster*—Orrville, 2. 171 14
PENNSYLVANIA.—*Blairsville*—Murraysville, 6.90. *Butler*—Centerville, 11; North Liberty, 3.83. *Carlisle*—Harrisburgh Market Square, 60.13; Mercersburgh, 14.42. *Chester*—Calvary, (Y. P. S. C. E., 2.20) 15.20. *Erie*—Cool Spring, 2.94; East Springfield, 2; Erie Park, 10; Waterford, 3. *Huntingdon*—Houtzdale, 2.31; Kermore, 3. *Kittanning*—Cherry Tree, 1.18; Indiana, 38. *Lackawanna*—Pittston, 10; Silver Lake, 3.18. *Lehigh*—Mauch Chunk, 29.96; Pottsville 2d, 4.50. *Northumberland*—Williamsport Bethany, 2. *Philadelphia*—Philadelphia 2d, 34.90;—Gaston, 25.29;—Oxford, 55.52. *Philadelphia North*—Abington, 30.50; Conshohocken, 3; Fox Chase Memorial, 4.75; Germantown Market Square, 26.66; Oak Lane, 3; Hermon, 25; Norristown Central sab.-sch., 25; Torresdale Maalester Memorial, 2; Wissahickon, 6.50. *Pittsburgh*—Pittsburgh 1st sab.-sch., 17.54;—East Liberty, 19.03;—Homewood Avenue, 5.70;—Shady Side sab.-sch., 11.26;—South Side, 5. *Redstone*—Greensboro, 1. *Shenango*—Little Beaver, 1.50. *Washington*—Mount Olivet, 1.80; Upper Buffalo, 12. *Wellsboro*—Elkland and Osceola, 2; Wellsboro, 2.20. *Westminster*—Leacock, 5; Mount Nebo, 3; York Calvary, 16.84. 569 58
TENNESSEE.—*Kingston*—Grassy Cove sab.-sch., 3; Piney Falls, 2.28. 5 23
UTAH.—*Utah*—Pleasant Grove, 60 cts. 60
WISCONSIN.—*Madison*—Belleville, 1. 1 00

Total from churches and Sabbath-schools..... \$2,181 38

PERSONAL.

"Cash," 400; H. J. Baird-Huey, 5; C. H. Kelsey, East Orange, N. J., 25; E. B. Kelsey, East Orange, N. J., 6; Mrs. M. F. Tomlinson, East Orange, N. Y., 5; Ella M. Teursdell, Hornellsville, N. Y., 10; Rev. J. G. Black, Darlington, Ind., 2; Mrs. John Butler, Tacoma, Wash., 1; Rev. W. L. Tarbet and wife, 1.60; C. Penna, 3; Miss Mollie Clements, Antonito, Colo., tithe, 4.16..... 461 76

PROPERTY FUND.

Miss Cornelia W. Halsey, Newark, N. J., 100..... 100 00
Total receipts for January..... \$2,743 14
Previously reported 29,154 47

Total receipts from April 1, '95, to February 1, '96 \$31,897 61

C. M. CHARNLEY, Treasurer,
P. O. Box 294, Chicago, Ill.

RECEIPTS FOR BOARD OF EDUCATION, JANUARY, 1896.

ATLANTIC.— <i>South Florida</i> —Kissimmee sab.-sch., 70 cts.	
BALTIMORE.— <i>Baltimore</i> —Baltimore 1st sab.-sch., 5; — Grace, 1; Paradise sab.-sch., 3. <i>New Castle</i> —Pitt's Creek, 9. <i>Washington City</i> —Georgetown West Street, 50; <i>Washington City</i> Metropolitan, 10; — Westminster, 25. 103 00	
CALIFORNIA.— <i>Benicia</i> —Vallejo (sab.-sch., 3), 6. <i>Los Angeles</i> —San Bernardino, 7.35. <i>Oakland</i> —Centerville, 3; Danville, 2. <i>Sacramento</i> —Ione, 1. <i>San Francisco</i> —San Francisco Westminster, 7.30. 26 65	
CATAWBA.— <i>Southern Virginia</i> —Holmes Memorial, 1. <i>Yad kin</i> —St. James, 1. 2 00	
COLORADO.— <i>Boulder</i> —Valmont, 18 cts. <i>Pueblo</i> —Antonito, 2; <i>Huerfano Canon</i> , 95 cts. 8 13	
ILLINOIS.— <i>Bloomington</i> —Champaign, 26.60; Clinton, 10, El Paso, 7.02. <i>Cairo</i> —Ava, 2; Pisgah, 6. <i>Chicago</i> —Chicago 1st, 21.11; — 4th, additional, 35; — Englewood, 20.69; Evanston 1st, 62.93; Wheeling Zion German, 4. <i>Freeport</i> —Freeport 2d, 5. <i>Ontario</i> —Brookfield, 55 cts. <i>Peoria</i> —Knoxville, 35.72; Princeville, 20 cts. <i>Rock River</i> —Beulah, 7; Coal Valley, 3.35. <i>Schuyler</i> —Monmouth, 9.02. <i>Springfield</i> —Farmington, 3; Pisgah, 1.02. 260 76	
INDIANA.— <i>Indianapolis</i> —Bloomington, 6.81. <i>New Albany</i> —Jeffersonville, 2.60. <i>Vincennes</i> —Evansville Walnut Street, 20. 29 41	
INDIAN TERRITORY.— <i>Sequoyah</i> —Achena, 1. 1 00	
IOWA.— <i>Corning</i> —Corning, 3; Norwich, 1; Shenandoah, 1; Yorktown, 2. <i>Council Bluffs</i> —Woodbine, 9.15. <i>Dubuque</i> —Dubuque 1st, 6.75. <i>Iowa</i> —Burlington 1st, 3; Primrose, 2.43. <i>Iowa City</i> —Davenport 1st, 20.50; Keoto, 2.35. <i>Sioux City</i> —Manilla, 7.70. <i>Waterloo</i> —Grundy Centre, 5. 63 88	
KANSAS.— <i>Emporia</i> —Belle Plaine, 1.25; Emporia Arundel Avenue, 2; Osage City, 6.48; Peotone, 2. <i>Highland</i> —Atchison 1st, 10; Atxel, 1.20; Baileyville, 1.53. <i>Larned</i> —Spearville, 1.95. <i>Solomon</i> —Salina, 15. <i>Topeka</i> —Clinton, 6; Kansas City Grand View Park, 3; Oak Hill, 2. 51 41	
KENTUCKY.— <i>Ebenezer</i> —Maysville, 18.25. <i>Louisville</i> —Louisville College Street, 17.14. 35 39	
MICHIGAN.— <i>Detroit</i> —Ann Arbor, 23. <i>Grand Rapids</i> —Big Rapids Westminster, 5. <i>Lake Superior</i> —Iron River, 1. <i>Lansing</i> —Lansing 1st, 8. <i>Monroe</i> —Raisin, 2. <i>Petoskey</i> —Makinaw City, 2. 41 00	
MINNESOTA.— <i>Mankato</i> —Delhi, 5.30; Mankato 1st, 11.65. <i>St. Paul</i> —St. Paul House of Hope, 50. <i>Winona</i> —Claremont, 6.25. 73 20	
MISSOURI.— <i>Kansas City</i> —Raymore, 6.45. <i>Ozark</i> —Joplin, 5. <i>Platte</i> —St. Joseph Hope, 2. <i>St. Louis</i> —Drake Emmanuel German, 5.07. 13 52	
MONTANA.— <i>Butte</i> —Dillon, 10.75. 10 75	
NEBRASKA.— <i>Hastings</i> —Hastings German, 2; Nelson, 5. <i>Nebraska City</i> —Hopewell, 2. <i>Omaha</i> —Schuyler, 2. 11 00	
NEW JERSEY.— <i>Elizabeth</i> —Dunellen, 5.50; Roselle, 6.41. <i>Monmouth</i> —Beverly sab.-schs., 23; Freehold, 29.45. <i>Morris and Orange</i> —Schooley's Mountain, 5. <i>Newark</i> —Montclair 1st, additional, 20; Newark Park, 5.15; — Woodside, 5. <i>New Brunswick</i> —Amwell 1st, 7; Dayton, 4.32; Dutch Neck, 15; Kingston (a friend, special), 100; Trenton 2d, 3.86. <i>Newton</i> —Asbury, 50; Oxford 2d sab.-sch., 3.07. <i>West Jersey</i> —Cape Island, 14; Greenwich, 6; May's Landing, 1. 303 76	
NEW YORK.— <i>Albany</i> —Albany 3d, 8.17; Jermain Memorial, 7; Tribe's Hill, 4. <i>Binghamton</i> —Preble, 1; Waverly, 10; Whitney's Point, 2. <i>Boston</i> —Antrim, 11.88. <i>Brooklyn</i> —Brooklyn 2d, 129.10. <i>Buffalo</i> —Buffalo Lafayette Street, 17.97; — Westminster, 52.37. <i>Cayuga</i> —Genoa 2d, 1; Springport, 3. <i>Chemung</i> —Big Flats, 5; Elmira 1st, 6. <i>Columbia</i> —Catskill, 21.60; Greenville, 5; Hudson sab.-sch., 20. <i>Geneva</i> —Geneva North sab.-sch., 8.85; Romulus, 5. <i>Long Island</i> —Bridgehampton, 20. <i>Lyons</i> —Lyons, 20.58. <i>Nassau</i> —Islip, 7. <i>New York</i> —New York 5th Avenue (J. C. Angell), 5; — Puritans, 50; Westminster, West 23d Street, 7.17; — Woodstock, 5; — Zion German, 5. <i>Niagara</i> —Middleport, 1.25. <i>Rochester</i> —Caledonia, 9.22; Ogden, 2.59; Rochester Brick, 30. <i>St. Lawrence</i> —De Kalb Junction, 2; Gouverneur, 11.54. <i>Steuben</i> —Arkport, 1.06. <i>Syracuse</i> —Cazenovia, 7.42. <i>Troy</i> —Troy 2d Street, 10. <i>Utica</i> —Kirkland, 4; Utica Bethany, 5.89; Vernon Centre, 6.28; Waterville, 2.17. <i>Westchester</i> —Greenburgh, 49; Peekskill 2d, 7.93. 589 04	
NORTH DAKOTA.— <i>Pembina</i> —Gilby, 3. 3 00	
OHIO.— <i>Cincinnati</i> —Cincinnati 6th, 5.50; — 7th, 10.50; Hartwell, 6; Loveland, 5.59. <i>Cleveland</i> —Northfield, 5. <i>Columbus</i> —Greenfield, 2; Lancaster, 12. <i>Dayton</i> —Dayton Park, 4.66; West Carrollton, 4.50. <i>Huron</i> —Bloomville, 1; Huron, 3.31; Republic, 50 cts. <i>Portsmouth</i> —Jackson, 5. <i>St. Clairsville</i> —Coal Brook, 9.42; Nottingham, 5.36. <i>Steubenville</i> —Amsterdam, 10; Beech Spring, 4; Corinth, 5; Island Creek (sab.-sch., 62 cts.), 5.62; Toronto, 8. <i>Wooster</i> —Nashville, 4; Orrville, 2; Wooster Westminster, 13.72. 127 68	
PENNSYLVANIA.— <i>Allegheny</i> —Allegheny McClure Avenue, 5; Cross Roads, 5; Springdale, 5. <i>Blairsville</i> —Livermore, 3.50; Manor, 3; Parnassus, 9.30; Plum Creek, 10. <i>Butler</i> —Plain Grove, 4. <i>Carlisle</i> —Carlisle 2d, 48.25; Dauphin, 2; Duncannon, 10. <i>Chester</i> —Ashmun, 15; Christiana, 2.50; Forks of Brandywine, 7. <i>Clarion</i> —New Rehoboth, 1.85; Penfield, 5. <i>Erie</i> —Greenville, 19.20; Waterford, 3. <i>Huntingdon</i> —Houtzdale, 2.32; Lost Creek, 6.25; Winburn, 2. <i>Kittanning</i> —Cherry Tree, 1.18. <i>Lackawanna</i> —Pittston, 11.45; Scranton Green Ridge Avenue, 28.50; Sugar Notch Jr. Y. P. S. C. E., 3.64. <i>Lehigh</i> —Allentown, 24; Middle Smithfield, 9.14; Pottsville 2d, 4.50. <i>Northumberland</i> —Berwick, 10; Lewisburg, 25.07; Muncy, 5. <i>Philadelphia</i> —Philadelphia 1st Y. P. A., 25; — Calvary, 174.89; — Oxford, 76.34; — South, 10. <i>Philadelphia North</i> —Fox Chase Memorial, 4.76; Frankford, 15.08; Hermon, 25; Oak Lane, 3; Overbrook, 83.81. <i>Pittsburgh</i> —Highland, 10; McKee's Rocks, 6; Mansfield, 27.68; Morning Side, 1.50; Mount Pisgah, 13; Pittsburgh 1st sab.-sch., 33.56; — East Liberty, 19.08; — McCandless Avenue, 2; — Mount Washington, 6.64; — Shady Side sab.-sch., 28.13; — South Side, 3; Sharon, 6.04. <i>Redstone</i> —Dawson, 2.50; Mount Vernon, 2; Somerset, 1. <i>Shenango</i> —Moravia, 1.45; Wampum, 8.70; West Middlesex, 5. <i>Washington</i> —Cameron, 5. <i>Wellsboro</i> —Wellboro, 2.21. <i>Westminster</i> —Leacock, 10. 904 02	
SOUTH DAKOTA.— <i>Aberdeen</i> —Palmer 1st Holland, 4. 4 00	
TENNESSEE.— <i>Holston</i> —Salem, 4. <i>Union</i> —Spring Place, 2.62; Washington, 3.03. 9 65	
UTAH.— <i>Boise</i> —Boise City, 6. <i>Utah</i> —Hyrum Emmanuel, 2; Nephi Huntington, 3.35; Pleasant Grove, 50 cts.; Salt Lake City 1st, 5. 16 85	
WASHINGTON.— <i>Olympia</i> —Tacoma Calvary, 2. 2 00	
WISCONSIN.— <i>Chippewa</i> —Chippewa Falls, 7.50; Hudson, 10. <i>La Crosse</i> —New Amsterdam, 3. <i>Madison</i> —Madison Christ, 23. <i>Milwaukee</i> —Milwaukee German, 1. 44 50	
Receipts from churches in January..... \$2,583 73	
Receipts from Sabbath-schools and C. E. Societies in January..... 157 57	
LEGACIES.	
Estate of Rev. W. I. Doole..... 500 00	
REFUNDED.	
8.40; 1; 27; R. L. M., 153; Rev. N. N. S., 685.80. 875 20	
MISCELLANEOUS.	
Mrs. Jane B. Worth, Tallula, Ill., 1; Rev. W. H. Roberts, D.D., Treasurer of Million Dollar Fund, 299.23; Rev. R. Buell Love and wife, 3; "Cash," 400; David Sibbald, 1; Mrs. John Butler, Tacoma, 1; New York City, 100; Rev. W. L. Tarbet and wife, 1.20; C. Penna, 2; Miss Mollie Clements, Antonito, Colo., tithe, 4.17 812 60	
INCOME ACCOUNT.	
75; 200; 360; 19; 35; 90; 52.94..... 831 94	
Total receipts in January..... \$5,761 04	
Total receipts from April 16, 1895..... 56,683 87	
JACOB WILSON, Treasurer,	
1334 Chestnut Street, Phila., Pa.	

RECEIPTS FOR FOREIGN MISSIONS, JANUARY, 1896.

ATLANTIC.— <i>Atlantic</i> —James Island, 1 sab.-sch., 1. <i>East Florida</i> —Candler sab.-sch., *2.50; Green Cove Springs sab.-sch., 5; Hawthorne sab.-sch., 2. <i>Fairfield</i> —Pleasant Grove, 2. <i>South Florida</i> —Crystal River, 15; Kissimmee sab.-sch., 1.64; Woods, 5; Tarpon Springs Y. P. S. C. E., support Mr. Woods, 3.75. 38 89	
BALTIMORE.— <i>Baltimore</i> —Baltimore Aisquith Street sab.-sch., 29; — Boundary Avenue, 80.05; — Brown Memorial,	
160.60; — Central, 53.13; — Grace, 1; — Park, 24.68; Canton Y. P. S. C. E., *1; Emmittsburg, 32.50 sab.-sch., 28.29; Hagerstown, 14.07; Havre de Grace, 10; Highland, 3; Mount Paran, 1 sab.-sch., 7. <i>New Castle</i> —Dover, 34.35; Elkton sab.-sch., 14.53; Gunby Memorial, 7.57; Jackson Hall Union Y. P. S. C. E., support Mr. Eckels, 5; Lewes Y. P. S. C. E., support Mr. Eckels, 1; Makemie Memorial, 22.28 sab.-sch., 4.08; New Castle, 2.45; Wilmington Rodney Street, 49.20;	

— West sab.-sch., 92.18. *Washington City*—Clifton, 5. sab.-sch., *5; Darnestown, 5. sab.-sch., 5; Falls Church, 17.43; Hermon, 2.50. sab.-sch., 2.50; Washington City 1st Y. P. S. C. E., support Mr. Eckels, 5; — Assembly, 44; — Covenant Y. P. S. C. E., support Mr. Eckels, 12.50; — Gunton Temple Memorial Y. P. S. C. E., support Mr. Eckels, 5.20; — Gurley Memorial Y. P. S. C. E., support Mr. Eckels, 7.50; — Metropolitan, 21.12. Y. P. S. C. E., support Mr. Eckels, 12.50; — Peck Memorial sab.-sch., *7; — Westminster, 80. sab.-sch., 20. Y. P. S. C. E., support Mr. Eckels, 12.50; — West Street Y. P. S. C. E., support Mr. Eckels, 5. 1,196 26

CALIFORNIA.—*Bentley*—Crescent City, 5; Healdsburg, 5.30. sab.-sch., 2.20; Kelseyville, 2.45; Lakeport, 5.95; San Anselmo sab.-sch., 3.50; Vallejo, 17. sab.-sch., 3. *Los Angeles*—Banning, 2; Burbank, 4.14. sab.-sch., 8.11; Los Angeles 3d sab.-sch., 8; Pomona Y.P.S.C.E., support native helper, 25; Redlands, 35.25. Santa Ana, 15. *Oakland*—Centerville, 5.45; Oakland 1st Telegraph Avenue sab.-sch., *12.50. *Sacramento*—Ione sab.-sch., 1; Sacramento Fourteenth Street, 5.79. *Stockton*—Stockton, 16.95; Woodbridge, 5. 188 59

CATAWBA.—*Catawba*—Bellefonte sab.-sch., 1.29; Ebenezer sab.-sch., *50 cts. *Yadkin*—St. James, 1. 2 79

COLORADO.—*Boulder*—Berthoud, 3.38. sab.-sch., 4.37; Longmont Central sab.-sch., *7.35; Vailmont, 99 cts. *Denver*—Denver First Avenue, 23.50. Sab.-sch. Mission Band, *3.50. *Gunnison*—Rosewood sab.-sch., *2.35. *Pueblo*—Alamosa, 4.45; Antonio, 5. sab.-sch., *1.85; Colorado Springs 2d, 3. sab.-sch., *4; Del Norte, 28. Y. P. S. C. E., support R. Irwin, 3. Jr. Y. P. S. C. E., 2; Huerfano Canon, 75 cts.; La Junta sab.-sch., *4; Pueblo 1st, 28.19; — Fountain, 7.08; Mexican 5th, 1; — Westminster, 25; Silver Cliff sab.-sch., *10; West Cliff, 3. 175 76

ILLINOIS.—*Alton*—Ebenezer, 6; Greenville, 7.04; Hillsboro Y. P. S. C. E., support Dr. Smith, 10. *Bloomington*—Chenoa Y. P. S. C. E., for Spining Fund, 10; Cooksville sab.-sch., 11; Danville, 11.25; Metamora Jr. Y. P. S. C. E., for Spining Fund, 5; Pontiac Y. P. S. C. E., support Mr. McGaw, 15; Rossville sab.-sch., *7.30; Selma sab.-sch., 5. Sunbeams, for Spining Fund, 5; Waynesville sab.-sch., *2; Wenona, 6.25. sab.-sch., 11.75. *Cairo*—Ava, 5; Carmi, 34; Du Quoin Jr. Y. P. S. C. E., Spining Fund, 10; Fairfield, 3; Metropolis, 6.16; Mount Vernon, 3. sab.-sch., 4; Shawneetown, 24.84; Walnut Hills, 5. *Chicago*—Chicago 1st, 711.14; Mitchell Memorial Fund, 1000; — 3d, 434.41; — 4th, 20; — Bethany Union, 48; — Central Park sab.-sch., 7.08; — Emerald Avenue, 8.70; — Jefferson Park, 75.68; — Normal Park, 57.55; — Olivet Memorial, 14.53; — Scotch Westminster, 81.06; Evanston 1st, 314.93; Hyde Park, 102. sab.-sch., support Mr. Swallen, 50; Joliet Central Y. P. S. C. E., support Mr. Jessup, 25; La Grange, 25.25; New Hope sab.-sch., *7.50. Spining Fund, 5; Oak Park sab.-sch., 13; River Forest, 95.45; Riverside, 110.30; Waukegan sab.-sch., *16.94. *Freeport*—Freeport 1st, 200. sab.-sch., 21.55; — 2d, 11; Galena South sab.-sch., *20.39; Marengo, 11; Ridgefield, 25.95. sab.-sch., *4.32; Rockford 1st Y. P. S. C. E., support Mr. Freeman, 14; — Jr. Y. P. S. C. E., support Mr. Freeman, 2; — Westminster sab.-sch., support Mr. Freeman, 65; Willow Creek, 65.62. *Mattoon*—Arcola, 12.50; Bethel, 4.60; Pana, 18. *Ottawa*—Brookfield, 1.50; Ottawa 1st, for special objects, 100; Streator Park Jr. Y. P. S. C. E., Spining Fund, 5; Waltham sab.-sch., for Ichowfu Hospital, 12.50; — Y. P. S. C. E., for Ichowfu Hospital, 12.50. *Peoria*—Elmwood, 7.67; Galesburg sab.-sch., 14; Lewistown, 10.85. sab.-sch., 31.15; Peoria 1st sab.-sch., 12.50. Y. P. S. C. E., Spining Fund, 10; — 2d, 132.53. Spining Fund, 100; — Calvary Y. P. S. C. E., Spining Fund, 5; — Grace Y. P. S. C. E., Spining Fund, 5; — Westminster sab.-sch., 5; Pottstown sab.-sch., Spining Fund, 15; Yates City, 6. *Rock River*—Aledo sab.-sch., *30; Beulah Y. P. S. C. E., Spining Fund, 5; Edgington Y. P. S. C. E., support Graham Lee, 3.75. W. M. S. Spining Fund, 10. M. S. Spining Fund, 10; Garden Plain Y. P. S. C. E., support Graham Lee, 10.50; Hamlet Y. P. S. C. E., support Graham Lee, 5.76; Keithsburg, 6; Kewanee Y. P. S. C. E., support Graham Lee, 7; Joy Y. P. S. C. E., support Graham Lee, 7; Milan, 30.25. Jr. Y. P. S. C. E., Spining Fund, 5; Morrison sab.-sch., 7.51. Y. P. S. C. E., support Graham Lee, 18.75. Jr. Y. P. S. C. E., support Graham Lee, 12.50; Newton Y. P. S. C. E., support Graham Lee, 13; Norwood Y. P. S. C. E., support Mr. Doughty, 10.30; Princeton sab.-sch., *12.21; Rock Island Broadway, Spining Fund, 30; Sterling Y. P. S. C. E., support Graham Lee, 18.75. sab.-sch., Spining Fund, 10. Jr. Y. P. S. C. E., Spining Fund, 5; Woodhull Jr. Y. P. S. C. E., Spining Fund, 10. *Schuyler*—Augusta Y. P. S. C. E., support Mr. Hyde, 25; Bushnell, Spining Fund, 50; Camp Point Y. P. S. C. E., 5; Carthage, Spining Fund, 25. Y. P. S. C. E., support Mr. Hyde, 25; Hersman Y.P.S.C.E., support Mr. Hyde, 34; Kirkwood sab.-sch., 2.15; Monmouth, 56.95; Plymouth, 8.29; Quincy 1st Y.P.S.C.E., support Mr. Hyde, 12.50. *Springfield*—Farmington, 19.80; Greenville, 12; Irish Grove, 7; Jacksonville 2d Portuguese, self-denial, 8; Lincoln, 19.80; Macon, 5.26; Mason City, 7.36; Petersburg

sab.-sch., 33.99; Pisgah, 4.80; Sweet Water, 3; Virginia sab.-sch., *10. 4,950 42

INDIANA.—*Crawfordsville*—Alamo, 4.95; Covington, 3; Darlington, 5; Dover, 3; Guion, 3.20; Fowler, 8.81; Judson, 2.71; Romney, 13.26; Russellville, 5. *Fort Wayne*—Hopewell sab.-sch., 2; Kendallville, 36. *Indianapolis*—Southport, 5.55. sab.-sch., 9.52. *Logansport*—Bedford, 6.50; Buffalo, 6; Goodland Jr. Y. P. S. C. E., 5; La Porte sab.-sch., *18.55; Logansport 1st, 35.22; Monon, 7; Monticello sab.-sch., *6; Valparaiso sab.-sch., 5.08. *Muncie*—Noblesville, 14.25. *New Albany*—Bethel, 7.25; Jefferson sab.-sch., 1.20; Jeffersonville, 32.65; Livonia, 1.60; Mount Zion, 1.35; New Albany Y. P. S. C. E., support Mr. Garritt, 4.70; North Vernon, 9.06; Orleans, 11.41; Paoli, 8.66; Seymour, 38.47; Vernon, 11.25. *Vincennes*—Evansville Walnut Street Y. P. S. C. E., support Mr. Miles, 10; Indiana Y. P. S. C. E., support Mr. Miles, 3; Vincennes sab.-sch., 1.60. *White Water*—Brookville, 1.73; Clarksburgh, support Mr. Adams, 50; Kingston W. F. M. S., support Mr. Adams, 50; Mount Carmel Y. P. S. C. E., support Mr. Miles, 75 cts.; New Castle Y. P. S. C. E., support Mr. Miles, 13. 463 28

INDIAN TERRITORY.—*Choctaw*—Atoka, 9; Mount Zion, 2; Spring Hill, 3.65. *Oklahoma*—Stillwater, 10. sab.-sch., 1. *Sequoyah*—Vinita, 7. 32 65

IOWA.—*Cedar Rapids*—Anamosa, 10; Atkins sab.-sch., 7; Bellevue, 6.13. sab.-sch., 6.12; Cedar Rapids 3d sab.-sch., 19.79; Clinton, 84.42. *Corning*—Norwick, 1; West Centre, 5; Yorktown, 10. Y. P. S. C. E., 1. *Council Bluffs*—Avoca, 5. sab.-sch., *1.10. Y. P. S. C. E., 2.50. *Des Moines*—Chariton sab.-sch., 1.85; Des Moines Central, support Sangab Masih, 60; Humeston, 4; Laurel, 4. sab.-sch., 3; Newton, 13.25; Russell sab.-sch., 3.75; Seymour, 5. Rev. S. H. King, 4. *Dubuque*—Sherrill's Mound German, support J. C. Melrose, 5. sab.-sch., support J. C. Melrose, 20; Zion, 5.07. *Fort Dodge*—Arcadia, 2; Armstrong, 8; Coon Rapids, 3.35; Fonda, 5. sab.-sch., 1. Y. P. S. C. E., 2; Glidden, 10. sab.-sch., 2.55. Y. P. S. C. E., 1.25; Pleasant Ridge sab.-sch., *1; Rolfe 2d, 11.50. *Iowa*—Birmingham sab.-sch., *2.47; Burlington 1st, 16.50; Hedrick, 2; Keokuk Westminster Y.P.S.C.E., support Mr. McClure, 5.75; Libertyville, 3.50; Martinsburg, 24.06. *Iowa City*—Bethel sab.-sch., *3.05; Columbus Central, 5.09. sab.-sch., 1.53; Davenport 2d sab.-sch., *6.30; Fairview sab.-sch., 3.75; Le Claire, 3; Mount Union, 3; Muscatine Y.P.S.C.E., 6; Princeton, 7. *Sioux City*—Manilla, 10.52. *Waterloo*—Ackley Y.P.S.C.E., 5; Conrad sab.-sch., 3; Grundy Centre, 10; Holland German, 51. sab.-sch., 9.31; State Centre, 14.53; Tama, 1.50. sab.-sch., 39 cts.; Toledo, 5.92. sab.-sch., 2.23; Waterloo sab.-sch., *13.62. 655 65

KANSAS.—*Emporia*—Belle Plaine, 2; Cedar Point, 2.33; Elmendorf, 2.46; El Paso, 4.25; Florence, 7.67. Y.P.S.C.E., 3; Geuda Springs, 2.40; Peotone, 2; Walnut Valley sab.-sch., 1; Wichita West Side, 5.05. *Highland*—Blue Rapids Y. P. S. C. E., 10; Hiawatha, Highland Fund, 10.75; Holton, 61.58, Jr. Y. P. S. C. E., for Mrs. Abbey's School, 5.33. *Larned*—Greensburg, 1; Liberal, 2.60; Pratt, 2.54. *Nesho*—Geneva Union Y.P.S.C.E., 58 cts.; Parsons sab.-sch., *11.85; Pleasanton, 15; Richmond sab.-sch., 3.58. *Osborne*—Calvert, 3.15; Hill City sab.-sch., *1; Osborne, 2.75. sab.-sch., 1.25. *Solomon*—Burr Oak, 1.03; Carlton Y. P. S. C. E., 1.25, Jr. Y. P. S. C. E., 1.25; Clyde, 12.40; Concordia, 40.49; Cuba, 4.50; Culver, 4; Providence, 1.50; Wilson, 2. *3. *Topeka*—Sharon sab.-sch., 1.13; Topeka 1st Primary Class, for Miss Montgomery's school work, 4.50; Vinland, 6; Wamego, 6.60. 254 77

KENTUCKY.—*Ebenezer*—Paris 1st, 15. *Louisville*—Louisville College Street, 46.76. 61 76

MICHIGAN.—*Detroit*—Ann Arbor, 1; Detroit Westminster, 131; Mount Clemens, 8. *Flint*—Argentine sab.-sch., 2; Port Huron, 5.51; Yale, 2. *Grand Rapids*—Grand Haven sab.-sch., *21.18. *Kalamazoo*—Edwardsburg Y. P. S. C. E., 2; Niles, 39. sab.-sch., 12.57. *5.63; Schoolcraft, 3.39. *Lake Superior*—Detour, 7. sab.-sch., *2. Y. P. S. C. E., 1. *Lansing*—Jackson sab.-sch., *6.25; Lansing 1st, 40; Marshall, 27.25. *Monroe*—Erie Y. P. S. C. E., 2.31; Palmyra, 10.25; Tecumseh sab.-sch., 25. *Potosky*—Mackinaw City, 3; Potosky, 30.30. *Saginaw*—Saginaw West Side 1st, 9.25. 395 89

MINNESOTA.—*Duluth*—Cloquet, *3.35; Tower St. James, 5; West Duluth Westminster, 7.02. *Mankato*—Delhi sab.-sch., *5; Lakefield Y. P. S. C. E., 1.35; Mankato 1st, 13.31. sab.-sch., 5.86; Marshall, 9.55; Pipestone, 6; Shetek Y. P. S. C. E., 10; St. James, 7; Winnebago City, 20. *Minneapolis*—Minneapolis Westminster sab.-sch., 26.11; Winsted Jr. Y. P. S. C. E., support Mr. Wallace, 1. *Red River*—Rev. George Johnson and wife, 5. *St. Cloud*—Harrison Y. P. S. C. E., support Mr. Wallace, 5; Spring Grove L. M. S., 5. *St. Paul*—St. Paul 9th, 6; — East Y.P.S.C.E., support Mr. Wallace, 7; — Goodrich Avenue sab.-sch., *10. Y.P.S.C.E., support Wm. Jessup, 10; — House of Hope, 125. *Winona*—Albert Lea sab.-sch., for special objects, 43.95; Canton, 3; Chester Y. P. S. C. E., support Mr. Adams, 4.80; Fremont sab.-sch., 2.37. Y.P.S.C.E., 2.38; Henrytown, 4; Owatonna Y. P. S. C. E., 3.25; Preston, 8.20. 365 50

MISSOURI.—*Kansas City*—Clinton, 5.50; Creighton, 3; Bee

Branch Station, 3; Holden, 16.28; Jefferson City sab.-sch., 9.38; Kansas City 4th, 7; Knob Noster sab.-sch., *4.50. *Ozark*—Buffalo, 3.25; Ebenezer, 5, sab.-sch., *7.08; Springfield Calvary, 135; Webb City, 7. *Palmyra*—Bethel, 3.50; Enterprise, 1.40; Glasgow, 5; Grantsville, 2.30; Macon, 6.30; Milan, 3.13. *Platte*—Akron, 2; Hodge, 6; Lathrop, 6. *St. Louis*—Bristol, 1.55; Cornwall, 25 cts.; Emmanuel German, 10; Nazareth German, 4, Ladies' Soc., 10; Salem 1st, 7; St. Louis 1st, 112.71; White Water, 3.20.

MONTANA.—*Helena*—Manhattan Holland 2d, 2.85. *Great Falls*—Great Falls, 15; Havre, 14.05; Lewistown, 10. 41 90 NEBRASKA.—*Hastings*—Aurora Y. P. S. C. E., 2.50; Axtel, 3; Blue Hill sab.-sch., 1; Campbell German, 13, sab.-sch., support Dr. McKean, 3; Champion, 80 cts.; Hastings 1st, 23.52, Y. P. S. C. E., support Dr. McKean, 9;—German, 5, sab.-sch., 2; Lebanon, 1; Oak, 15.52; Orleans sab.-sch., *6.50; Seaton, 90 cts.; Thornton, 1; Wilsonville, 1. *Kearney*—Clontibret, 3. *Nebraska City*—Adams, 4.12; Falls City Jr. Y. P. S. C. E., support Dr. McKean, 5; Hickman German, 12, sab.-sch., 2; Hopewell, 8.32, sab.-sch., *2.68; Lincoln 2d Y. P. S. C. E., support Dr. McKean, 12.50; Meridian German, 5; Palmyra, 15.83; Pawnee Y. P. S. C. E., support Dr. McKean, 10; Staplehurst, *3.81; Sterling sab.-sch., *3. *Niobrara*—Randolph sab.-sch., *88 cts.; Y. P. S. C. E., *87 cts.; Winnebago Indian, 10. *Omaha*—Blair, 17.50; Marietta, 20; Omaha Blackbird Hills, *1; Tekamah, 10.75. 237 00

NEW JERSEY.—*Elizabeth*—Clinton, 600; Connecticut Farms, 15; Cranford, 28.82; Elizabeth 1st Murray Miss Soc., 31.83; Lamington, 40; Plainfield Crescent Avenue sab.-sch., 41.18; Roselle, 35.23; Springfield sab.-sch., 16.09. *Jersey City*—Englewood sab.-sch., *43.50; Garfield sab.-sch., for Truth Hall, Peking, 15; Jersey City 1st, 339.96;—2d, 40; Passaic, 5, Mrs. E. L. Thomas, 90, estate of W. I. Barry, 350; Paterson Westminster, 6; West Milford sab.-sch., 9. *Monmouth*—Allentown, 50; Barnegat, 5; Englishtown Y.P.S.C.E., support Mr. Bandy, 5; Forked River, 3.80; Freehold Y. P. S. C. E., support Mr. Bandy, 3; Lakewood, 225, Y. P. S. C. E., support Mr. Bandy, 20; Long Branch sab.-sch., 25; Manasquan Y. P. S. C. E., support Mr. Bandy, 5; Manchester, 6; Moorestown Jr. Y.P.S.C.E., support Mr. Bandy, 2.50. *Morris and Orange*—Dover Y. P. S. C. E., support Mr. Bryan, 25; East Orange Arlington Avenue, support Mr. Dodd, 122.79;—Bethel Jr. Y. P. S. C. E., 6; Madison, 415.11; Morris Plains, 10; New Providence, 12; Orange Central, 300, sab.-sch., for Tung Chow School, 80; Rockaway sab.-sch., *10.13; South Orange 1st sab.-sch., 13; Succasunna Y. P. S. C. E., support A. A. Fulton, 5.34. *Newark*—East Newark Knox, 14; Lyon's Farms, 65; Montclair 1st Aid, 100, sab.-sch., *17.70, Y.P.S.C.E., 25;—Trinity, McCleary Fund, 175, W. F. M. S., McCleary Fund, 25; Newark 1st, 550, debt, 280.88;—2d, 124.17;—3d sab.-sch., 25;—Park, 27.90;—Roseville Bruce Street sab.-sch., 30;—South Park, 14.25;—Woodside sab.-sch., 15. *New Brunswick*—Alexandria Little York sab.-sch., 1.36; Mt. Pleasant sab.-sch., 1.14; Amwell 2d, 11, sab.-sch., 2.30; Dayton, 23.76; Kirkpatrick Memorial, 11.75; Mt. Lucas and Cedar Grove, 8, s. Pres. and Evan. work in Bangkok, 25; New Brunswick 1st sab.-sch., *22.11; Princeton 1st sab.-sch., 104.34;—2d, 76.81, Y. P. S. C. E., 26.41; Trenton Prospect S. rect, 36, sab.-sch., *12.66; Y. P. Societies of New Brunswick Presbyteries, support Mr. Killie, 187.97. *Newton*—Belvidere 1st, 110; Blairstown sab.-sch., *25; Franklin Furnace sab.-sch., *1.82; Harmony sab.-sch., 11.54; Oxford 1st, 30; Phillipsburg 1st, 6.09, sab.-sch., 9.58;—Westminster sab.-sch., *12.37; Stanhope, *39.50, sab.-sch., *10.50. *West Jersey*—Atco, 3, sab.-sch., *1.50; Blackwood, 35; Bridgeport 1st, seven children for India, 4.10; Cape May, 23.81; Cedarville 1st, 12.54; Fairfield, 13; May's Landing, 4; Salem, 85.38; Waterford, 1. 5,527 42

NEW MEXICO.—*Arizona*—Sacaton, s. *Rio Grande*—Albuquerque 2d, 2. *Santa Fe*—Raton 1st, 2.25; Santa Fe sab.-sch., *3.25. 12 50

NEW YORK.—*Albany*—Albany 6th sab.-sch., 16; Ballston Spa sab.-sch., 10.08; Charlton, 40.50; Esperance sab.-sch., 3; Gloversville Kingsboro Avenue, 46; Greenbush Y. P. S. C. E., 5; Jefferson, 20; Jermain Memorial, 64; Sand Lake, 6; Saratoga Springs 1st, 54.29; Schenectady 1st Y. P. S. C. E., *13, support Mr. Rodgers, 6.62; Stephentown, 10; Tribe's Hill, 10. *Binghamton*—Binghamton Ross Memorial, 9.45, sab.-sch., 2.55; Conklin Y. P. S. C. E., support Mr. Leverett, 65; Coventry 2d, 27.85; Deposit, 26.09; Preble, 2; Waverly, 47.18; Whitney's Point, 4. *Boston*—Boston Scotch, 18.85; Y. P. S. C. E., support Mr. Clark, 6.15; Manchester German, 5; Quincy Y. P. and Jr. Y. P. S. C. E., *10; Roxbury sab.-sch., 4.39; Woonsocket, support native preachers, 5. *Brooklyn*—Brooklyn 1st, 6.30;—Brooklyn Hopkins Street sab.-sch., 15;—Lafayette Avenue, 1644.21;—South Third Street, 28.45;—Throop Avenue, 60;—Westminster sab.-sch. Ben. Soc., 15.65; Woodhaven French Evangelical, 10. *Buffalo*—Buffalo East, 8;—Lafayette Street, 132.49;—North, 77.28;—Westminster, 128.42, Y. P. S. C. E., support Mr. Fenn, 25; Clarence, 5, sab.-sch., 2; Dunkirk sab.-sch., 12.80; East Hamburg Primary Department, to educate children in Syria, 20; Ellicottville, 10; Lancaster Y. P. S. C.

E., support Mr. Fenn, 10; Sherman sab.-sch., *4. *Cayuga*—Auburn 1st sab.-sch., for student in India, 35, for Mr. Dunlap's missionary tours, 52; Aurora, 31.53; Genoa 2d, 1; Meridian, 30; Scipio sab.-sch., 1; Springport, 12. *Champlain*—Brandon sab.-sch., *2.16; Chazy, 10; Malone, 69.83; Plattsburgh 1st sab.-sch., *13.63; Saranac Lake, 12.06. *Chemung*—Elmira 1st, 33; Havana, 30. *Columbia*—Durham 1st, 8.15; Hillsdale, 2; Hudson sab.-sch., 60; Windham Centre, 56. *Genesee*—Bergen, 34.11; Castile, 24.40; North Bergen, 5.11, sab.-sch., 2.24, *3.36, Y.P.S.C.E., 5.40; Warsaw, 46. *Geneva*—Bellona sab.-sch., 10; East Bloomfield, 29; Geneva North sab.-sch., 22.72; Romulus, 51.11; Seneca Falls, 40, Y. P. S. C. E., support Mr. Graham, 10. *Hudson*—Chester, 29; Circleville sab.-sch., 5; Congers 1st, 44; Goshen sab.-sch., 50; Haverstraw 1st sab.-sch., 5; Middletown 2d, 22.19; Mount Hope, 10; Nyack Y. P. S. C. E., support Mr. Clark, 5; Palisades sab.-sch., 23.19. *Long Island*—Bridgehampton, 34.36; Greenport sab.-sch., *13.60; Mattituck, 6; Port Jefferson Y. P. S. C. E., support Mr. Campbell, 9.18; Setauket, *4.50; Shelter Island Y. P. S. C. E., support of Luke, 25; Southold Y.P.S.C.E., support Mr. Campbell, 10; West Hampton sab.-sch., support Mr. Campbell, 30; Yaphank sab.-sch., *9.63. *Lyons*—Lyons, 32.29; Marion, *34.06; Rose, thank offering, 13.25; Victory, 4.38; Wolcott 1st, 9.77, sab.-sch., *6.25;—2d, 4.37. *Nassau*—Babylon sab.-sch., support Rullia Ram, 12, Y. P. S. C. E., for Armenians, 5; Hempstead Christ Church, 53.25, Y. P. S. C. E., support Mr. Campbell, 5.83; Mineola sab.-sch., support Mr. Campbell, 30; Northport, *9.15; Whitestone sab.-sch., *4.55; A Pastor, 6.50. *New York*—New York 7th, 18.90, Bible Class, 20;—Fourth Avenue sab.-sch., 18.35;—Fifth Avenue, 7892.07, Sixty-third Street Mission, 25;—Adams Memorial Y. P. S. C. E., Mary Lafin Memorial, 2.65;—Alexander, 51.99;—Brick, 500;—Central, 769, Y.P.S.C.E., 31.75, support Mr. Snyder, 31.75;—Chinese, 100;—Covenant, 25;—De Witt Memorial sab.-sch., for Peking School, 25, Chinese boys, for Peking School, 25, sab.-sch., for work of Miss Minor, 16;—Harlem Y. P. S. C. E., support native helper, 10, Y. M. Bible Class, for Lahore College, 25;—Hope, 2.11;—Mizpah sab.-sch., a class, 1;—New York, 56.80;—North, 148.09, Y. P. S. C. E., Miss Babbitt Fund, 10;—Puritans, 100;—Rutgers Riverside, 240.76;—Scotch, 203;—Sea and Land, *10.18, sab.-sch., *29.90;—Spring Street sab.-sch., 16.12;—West End, support Mr. Houston, 1750, sab.-sch., support preacher in China, 9.50, scholarship in Kolhapur, 9.50;—Westminster West Twenty-third Street, 43.05;—Woodstock sab.-sch., 5;—Zion German, 5. *Niagara*—Lockport 2d Ward, 25; North Tonawanda North sab.-sch., *4.07; Tuscarora sab.-sch., *1. *North River*—Amenia Y.P.S.C.E., support Mr. Finley, 7.09; Highland, 4.90; Kingston sab.-sch., 8; Little Britain, sab.-sch., *10; Newburgh Calvary, 10.66; New Hamburg, 25; Smithfield Shekomeko sab.-sch., 10. *Otego*—Cooperstown Y. M. Bible Class, work among Mexicans, 10; Delhi 2d, 125; Hobart sab.-sch., 11.33; Springfield sab.-sch., *4.56; Stamford sab.-sch., *7. *Rochester*—Brookport, 95.58; Genesee 1st sab.-sch., 4.40; Ogden, 14.26; Ossian, 5; Rochester Brick Y. P. S. C. E., 15;—St. Peter's, 30.31; Sparta 1st, 49.20, sab.-sch., 11.47;—2d Y.P.S.C.E., support Boon Boon 1st, 11.50; Sweden, 11.45; Y.P.S.C.E., 3.67; Tuscarora, 11.61, Y.P.S.C.E., 50 cts.; Wheatland, 16.12, Y.P.S.C.E., 5. *St. Lawrence*—Canton, 10; De Kalb, 4;—Junction, 5; Dexter, 10; Waddington Scotch Y. P. S. C. E., 10. *Steuben*—Angelica Y. P. S. C. E., support Dr. Harris, 10; Arkport, 5.82; Campbell sab.-sch., 10; Cuba, 29.60. *Syracuse*—Marcellus, 41.27; Syracuse 1st sab.-sch., for work among children, *11.20. *Troy*—Lansingburgh 1st sab.-sch., *15.02; Melrose, 14.79; Middle Granville sab.-sch., *2.16; Pittstown, 9.05; Salem, 22.45; Troy 3d, 1;—Park sab.-sch., *3.96;—Second Street, 951.29;—Woodside, 129.87, sab.-sch., *26.54. *Ulster*—Alder Creek and Forestport, 6; Boonville sab.-sch., *14.12; Forest, 7; Glendale, 1; Holland Patent, 51; Ilion, 28.66, sab.-sch., 5.37; Martinsburgh, 6, sab.-sch., 2.50; Rome, 30.87, sab.-sch., 10.61; Utica Bethany, 21.93; Vernon Centre, 6.84, sab.-sch., 8.39; Watervale, 23.85; Westerville, 27. *Westchester*—Bedford, 30; Greenburgh, 167.36; Mahopack Falls sab.-sch., 10; Peekskill 1st, 108.57, sab.-sch., 100; Rye sab.-sch., *12.45; South East Centre, 14.25; White Plains, 97.58; Yonkers 1st, 182.58, sab.-sch., 16;—Westminster Y. P. S. C. E., 19,735 51

NORTH DAKOTA.—*Bismarck*—Bismarck, 23.93, sab.-sch., 7.80. *Pembina*—Mekinok, 1.15; Park River, 12. 44 88

OHIO.—*Athens*—Barlow, 4; Bashan sab.-sch., *2; Bristol, 5.33; Decatur sab.-sch., 1.40; New Matamoras, 10; Watertown sab.-sch., 3.36. *Bellevue*—Buck Creek, 12; Bucyrus, 13, Y. P. S. C. E., *25; Kenton, 33.56; Marselles, 3; Urbana, 22. *Chillicothe*—New Market sab.-sch., *2.85; Washington, 11.34; Wilkesville, 10. *Cincinnati*—Cincinnati Westminster Y. P. S. C. E., 10; Delhi, 24.02; Hartwell, 11; Lebanon, 21; Pleasant Ridge sab.-sch., 6.03; Wyoming sab.-sch., 60; Bequest of D. W. Baxter, 365. *Cleveland*—Cleveland 1st, Mrs. Austin, for debt, 25;—Bolton Avenue sab.-sch., 30.54;—Madison Avenue, 13.45, sab.-sch., 16.96;—Woodland Avenue Memorial Circle King's Daughters and Sons, support J. J. Walsh, 12, Mr. Fulton's boat, 2; East Cleveland, 21.51;

Glenville, 3.89; Northfield, 15, sab.-sch., *1.20; Rome sab.-sch., *6.53. *Columbus*—Central College, 8. *Dayton*—Camden, 21; Franklin, 3; Springfield 1st, 177, sab.-sch., 8; —2d sab.-sch., 17.28; —3d, 43.55; West Carrollton, 2.87; Xenia, 103, sab.-sch., *14.25. Y. P. S. C. E., support Mr. Ansline, 10. *Huron*—Bloomville Y. P. S. C. E., support E. P. Dunlap, 10; Fostoria, *11.85. Y. P. S. C. E., 10; Huron, 16.02, sab.-sch., 10.78; Republic, 5. *Lima*—Ada, 27.63; Bluffton sab.-sch., 1; Celina, 13; Convoy, 2.29, sab.-sch., 1.79; Harrison sab.-sch., 1.50; Lima 1st sab.-sch., 14.50, *7.72; Middlepoint, 3.45, sab.-sch., 1; Rockford, 23.40; Rockport sab.-sch., *6.20; Venedocia sab.-sch., 5; Wapakoneta, 10.40. *Mahoning*—Lisbon sab.-sch., 37.30; Massillon sab.-sch., 16; Rev. R. B. Love and wife, 15. *Marion*—Delaware sab.-sch., 77; Iberia, 6; Jerome sab.-sch., 1.36; Liberty, 4; Ostrander sab.-sch., 1.11; Pisgah, *2; Providence sab.-sch., 53 cts.; Trenton, 4, *2; West Berlin, 3. *Mauvee*—Grand Rapids, 6; Kunkle, 6; Paulding, 16; West Bethesda, 60; West Unity, 18. *Portsmouth*—Georgetown sab.-sch., 2.70; Manchester, 20, sab.-sch., 5; Red Oak, 22; Sardinia Y. P. S. C. E., 10.48; West Union, 10; Wheat Ridge, 5. *St. Clairsville*—Caldwell sab.-sch., *3.85; Cambridge Jr. Miss. Soc., 10; Coal Brook, 4.18, Mary A. Greenlee, 5; Concord sab.-sch., 30; Nottingham, 2.25; Rock Hill, 18.60; St. Clairsville sab.-sch., *6; Sharon, 11, sab.-sch., 3; Wheeling Valley, 2.85, sab.-sch., 4.65. *Steubenville*—Amsterdam, 20; Beech Spring, 16, sab.-sch., 17; Coriuth Y. P. S. C. E., support Mr. Swan, 20; East Liverpool 2d, 2; Feed Spring, 4; Island Creek sab.-sch., *1.55; Madison, 21; Nebo, 3.90; New Cumberland, 2; New Hagerstown, 4.60; New Philadelphia, 10; Pleasant Hill, 6.25, sab.-sch., *1.90; Smithfield, 3.50; Steubenville 1st, 22.88, sab.-sch., 5.53; Toronto, 16.52, sab.-sch., 12.21. Y. P. S. C. E., support Mr. Swan, 16.68; Wellsview West End sab.-sch., *12.18; —1st sab.-sch., *60; Yellow Creek, 30.25. Y. P. S. C. E., support Mr. Swan, 10. *Wooster*—Apple Creek, 20.75; Ashland, 12.27; Fredericksburgh sab.-sch., *15; Lexington sab.-sch., 6.50; Loudonville, 10; Mansfield sab.-sch., 100; Perrysville, 3.35. *Zanesville*—Clark Y. P. S. C. E., support Mr. Gault, 10; Muskingum Y. P. S. C. E., 5; Zanesville 1st, 118.77; sab.-sch., 6.29. 2,474 24

OREGON.—*Portland*—Portland Chinese, *9.30, for China, 3.10. *Southern Oregon*—Grant's Pass Bethany sab.-sch., *9.33; Jacksonville, 2; Phoenix sab.-sch., 2.82. *Willamette*—Eugene, 5; Sinslaw, 2. 35 55

PENNSYLVANIA.—*Allegheny*—Aspinwall, 3; Bakerstown Y. P. Soc., 25; Beaver M. G. M., 10; Concord, 2; Emsworth Y. P. S. C. E., 5; Fairmount, 7.54; Hoboken, 3.50; Leetsdale sab.-sch., 33.62; Tarentum, 38.75; Vanport, 5.50. *Blairsville*—Beulah, 40; Braddock 1st, 44.56; Greensburg Y. P. S. C. E., support Mr. Dunlap, 10; Irwin Y. P. S. C. E., support Mr. Dunlap, 20; Jeanette, 57.70; Ligonier sab.-sch., *10.80; Manor Y. P. S. C. E., support Mr. Dunlap, 25; Murrysville, 9.60; New Alexandria sab.-sch., *12.69. *Butler*—Butler sab.-sch., 98.09, sab.-sch., 14.34; Centerville, 41; Concord Y. P. S. C. E., 24; Grove City sab.-sch., 236.35; New Hope, 8; North Washington, 5; Prospect, 36; Scrub Grass, 52. *Carlisle*—Big Spring sab.-sch., 4.90; Bloomfield, 20, sab.-sch., *12; Chambersburg Falling Spring, 100; Dauphin, 6; Duncannon sab.-sch., *10.12; Harrisburg Covenant, 13.57; —Market Square Macedonian Band, *40; Mechanicsburgh, 12.09, sab.-sch., 23.68; Mercersburg, 44; Middle Spring sab.-sch., for Tung Chow School, 100; Shermansdale, 6.50; Silver Spring, 10. *Chester*—Bryn Mawr, 582.50; Calvary, 43.94. Y. P. S. C. E., 10; Chichester Memorial sab.-sch., *9; Kennett Square, 13; Ridley Park, 50.34. *Clarion*—Du Bois sab.-sch., 12.33; Emlenton sab.-sch., 10; Penfield sab.-sch., *7; Tionesta, 35; West Millville, 2, Y. P. S. C. E., support Mr. Eaken, 5. *Erie*—Bradford sab.-sch., *9.19; Cochranton, 12; Concord, 10; Erie Chestnut Street, 20; Girard, 21.83; Miles Grove Branch, 4.90; Irvineton sab.-sch., 6; Jamestown, 5; Meadville 1st, 20.50; Mercer 2d, *19.75; New Lebanon, 2; Oil City 1st, 50; Pittsfield, 9.65. Y. P. S. C. E., support Mr. Hayes, 5; Pleasantville, 74.25; Sandy Lake, 4. *Huntingdon*—Bellefonte, 104, support Dr. Peoples, 127; Fruit Hill sab.-sch., *6.06; Oak Ridge sab.-sch., *1.94. Y. P. S. C. E., 3; Houtzdale, 12.75. Jr. Y. P. S. C. E., 7.18; Juniata sab.-sch., *4.65; Lewistown sab.-sch., 75; Lower Spruce Creek, 9; McCulloch's Mills sab.-sch., *7; Milesburgh, 6, sab.-sch., 4.36. Y. P. S. C. E., 1.07; Moshannon and Snow Shoe, 2.50; Mount Union sab.-sch., *20; Orbisonia, 8.88, sab.-sch., 1.12; Osceola, 13; Petersburg, 9, sab.-sch., 15; Phillipsburg, 3.60; Shaver's Creek, 8; Shirleysburg, 10; Sinking Valley Arch Spring sab.-sch., 20; Spruce Creek, 107; West Kishacoquillas Allensville, 21, Belleville, 20; Winburn, 4. *Kittanning*—Cherry Tree, 6.49; Clinton sab.-sch., *5.60; Homer, 11, sab.-sch., 2.55; Indiana, 71.25, sab.-sch., 60; Leechburg, 52.59; Marion, 7; Slate Lick, 12; Tunnelton sab.-sch., *5.31; Worthington, 15. *Lackawanna*—American and Slavonic 1st, 1.13, sab.-sch., 1.12; Camptown, 3; Canton East Canton Y. P. S. C. E., support Dr. Jessup, 10; Carbondale 2d sab.-sch., 5; Forest City, 5, Y. P. S. C. E., support Dr. Jessup, 5; Great Bend, 8; Harmony Y. P. S. C. E., 16; Hawley, 10, Y. P. S. C. E., support Dr. Jessup, 5; Kingston, 65, sab.-sch., 32.93; Montrose, 75,

sab.-sch., *35.88; Moosic, 25.54; Mountain Top, 2, sab.-sch., 6.56; Peckville 1st, 2; Sayre, 4; Scranton Green Ridge Avenue Y. P. S. C. E., support Dr. Jessup, 12.50; Shickshunty, 8; Stella Y. P. S. C. E., support Dr. Jessup, 10; Sugar Notch Jr. Y. P. S. C. E., 3.64; Wilkes-Barre Memorial sab.-sch., 138.80; Wysox sab.-sch., *2. *Lehigh*—Allen Township, 10, McKee Band, support Mr. Shoemaker, 25; Ashland Y. P. S. C. E., support Mr. Shoemaker, 5; Bangor, 3.70; Bethlehem 1st, 28.19, sab.-sch., 16.24; Easton 1st, 162, sab.-sch., 10; —Brainerd Union, 702.56; Hokendauqua Y. P. S. C. E., 1.70, Jr. Y. P. S. C. E., 54 cts.; Mauch Chunk, 28.89, sab.-sch., support Mr. Shoemaker, 40; Middle Smithfield sab.-sch., *4.30, support Mr. Shoemaker, 4.40; Mountain sab.-sch., support Mr. Shoemaker, 3; Pottsville 1st sab.-sch., support Mr. Shoemaker, 20.67; —2d, 25; Reading (Olivet, 18.43; Shawnee, 6.40, sab.-sch., 1.80. Y. P. S. C. E., 1.80; Shenandoah, 5.75; Slatining, 11; South Bethlehem, 50. *Northumberland*—Beech Creek, 5; Berwick sab.-sch., 12; Bloomsburgh, 45; Chillisquaque, 1.75; Great Island Y. P. S. C. E., support Dr. Neal, 12.50; Mahoning, 118.59, sab.-sch., 32.51; Montoursville, 3.53, Y. P. S. C. E., support Dr. Neal, 10; New Berlin, 25, sab.-sch., 8. *Parkersburg*—Buckhannon, 13.25, sab.-sch., 4.20; Clarksburg, 8; Hughes River, *5.50; Long Reach, 4.55. *Philadelphia*—Philadelphia 2d, 154.13, debt, 10; —10th, support Hunter Corbett, 150, support Mr. Laughlin, 150, Y. P. S. C. E., 25; —African 1st, 5; —Arch Street sab.-sch., 47.88; —Gaston Y. P. S. C. E., support Dr. Denman, 6.20; —Harper Memorial, 11.82; —Kensington 1st, 84; —McDowell Memorial, 50.94; —South Western sab.-sch., 9.10; —Tabernacle, 453.51; —West Green Street, 2.17; —Zion 57th Street, 15.30; —Zion German Y. P. S. C. E., support Mr. Labaree, 1. *Philadelphia North*—Ablington, Mr. and Mrs. J. M. Colton, 100; Bristol, 25.67; Doylestown, 32.18; Fox Chase Memorial, 29.51; Frankford, 36.64, Y. P. S. C. E., 4; Germantown 1st, 1088.32; Langhorne Y. P. S. C. E., support Dr. Machle, 5; Leverington, 15; Lower Providence, 30; Newtown, 101.38; Norristown 1st, support J. B. Ayres, 125; —Central sab.-sch., 30; Torresdale Macalester Memorial, 3; Wissahickon, 36.15. *Pittsburgh*—Cannonsburgh 1st, 28.95; —Central, 11.50; Concord, 25; Edgewood, 63.59; Fairview, 7; Mingo, 4; Mount Pisgah sab.-sch., *10; Pittsburgh 1st sab.-sch., 145.44; —3d, 620, support Mr. Godduhn, 200, Westminster Soc., Johnson Fund, 111.65; —6th, 146.47; —Central, 10; —Covenant Y. P. S. C. E., support Mr. Elterich, 5; —East Liberty, 158.10, sab.-sch., 107.29, Class No. 20, support Hira Zall, 12.50; —Homewood Avenue, 10.20; —Morningside, 1.90; —Shady Side sab.-sch., 67.50; —Tabernacle, 88. *Redstone*—Brownsville, 23; Dunbar, 44.50, sab.-sch., 10.50, Y. P. S. C. E., support Mr. McDowell, 10; Long Run Y. P. S. C. E., 18. *Schenango*—Hopewell, *10.07; Mount Pleasant sab.-sch., *16.95; Sharpville, 2.50; Slippery Rock, 23; Westfield Y. P. S. C. E., 10.50, support native preacher, 50. *Washington*—Claysville, 18.86; Cove, 15, sab.-sch., 13.48; Cross Creek, 48; Lower Buffalo, 8.72; Mill Creek, *18.20; Mount Prospect, 53, Y. P. S. C. E., 1.72; Upper Buffalo sab.-sch., 5.60; Wheeling 1st sab.-sch., *20; —2d, 26.64. *Wellsboro*—Lawrenceville, 15; Wellsboro, 12.15. *Westminster*—Lancaster 1st sab.-sch., 31.98; —Memorial sab.-sch., 35.67; Little Britain, 15; Mount Joy, 40.23, sab.-sch., 5.54; Wrightsville, 10.77 32

SOUTH DAKOTA.—*Aberdeen*—Gary, 3.20; Groton, 14.07. *Black Hills*—Edgemont, 1; Rapid City, 10.36. *Dakota*—Poplar, 12.56. *Southern Dakota*—Alexandria, 9.82, Y. P. S. C. E., 86 cts.; Hope Chapel, 12; Parkston, 35, Y. P. S. C. E., 3.85; Scotland, 11.35, sab.-sch., *9; Union Centre, 15. 138 07

TENNESSEE.—*Holston*—Mount Bethel sab.-sch., *11.89; Salem, 17; Tabernacle, 25 cts. *Kingston*—Huntsville, 1.77. *Union*—Bethel, 13.32; Eusebia, 11; Hopewell, 8.75; Knoxville 2d Y. P. S. C. E., support J. B. Dunlap, 30; New Providence, 20.01; Rockford, 13. 126 99

TEXAS.—*North Texas*—Gainesville, 15.50; Jacksboro sab.-sch., 2.22. *Trinity*—Dallas 2d, 12.08. 29 80

UTAH.—*Utah*—Ephraim sab.-sch., 2.70, *2.10; Evanston Union, 4.30, sab.-sch., 2; Manti sab.-sch., 4.10; Mendon, 5; Nephi Huntington, 5; Pleasant Grove, 3.30; Richfield, 4; Smithfield, 6; Spanish Fork Assembly, 2, sab.-sch., 2. 42 50

WASHINGTON.—*Olympia*—Chelalis, 10; La Camas St. John's, 6; Tacoma Westminster sab.-sch., *2. *Spokane*—Davenport, 27, sab.-sch., 2. *Walla Walla*—Kamiah 2d, 10. 57 00

WISCONSIN.—*Chippewa*—Ironwood, 28; Superior sab.-sch., 10.43. *La Crosse*—Hixton, 6.10. *Madison*—Baraboo, 11.17; Fancy Creek, 2; Janesville, 24.28. *Milwaukee*—Alto Calvary, 8; Milwaukee German, 1; —Holland, 12, sab.-sch., 2, *6; Waukesha sab.-sch., *20. *Winnebago*—Nenah, 50; Oconto, 32.82, sab.-sch., 24.60. 238 40

WOMEN'S BOARDS.

Women's Board of New York.....	\$7,660 00
Women's Board of Northern New York.....	1,200 00
Women's Board of Philadelphia.....	2,891 63

* Christmas offering.

Women's Board of Northwest.....	\$9,540 00
Women's Occidental Board.....	947 95
	<hr/> \$22,239 58

LEGACIES.

Estate of Margaret A. Marquart.....	\$285 00
Estate of Margaret E. Murray.....	23 65
Estate of Charles Wright (interest).....	76 00
Estate of Mary Van Horn.....	165 29
Estate of Harvey L. Leonard.....	200 00
Estate of Margaret M. McDonald.....	475 00
Estate of Eliza Danforth.....	414 00
Estate of David S. Ingalls.....	3,300 00
Interest on Graham Legacy.....	12 00
Lapsley Estate.....	174 00
	<hr/> 5,124.94

MISCELLANEOUS.

John P. McEwen, Le Roy, N. Y., 500; Sons and daughters of James and Margaret Maxwell, for Ichowfu Hospital, 25; N. Eckert, 10; Rev. W. L. Dickey, Mt. Pleasant, O., 10; "Friends," for printing "Jessica's First Prayer" in Benga, 8.50; R. L. Annesley, to purchase an organ for Mr. Chamberlain, 40; A friend, Beloit, Kans., 10; J. H. Byers, Brookfield, Mo., 3; Rev. H. H. Welles, Kingston, Pa., 50; Miss Emma M. Morehouse, for student volunteer, 10; G. I. Hopson, support Kalne Marinda, 6; G. I. Hopson, for Bangkok press, 1.50; The Misses Willard, 2000; John S. Lyle, N. Y., 2500; C. D. Lowry, Chicago, Ill., 50; Benj. M. Nyce, Warsaw, Ind., 100; Mrs. Addison Moffat, 100; Mrs. Mary A. Loomis, for Loomis Memorial School, 20; Rev. S. A. Davenport, Okeson, Pa., 19.50; Robert Carter, Morris-town, N. J., support Miss Fannie Jessup, 450; Cash, 400; Cornelia M. Halsey, 100; W. B. Bloys, Ft. Davis, Tex., 5; Elia E. McIlvay, Victoria, Ill., 1; Montclair, special aid, 500; S. N. X., 1000; Mrs. M. J. Work, Bardolph, Ill., 10; C. C., 25; Union Missionary Prayer Meeting of Ralston, N. J., 8.81; Mrs. Caleb S. Green, Trenton, N. J., 300; Mrs. C. B. Moore, Arlington, for debt, 6; A friend, support Mr. Fraser and Dr. Johnson, 83.34; Miss B. A. R. Stocker, San Francisco, 5; Mrs. G. N. McDonald, 1; Mr. and Mrs. R. T. Woods, Urbana, O., 5; George T. Myer, Camden, Ark., 5; M. H. D. Summitville, Ind., 20; G. C. Gearn, San Diego, Cal., support Mr. Massey, 6.25; W. W. Atterbury, 100; J. P. McCain, Brockwayville, Pa., 2.61; Charles T. Kilborne, East Orange, N. J., 10; Quarter Century Anniversary Reunion Fund, 13,107.84; S. Aten, Nevada, O., 100; S. Aten, support native minister under Dr. Corbett, 55; Mr. Bernard Krause, for Mohammedans, 2; E. R. Hill and Mr. Switzer, support Du Ping Shing, 15; A sincere friend, St. Paul, for debt, 2; A friend, 50; Adrian Lyon, Perth Amboy, N. J., support Dadie Bakshsh, 35; Adrian Lyon, Perth Amboy, N. J., for Kolhapur Boys' School, 25; Mary E. Sill, Geneva, N. Y., 5; Mrs. Henry I. Biddle, Philadelphia, 100; Mrs. H. S. Osborne, Philadelphia, for debt, 10; H. S. O., 5; H. E. A., 250; A. Baird, Minneapolis, support native teacher, 5; Mrs. L. C. Jenkins, Sanford, Fla., for missionaries of Armenia, 5; Mrs. C. J. Bowen, Delphi, Ind., for debt, 300; Mrs. J. C. Wallace, Alpena, Mich., 10; Rev. and Mrs. J. W. Millar, Hayre, Mont., 23; Rev. George F. Crissman and family,

support native preacher under Dr. Corbett, 30; M. I. Huey, Princeville, Ill., 25 cts.; "Friends," for education of women in Persia, 13; Rev. Alfred H. Kellogg, Philadelphia, 10; Parsons College, for support Mr. McClure, 34.82; James Rattray, Redding Centre, N. Y., 5; D. J. Ennis, Harbeson, Del., 10; Missionary oil wells, 109.90; A friend, 5; No name, for debt, 5; Church of Ratnagiri, India, Christmas offering, for Rev. A. R. Miles, 6.65; Miss Grace Newton, for debt, 15; Mrs. E. S. Herron, Knoxville, Tenn., for debt, 10; A. E. Layman, Fiqua, O., 1; Rev. and Mrs. John B. Smith, Crockett, Tex., 35; Ladies' Missionary Society of Martha Memorial Church, N. Y. City, 10; A. C. Moore, Granville, Ill., 5; Thomas Rankin, 20; Charles M. Selden, M.D., Brooklyn, 250; Rev. Louis F. Benson, Philadelphia, 50; John G. Jansen, Breda, Ia., for Laos, 35; Mr. and Mrs. C. L. Roberts, Basking Ridge, N. J., 28; Mrs. J. S. Bean, Ogdensburg, N. Y., 75; Jasper Kerlen, Milwaukee, Wis., 5; Paul A. Gardner, North Sewickley, Pa., 3.40; Isabella and D. H. Wallace, Pittsburgh, Pa., 500; F. H. Wakeley, 10; Rev. W. L. Tarbet and wife, 2.80; C. Penna, 22; Friend, Hurley, Wis., 1; Miss Mollie Clements, Antonito, Colo., tithe, 10; Rev. W. L. Tarbet and wife, 2.80; Part of Tenth, for debt, 2; Rev. S. L. Ward, 5.84; Lowry Memorial Church (China), for debt, 5.70; Rev. M. C. Holmes, Rockford, Ill., Spining Fund, 100; C. A. Jamison, Peoria, Ill., Spining Fund, 50; Mrs. David A. Brown, Springfield, Ill., Spining Fund, 25; Rev. Wm. Carter, Sterling, Ill., Spining Fund, 5; An Episcopal lady, Spining Fund, 5; Rev. E. K. Strong, Bloomington, Ill., Spining Fund, 5; R. G. Ross, Spining Fund, 20; Rev. M. F. Ormsby, Wythe, Ill., Spining Fund, 10; M. J. Solenberger, Peoria, Ill., Spining Fund, 10; R. H. Griffith, Rushville, Ill., Spining Fund, 20; Mrs. Jane M. Painter, Good Hope, Ill., Spining Fund, 2; Mrs. H. M. Pindell, Peoria, Ill., Spining Fund, 2; A lady, per Rev. T. F. Stoltz, Spining Fund, 5; Alexander Clark, Piper City, Ill., Spining Fund, 5; Rev. E. Thompson and wife, Spining Fund, 5; A. S. McKinney, El Paso, Spining Fund, 10; Alice A. Palmalee, Peoria, Ill., Spining Fund, 1; Caroline L. Palmer, Peoria, Ill., Spining Fund, 5; A. J. Johnson, Peoria, Ill., Spining Fund, 5; T. B. Van Schaack, Galesburg, Ill., Spining Fund, 1; Sallie C. Brown, Springfield, Ill., Spining Fund, 2; J. H. Dillingham, Spining Fund, 1; Mrs. S. O. Loughridge, Peoria, Ill., Spining Fund, 5; Rev. H. A. Stinson, French Grove, Ill., Spining Fund, 5; Farmer City Parsonage, De Pugh, Spining Fund, 10; Miss Lou H. Bartlett, Peoria, Ill., Spining Fund, 5; Mrs. Jesse Fisher, Peoria, Ill., Spining Fund, 10; Myrtle Schertz, Spining Fund, 10 cts.; Grace Anicker, Spining Fund, 10 cts.; Cash, Spining Fund, 70.10..... 24,342 81

Total amount received during January, 1896.....	\$99,749 10
Total amount received from May 1, 1895, to January 31, 1896.....	517,814 29
Total amount received from May 1, 1894, to January 31, 1895.....	392,654 96

WILLIAM DULLES, JR., Treasurer,

156 Fifth Avenue, New York.

RECEIPTS FOR FREEDMEN, JANUARY, 1896.

ATLANTIC.—East Florida—Starke, 2. Fairfield—Lancaster 2d, 1; Yorkville 2d, 1.25. Knox—Christ, 7.07. McClelland—Immanuel, 2; Mattoon, 2. 15 32
BALTIMORE.—Baltimore—Baltimore 1st sab.-sch., 5; Grace 3; Bethel, 5; Emmittsburgh sab.-sch., 12.33; Highland, 4; Paradise sab.-sch., 3. New Castle—Head of Christians, 3.20; Pitt's Creek, 5; Port Penn, 2. Washington City—Darnestown, 4; Takoma Park, 3.04; Washington City 4th, 5; Assembly, 13; —Westminster, 10. 77 57
CALIFORNIA.—Benicia—San Rafael (sab.-sch., 10), 35; Santa Rosa, 13; Vallejo, 5. Los Angeles—Riverside Arlington, 15.60. Oakland—Danville, 2; Oakland 1st, 110.50. Sacramento—Ione, 1. 182 10
CATAWBA.—Cape Fear—Mt. Pleasant, 13.50. Catawba—Ben Salem, 1; Bethlehem, 1.25; Davidson College, 1; Murkland, 1.25; St. Paul, 1. Southern Virginia—Allen Memorial, 2; Bethesda sab.-sch., 1.10; Christ, 3; Russel Grove sab.-sch., 3. Yadkin—Boonville, 1.50. 29 60

COLORADO.—Boulder—Valmont, 39 cts. Gunnison—Delta 3. Pueblo—Antonito, 2; Monte Vista, 9; Pueblo 1st, 16.20. 30 59

ILLINOIS.—Alton—Ebenezer, 3; Greenville, 5; Jerseyville, 12.15. Bloomington—Bement 1st, 45.40; Champaign, 24.73; El Paso, 5.51; Hoopeson, 4; Jersey, 2; Mahomet, 4; Selma, 5; Waynesville, 5.50. Cairo—Murphysboro 1st, 10. Chicago—Chicago 1st, 52.78; —4th, 55; —6th, 64.67; —Central Park, 19.07; —West Division Street, 4.03; Evanston 1st, 75.58; Hyde Park, 92; New Hope, 7.50; Wheeling Zion, 2. Freeport—Freeport 1st, 25; —2d, 7; Rockford 1st, 40.85; —Westminster, 12.61; Savanna, 7. Mattoon—Effingham 1st, 9; Paris, 9; Tower Hill, 2; Vandalia, 4. Ottawa—Aurora 1st, 10; Morris, 3; Waltham sab.-sch., 5. Peoria—Lewistown, 3. Rock River—Beulah, 5; Coal Valley, 3.25; Franklin Grove, 5; Garden Plain, 3.25; Rock Island Broadway, 18.05. Schuyler—Carthage 1st (sab.-sch., 5), 23.50; Ebenezer, 11.68; Monmouth, 9.03; New Salem, 3; Oquawka, 10.70; Wythe, 7.65.

Springfield—Farmington, 3; Jacksonville Westminster, 56.60; Lincoln, 20.30; Mason City, 5.38; Pisgah, 3.20. 824 97
INDIANA.—*Crawfordsville*—Judson, 1.61; Rockville Memorial, 68 cts.; Russellville, 2.81; Union, 1.03. *Fort Wayne*—Fort Wayne 1st, 69.25. *Indianapolis*—Bloomington (sab.-sch., 2.92), 22.42; Greenwood (sab.-sch., 6.80), 11.50; Hope-well, 26.40; Indianapolis 1st, 54. *Logansport*—Michigan City 1st, 14.15; Union, 2.85. *New Albany*—Madison 1st, 15; Sharon Hill, 2.32. *Vincennes*—Evansville Walnut Street, 15; Vincennes sab.-sch., 2. *White Water*—Ebenezer, 1.50. 242 52

INDIAN TERRITORY.—*Choctaw*—Bethany, 50 cts.; Forest, 50 cts.; Mount Gilead, 1; Saint Pauls, 1. *Oklahoma*—Oklahoma City, 7.30. *Sequoyah*—Wewoka, 1; Achena, 1. 12 30

IOWA.—*Cedar Rapids*—Cedar Rapids 1st, 41.64; Marion, 44.58; Mount Vernon, 12. *Corning*—Corning, 3; Norwich, 1; West Centre, 2; Yorktown, 3. *Council Bluffs*—Council Bluffs 1st, 8; Guthrie Centre, 4.50. *Des Moines*—Allerton, 4; Dallas Centre sab.-sch., 4; Humeston, 3; Laurel, 4; Leon, 7.30; Ridgedale, 6.50. *Dubugue*—Oelwein, 3.37; Pine Creek, 9.04. *Fort Dodge*—Boone 1st, 8. *Iowa*—Birmingham, 3.35; Burlington 1st, 4.99; Keokuk Westminster, 12.47; Mount Pleasant German, 4; Primrose, 1.50. *Iowa City*—Oxford, 6; Scott, 2; Unity, 7; West Branch, 4.78. *Stout City*—Storm Lake, 60 cts. *Waterloo*—Ackley, 19.80; Dows, 5.75. 241 17

KANSAS.—*Emporia*—Emporia 1st, 5; Osage City, 3.10; Peotone, 2. *Highland*—Axtel, 1.20; Baileyville, 2. *Larned*—McPherson, 19.66; Spearville, 3.45. *Neosho*—Girard, 5.75; Miliken Memorial, 2.50; Pittsburg, 1.65. *Osborne*—Wakeeney, 2. *Solomon*—Minneapolis, 6.93. *Topeka*—Baldwin (C.E.), 5; 7; Black Jack, 4; Junction City, 10; Kansas City Grand View Park, 5; Lawrence 1st, 24; Manhattan, 5.54; Oak Hill, 1. 111 78

KENTUCKY.—*Ebenezer*—Lexington 2d, 155.60; Paris, 5; Sharpsburg, 2.30. *Louisville*—Louisville College Street, 13.71; Pewee Valley, 2; Princeton 1st, 4. 182 61

MICHIGAN.—*Detroit*—Detroit Westminster, 49. *Flint*—Fair Grove, 3; Marlette 1st, 2.25. *Grand Rapids*—Grand Rapids Westminster, 7.34. *Lake Superior*—Iron River, 1. *Monroe*—Tecumseh 1st, 32.62. *Petoskey*—Traverse City, 2. *Saginaw*—Ithaca, 5.95. 103 16

MINNESOTA.—*Mankato*—Mankato 1st, 19.24; St. Peter's Union, 5; Wells 1st, 25; Windom, 10.16. *Minneapolis*—Minneapolis Bethlehem (sab.-sch., 4.42), 14.75; — Franklin Avenue (sab.-sch., 1), 3; — Highland Park, 1.40; — Westminster, 69.78; Oak Grove, 5.50. *St. Paul*—Oneka, 26 cts.; St. Croix Falls, 48 cts.; St. Paul House of Hope, 50; White Bear (sab.-sch., 1), 3.15. *Winona*—Albert Lea sab.-sch., 5; Houston, 40 cts.; La Crescent, 2.68; Owatonna Y. P. S., 3.25. 219 05

MISSOURI.—*Kansas City*—Kansas City 3d, 1.35; Raymore, 9.46. *Ozark*—Lockwood, 1.25. *Palmyra*—Macon, 3.50. *Platte*—Parkville, 15.64; Rosendale, 3; Savannah, 3.47; St. Joseph Hope, 2. *St. Louis*—Nazareth German sab.-sch., 2; St. Louis 1st, 37.77; Zoar, 7. 86 44

MONTANA.—*Helena*—Manhattan 2d Holland, 1. *Great Falls*—Hayre, 6.71. 7 71

NEBRASKA.—*Hastings*—Campbell German, 2; Edgar (sab.-sch., 2.44), 5.44; Hastings German, 1; Holdrege, 5; Ong, 1; Seaton, 60 cts. *Nebraska City*—Hopewell, 2; Sterling, 1.07; Table Rock, 7. *Omaha*—Omaha 1st, 72.72; — Knox, 4; Schuyler, 2. 103 83

NEW JERSEY.—*Elizabeth*—Cranford sab.-sch., 10.54; Liberty Corner, 5; Roselle, 6.40. *Jersey City*—Passaic 1st (sab.-sch., 5), 6. *Monmouth*—Atlantic Highlands, 56 cts.; Beverly, 40; Calvary, 2.10; Lakewood, 50; Moorestown 1st (sab.-sch., 7.53), 26.53. *Morris and Orange*—Boonton, 15.96; Chatham, 1; East Orange Bethel, 22.12; Madison, 90.94; Mt. Olive, 5.14; Orange Central, 25; Stirling, 2. *Newark*—Bloomfield 1st, 73.45; Montclair 1st, 25; Newark 3d, 231.96; — Park, 5.15; — Wood-side, 14.31. *New Brunswick*—Dayton, 4.32; Dutch Neck, 15; Ewing, 17.53; New Brunswick 1st, 51.92; Stockton, 4; Trenton 2d, 7.88; — Prospect Street, 52. *Newton*—Branchville, 12; Franklin Furnace, 6; Newton, 72; Oxford 1st, 7.70; — 2d sab.-sch., 3.76. *West Jersey*—May's Landing, 5. 918 27

NEW MEXICO.—*Rio Grande*—Socorro Spanish, 2. 2 00

NEW YORK.—*Albany*—Albany State Street, 35.79; — West End, 15; Gloversville Kingsboro Avenue, 3.75; Greenbush, 6.86; Jermain Memorial, 7; Rockwell Falls, 3; Saratoga Springs 1st, 20.93; Schenectady 1st, 87.97; Tribe's Hill, 4. *Binghamton*—Binghamton West, 23; Nichols, 5; Waverly 1st, 20; Whitney's Point, 3. *Boston*—Boston 1st, 23; Providence 1st, 7. *Brooklyn*—Brooklyn Hopkins Street, 3; — Throop Avenue, 150; Woodhaven French Evangelical, 5. *Buffalo*—Buffalo Covenant, 7; — Lafayette Street, 22.47; — Westminster, 31.92. *Cayuga*—Auburn Central (sab.-sch., 6.39), 16.05; Genoa 2d, 1. *Chemung*—Big Flats, 13.50; Elmira 1st, 18; Horse Heads, 7; Watkins 1st, 19.30. *Columbia*—Ancram Lead Mines, 2.35; Hudson sab.-sch., 25; Hunter, 10.50. *Genesee*—Leroy, 22; Wyoming (sab.-sch., 8), 11.40. *Geneva*—Seneca Falls, 48.66. *Hudson*—Clarkstown German, 5; Co-checton, 14; Good Will, 1.38; Hamptonburgh, 14.26; Haver-straw Central, 20; Middletown 2d, 13.54; Monroe, 60; West-

town, 4. *Lyons*—Lyons, 18.06; Marion, 3.09; Walcott 1st, 6.59. *New York*—New York Westminster, West 23d Street, 14.35; — Zion, 2. *Niagara*—Holley 1st, 3.36; Mapleton, 3.56. *North River*—Cold Spring, 6; Lloyd, 7.53; New Hamburg, 34; Poughkeepsie 1st, 13.43. *Utsego*—Cherry Valley, 14. *Rochester*—Gates, 8; Genesee 1st, 5; Mount Morris, 14.27; Ogden Centre, 2.59; Pittard, 1; Victor, 5.21. *St. Lawrence*—Canton, 10; Hammond, 5; Heuvelton Y. P. S., 1; Wadding-ton Scotch sab.-sch., 30. *Steuben*—Arkport, 1.06; Cohocton, 1; Cuba, 15.35. *Syracuse*—Manlius Trinity, 3; Marcellus, 10.65. *Troy*—Brunswick, 8.12; Cambridge, 7.79; North Granville, 4.25; Troy 2d (sab.-sch., 11.34), 72.29; — Second Street, 3; Waterford, 7.37. *Utica*—Sauquoit, 12; Water-ville, 3.62. *Westchester*—Darien 1st, 15; Greenburgh, 39.03; Peekskill 2d, 17.30. 1,230 50

NORTH DAKOTA.—*Pembina*—Gilby, 3. 3 00

OHIO.—*Bellefontaine*—Bellefontaine 1st, 2.53; Bucyrus, 11; Kenton, 12; Urbana 1st (sab.-sch., 5.64), 17.17. *Chillicothe*—Hamden, 5.65; Salem, 10. *Cincinnati*—Bond Hill, 5.25; Cin-cinnati 7th, 37.73; — Central, 18.05; — Walnut Hills 1st, 62.56; Monroe, 4; Montgomery, 6.30; New Richmond, 3; Silverton, 3.50; Springfield, 8.06; Westwood German, 2; Wy-oming sab.-sch., 25. *Cleveland*—Ashtabula, 8.86; Glenville, 3.50; Northfield, 4. *Columbus*—Columbus Olive, 7; — Westminster, 13.60. *Dayton*—Dayton 1st, 74.92; — 3d St., 165; New Carlisle, 5; Piqua, 48.80; Springfield 1st, 48; Troy, 17.88. *Huron*—Bloomville, 1; Green Springs, 2.03; Huron, 4.27; Republic, 50 cts. *Lima*—Lima 1st, 6; Sidney, 15; Wapakoneta, 2. *Mahoning*—Lisbon sab.-sch., 12.45; Pleas-ant Valley, 1.75. *Marion*—Delaware, 23. *Maumee*—Paul-ling, 2. *Portsmouth*—Jackson, 4. *St. Clairsville*—Bellaire 1st, 13.95; Coal Brook, 3.16; Martin's Ferry, 12.80; Nottingham, 13.65; Scotch Ridge, 2.75; St. Clairsville, 8. *Steubenville*—Amsterdam, 15; Bakersville, 4; Beech Spring, 5; East Liver-pool 1st, 48.38; Linton, 2.35; Scio, 11; Toronto 1st (sab.-sch., 12.20), 19.35; Urichsville, 10.00; Yellow Creek, 5. *Wooster*—Fredericksburg, 19.35; Lexington, 3.20; Savan-nah, 15.20. *Zanesville*—Duncan's Falls, 2.50; Zanesville 1st, 41.45; — Putnam, 10. 970 43

OREGON.—*East Oregon*—Union, 75 cts. *Portland*—Smith Memorial, 2. *Southern Oregon*—Bandon, 2.20. *Willamette*—Eugene, 4.50. 9 45

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 83.69; — Central Y. P. S., 50; — McClure Avenue sab.-sch., 17.48; Beaver, 6; Glasgow, 1; Hoboken, 1.60; Vanport, 3.25. *Blairsville*—Braddock 1st, 16.30; Greensburg 1st (sab.-sch., 17.50), 83.50; — Westminster, 7.50; Livermore, 5; Manor, 5; Murrys-ville, 5.25; New Alexandria (sab.-sch., 6.84), 29.04; New Salem, 13.54. *Butler*—Buffalo, 4; Mount Nebo, 6; New Hope, 3. *Carlisle*—Bloomfield, 8.51; Carlisle 1st, 25; — 2d, 53.61; Dauphin, 2; Great Conewago, 1; Lower Marsh Creek, 7.20; Monaghan, 7.25; Shermansdale, 6.08; Shippensburg, 18.20. *Chester*—Ashmun, 20; Calvary (sab.-sch., 2.62), 10.19; East Whiteland, 5.81; Fairview, 6.62; Penningtonville, 5; Ridley Park, 3.37. *Clarion*—Du Bois, 27.50; Edenburg, 9.75; Emlenton 1st, 27.06; Falls Creek, 1; Penfield, 3; Scotch Hill, 1; Shiloh, 2; Tylersburg, 2. *Erie*—Bradford 1st, 39.55; Conneaut Lake, 2.50; Franklin, 41.78; Greenville (sab.-sch., 15.36), 35.91; Harmonsburg, 2; Sunville, 1; Titus-ville, 114.13; Waterford, 3; Wattsburg, 3.84. *Huntingdon*—Altoona 1st, 29.75; — 3d, 8.61; Berwindale, 1; Beulah, 60 cts.; Fruit Hill, 8; Houtzdale, 4.51; Kerrmore, 2; Lewis-town sab.-sch., 25; Lost Creek, 6.25; Tyrone 1st, 44.38; West Kishacoquillas, 4; Winburn, 2. *Kittanning*—Centre, 1; Cherry Tree, 1.18; Currie's Run, 4; Elder's Ridge, 5; Marion, 5; West Lebanon, 1.99. *Lackawanna*—Camptown, 1; Hawley, 5; Mehoopany, 2; Meshoppen, 2; Pittston 1st, 12.94; Shickshinny, 5; Sugar Notch Jr. C. E., 3.64; Susque-hanna 1st, 10.50; Wilkes-Barre 1st, 180.60; — Westminster, 10. *Lehigh*—Allen Township, 5; Easton 1st, 51; Mauch Chunk, 12.10; Middle Smithfield, 7.75; Pottsville 1st, 36.35; — 2d, 4.50; Shawnee, 7.85; South Bethlehem 1st, 22. *North-umberland*—Bloomsburg 1st, 7.41; Derry, 1; Mifflinburg, 9; Muncy, 5; New Berlin, 11; New Columbia, 2; Washington-ville, 3. *Parkersburg*—Bethel, 3.50; French Creek, 10.50. *Philadelphia*—Philadelphia African 1st, 5; — Bethany sab.-sch., 16.23; — Cohocksink sab.-sch., 8.25; — Covenant, 10; — Hebron Memorial, 8.35; — Memorial, 55.05; — Patterson Memorial, 11; — South, 10; — Tabor, 47; — Westminster, 8.02. *Philadelphia North*—Ashbourne, 5; Doylestown, 33.92; Fox Chase Memorial, 4.76; Germantown Oak Lane, 3; Her-mon (Jr. dept. sab.-sch., 7), 32; Leverington, 5; New Hope, 3.34; Roxborough, 5; Thompson Memorial, 4; Torresdale Macalester Memorial, 2; Wissahickon, 5.10. *Pittsburgh*—Bethany, 13; Concord, 10; Crafton, 24.50; Forest Grove (sab.-sch., 25), Y. P. S., 15, 65.35; Pittsburgh Highland, 15; Miller's Run, 4.50; Mingo, 3; Montours sab.-sch., 5; Pitts-burgh 1st sab.-sch., 27.14; — 2d Y. P. S., 5; — 3d, 500; — 4th, 57.33; — 7th, 4.43; — Central, 5; — East Liberty, 52.70; — McCandless Avenue, 6; — Shady Side (sab.-sch., 28.12), 74.99; Swissvale, 25; Valley, 4.50. *Redstone*—Dawson, 2.50; Dunlap's Creek, 2.50; Greensboro, 4; Laurel Hill, 35.15; Long Run, 13; Pleasant Unity, 5; Scottdale (sab.-sch., 2.10),

19; Uniontown 1st, 87.74. *Shenango*—Moravia, 2.65; Mt. Pleasant, 5; Wampum, 5.35; Westfield (sab.-sch., 25; Y. P. S., 15), 166. *Washington*—Allen Grove, 3.30; Frankfort, 7; Limestone, 3; Wheeling 2d, 16.62. *Wellsboro*—Elkland and Osceola, 3; Wellsboro, 2.20. *Westminster*—Leacock, 8.

3,296 39
SOUTH DAKOTA.—*Southern Dakota*—Scotland, 2.75. 2 75
TENNESSEE.—*Holston*—Jonesboro, 7; Tusculum Y. P. S., 1. *Kinston*—Birmingham Emmanuel, 1. *Union*—Calvary, 2; Erin, 2; Hopewell, 2; Knoxville 2d, 50 cts.; —Shiloh, 5; Spring Place, 1.40; Washington, 3.43; Westminster, 1.

26 33
TEXAS.—*Austin*—El Paso, 4.40. *Trinity*—Terrell, 1. 5 40
UTAH.—*Utah*—American Fork 1st, 2; Pleasant Grove, 50 cts. 2 50

WASHINGTON.—*Olympia*—Centralia, 1; Tacoma Calvary, 2. *Puget Sound*—North Yakima, 6. *Spokane*—Cortland, 1.25; Wilbur, 2. *Walla Walla*—Kendrick, 1. 13 25
WISCONSIN.—*La Crosse*—New Amsterdam, 3. *Madison*—Lodi, 9.10; Madison Christ, 20; Portage 1st, 4.85. *Milwaukee*—Racine 1st Y. P. S., 2.50. *Winnebago*—Westfield, 2. 41 45

Receipts from churches during January, 1896..... \$8,992 44
MISCELLANEOUS.

Special gifts through Rev. W. H. Roberts, D.D., Philadelphia, Pa., 176.18; "C. Penna," 16; Rev. H. W. H. Watkins, Hornby, N. Y., 1; Rev. W. L. Tarbet and wife, 3.60; A friend, 5; A. T. A. and wife, 2.75; T. Blanchard and wife, Tamaroa, Ill., 5.05; Tuition per Rev. T. A. Grove, Charleston, S. C., 129.35; Mr. B. F. Felt, Galena, Ill., 100; Mrs. J. A. Smith, New Cumberland, W. Va., 5; Mr. C. M. Mather, New York, N. Y., 20; Rev. J. G. Black, Darlington, Ind., 3; Mrs. Mary J. Dunlap, Pittsburgh, Pa., 10; Day

School, Wadesboro, N. C., 2; "Cash," Brooklyn, N. Y., 400; Thos. Cooper, Philadelphia, Pa., 10; T. and M., Chicago, Ill., 450; W. A. Hope, Flat Rock, Ill., 4; Mary E. Sill, Geneva, N. Y., 3; S. J. Barnett, Delta, Pa., 5; Rev. Moses D. A. Steen, D.D., Woodbridge, Cal., 2; "Cedar City," Utah, 5; C. C. Kerlinger, Dunbar, Pa., 1; Mrs. John Butler, Tacoma, Wash., 2; Estate of Mr. Harvey Leonard, New Castle, Pa., 200; Mrs. George Ainslie, Rochester, Minn., 10; Mrs. Robert Norton, Lockport, N. Y., 25; Miss Amelia Phillips, Hot Springs, N. C., 3.25; Mrs. M. E. Boyd, Weaverville, N. C., 1; Mrs. Richardson, Lockport, N. Y., 1; Mrs. E. W. LeRettley, Halls-ville, O., 5; Mr. John C. Wick, Youngstown, O., 100; M. B. Huey, Princeville, Ill., 20 cts.; Rev. Alfred H. Kellogg, D.D., Bryn Mawr, Pa., 5; A. C. Moore, Granville, Ill., 5; Mr. Henry Wick, Youngstown, O., 10; Mr. T. A. Gillespie, Pittsburgh, Pa., 50; Mr. Frank L. Robbins, Pittsburgh, Pa., 25; Mr. Ezra Ketcham, 5; Mr. and Mrs. C. L. Richards, Baraboo, Wis., 12; Miss Mollie Clement, Antonito, Colo., 4.16; Bethesda Day School, Nottoway, Va., 8.90; Interest from invested funds, 380; Anniversary Reunion Fund, 1676.32 3,442 26
Woman's Executive Committee..... 6,193 54

Total receipts during January, 1896..... \$18,628 24
Previously reported..... 74,513 85

Total February 1, 1896..... \$93,142 09

JOHN J. BEACON, Treasurer,

516 Market Street, Pittsburgh, Pa.

RECEIPTS FOR HOME MISSIONS, JANUARY, 1896.

ATLANTIC.—*East Florida*—Candler sab.-sch., 1.50; Jacksonville 3d, 2.50. *South Florida*—Altoona, 3.05; Kissimmee sab.-sch., 1.71; Tarpon Springs, 4; Tracy, 1; Rev. J. Z. Haney, 5. 18 76

BALTIMORE.—*Baltimore*—Baltimore Aisquith St. sab.-sch., 28; —Boundary Avenue, 61.20; —Grace, 1; Emmittsburgh, 12.33; Highland, 3; Mount Paran, 2; Paradise sab.-sch., 5; Taneytown, 41.27. *New Castle*—Makemie Memorial sab.-sch., 4.07; Pitt's Creek (sab.-sch., 7; Jr. C. E., 1), 38; Red Clay Creek, 20; Wilmington Hanover Street, 55. *Washington City*—Darnstown sab.-sch., 10; Washington Metropolitan, 52; —Westminster (sab.-sch., 20), 100. 432 87

CALIFORNIA.—J. D. Thompson, 200. *Benicia*—Calistoga, 5; Ruthford, 5; San Anselmo sab.-sch., 3.50; St. Helena, 20; Vallejo (sab.-sch., 2), 19. *Los Angeles*—Azusa, 14; Ballard, 3.40; Burbank, 8; Long Beach, 20; National City, 10.50; Orange, 12; Pomona, 22.86; Rivera (L. M. S., 3), 7.20; Riverside Arlington sab.-sch., 8.03; San Bernardino, 13.35; Santa Ana, 11. *Oakland*—Concord, 10; Golden Gate, 5; West Berkeley, 2.25. *Sacramento*—Anderson, 2; Ione sab.-sch., 1; Olinda, 1. *San Francisco*—San Francisco Holly Park, 3. *San José*—Cambria, 4; Cayucos, 10; Santa Clara, 23; Santa Cruz 1st C. E., 80 cts. *Stockton*—Columbia, 2; Grayson, 5.80; Sonora, 5. 457 69

CATAWBA.—*Cape Fear*—Simpson Mission, 1.25. 1 25
COLORADO.—*Boulder*—Berthoud, 11.67; Caspar Station, 5.05; Fort Collins, Miss Maggie Robinson's sab.-sch. class, 1; Fort Steele Station, 2.30; Grover Station, 1.50; Holyoke, 30; La Salle, 12.91; New Castle, 4.31; Valmont, 93 cts.; Wolf Creek, 1.58. *Denver*—Denver South Broadway, 3.10; Highland Park, 10; Valverde, 5. *Gunnison*—Lake City, 6. *Pueblo*—Trinidad 2d, 10; returned by a missionary, 87.50. 192 85

ILLINOIS.—*Chicago*—Hyde Park sab.-sch., 50; Oak Park Jr. C. E., 6. *Mattoon*—Oakland C. E., 4.78. *Peoria*—Lewis-ton (sab.-sch., 28.38), 39.03. *Rock River*—Albany, 2.75; Aledo sab.-sch., 13.12; Millersburg sab.-sch., 8; Newton, 12.25. *Schuyler*—Monmouth, 39.18. *Springfield*—Pisgah, 4.11; Rev. W. L. Tarbet and wife, 4.80. 184 02

INDIANA.—Synodical Treasurer, 52. *Crawfordsville*—Day-ton C. E., 8.35. *Logansport*—Presbyterial Treasurer, 50. *New Albany*—Presbyterial Treasurer, 50; Madison 1st, 24.07; New Philadelphia, 1.25; Walnut Ridge, 30 cts. *Vincennes*—Presbyterial Treasurer, 50.51. *White Water*—Presbyterial Treasurer, 16.49. 252 97

INDIAN TERRITORY.—*Choctaw*—Big Lick, 2; Lehigh, 3; Wheelock, 2. *Cimarron*—Purcell, 10. *Oklahoma*—Norman, 23; Stillwater, 15; Rev. R. C. Townsend and wife, 5. *Se-quoyah*—Achena, 5; Eureka, 5; Muscogee Jr. C. E., 1.50; Pleasant Valley, 5; Vinita, 10. 86 50

IOWA.—*Cedar Rapids*—Bellevue, 6.51; Cedar Rapids 1st,

153.84; —2d (sab.-sch., 66), 143.75; —3d sab.-sch., 18.55. *Corning*—Bethany, 2.65; Creston, 24.45; Norwich, 5; West Centre, 8; Yorktown sab.-sch., 4.74. *Council Bluffs*—Adair, 12.05; Marne, 25.18; Neola (C. E., 2.50), 11.50. *Des Moines*—Allerton, 20; Dallas Centre sab.-sch., 4; Knoxville, 6; Lineville, 3.08; Medora, 4; Milo, 12; Minburn, 3; Pella Holland, 5; Plymouth, 5.50; Seymour, S. H. King, 4. *Dubuque*—Cono Centre, 15.60; Dubuque 3d (sab.-sch., 2.25), 19.50; Frankville, 12; Hazleton, 20; Independence 1st, 106; Lime Spring, 25; Mount Hope, 10; Otterville, 7; Pine Creek, 17.50; Prairie, 5; Prairieville, 2.32; Rowley, 28.25; Saratoga Bohemian, 25.80; Walker, 13.75; Mrs. P. Gorton, 68 cts. *Fort Dodge*—Armstrong, 8.74; Boone, 31; Carroll, 28.31; Gilmore City, 11; Irvington, 1.10. *Iowa*—Burlington 1st, 15.50; —Hope, 5; Kossuth 1st, 14.78; Morning Sun, 31; West Point, 19.19. *Iowa City*—Bethel, 1; Iowa City, 50; Muscatine C. E., 6; Oxford, 10; Union, 9.25. *Sioux City*—Ashton German, 10; Battle Creek C. E., 5; Hosper's, 5; Providence, 1; Sioux City 2d, 15. *Waterloo*—Ackley C. E., 5; Aplington, 2.60; Conrad sab.-sch., 3; Holland German sab.-sch., 9.32; La Porte City (C. E., 10), 66; Owasa, 12; Tranquility C. E., 1. 1,167 99

KANSAS.—*Emporia*—Brainerd, 1.25; Clear Water, 2; El Paso, 4.12; Indianola, 1.75; Osage City, 4.46; Peotone, 2; Pleasant Unity, 3; Wichita West side, 10. *Highland*—Blue Rapids (C. E., 10), 25.25; Holton Jr. C. E., 5.34; Horton, 29; Parallel, 3.06. *Larned*—Ashland, 18; Garden City, 14; Geneseo, 1.65; Horace, 1.50; Liberal, 5; Syracuse, 5; Rev. G. E. Bicknell and family, 5. *Neosho*—Geneva Union C. E., 57 cts.; Neodesha, 15; Osage 1st, 20.21; Ottawa, 14.50; Parsons C. E., 6; Pleasantan, 10; Princeton, 10.15; Scammon C. E., 10; Toronto, 9. *Osborne*—Oakley, 4.50; Smith Centre, 7.10. *Solomon*—Carlton C. E. and Jr. C. E., 2.50; Cuba Bohemian, 5; Culver, 7.50; Fountain, 5; Lincoln, 13.40; Man-kato, 6.06; Minneapolis, 19.77; per R. Arthur, tithe, 3.60. *Topeka*—Auburn, 11; De Soto, 2; Kansas City Grand View Park, 20; —Western Highlands, 23.87; Manhattan, gift of Mrs. Spilman, 2.50; Pleasant Ridge C. E., 5.10; Rossville, 5; Willow Springs, 2. 378 71

KENTUCKY.—*Louisville*—Guston, 2; Hodgenville, 3; Kuttawa, 3.20; Louisville Calvary, 20; —College Street, 53.68; Penn'a Run, 3; Pewee Valley, 8.50; Plum Creek, 2; Princeton 1st, 10. *Transylvania*—Livingston, 3. 108 38

MICHIGAN.—*Detroit*—Detroit Bethany, 2; —Westminster, 129; Marine City, 10; Unadilla (sab.-sch., 7.20), 10.30. *Flint*—Amadore, 3.60; Brent Creek sab.-sch., 1.20; Morrice, 3; Port Huron Westminster, 10. *Grand Rapids*—Grand Rapids 1st sab.-sch., 5.35. *Kalamazoo*—Benton Harbor, 10. *Lake Super-ior*—Detour 7; Gladstone Westminster, 4; Iron River, 3; Marquette C. E., 13.13; Newberry (sab.-sch., 3.18; Jr. C. E., 3.35), 12.16; Stambaugh Christ, 2; St. Ignace (sab.-sch., 3),

15. *Lausung*—Lausung Franklin Street, 17. *Monroe*—Adrian, 70; Erie, 9. *Potosky*—Boyer Falls, 5. *Saginaw*—Emerson, 9; Ithaca, 6.05; Pinconning, 5; West Bay City Westminster, 54. 415 79

MINNESOTA.—*Duluth*—Brainerd, 10.35; Dane Wood, 1; Lake Side, 10.34; Long Lake, 4.50; Rock Creek, 1; Virginia, 5; West Duluth Westminster, 3.70. *Mankato*—Lake Sarah, 1; Mankato 1st, 65.61; Shetek (C. E.), 10, 13; St. Peter's Union, 11; Windom, 14.20; Winnebago City, 10.75. *Minneapolis*—Crystal Bay, 3; Long Lake, 5; Minneapolis Oliver, 1; Westminster, sab.-sch., 10. *Red River*—Mendenhall Memorial, 5. *St. Cloud*—Diamond Lake, 2.70; Harrison (C. E.), 5, 7.56; Royaltan, 3.24. *St. Paul*—Knox, 6; St. Paul 9th, 5.70; —House of Hope, 115; Warrendale, 4. *Winona*—Albert Lea (sab.-sch., 50.36), 95.95; Ebenezer German, 2.62; Frank Hill German, 10; Houston, 2.60; La Crescent, 7; Owatonna C. E., 3.25; Preston, 4.10; Rochester, 58.35. 505 52

MISSOURI.—*Kansas City*—Appleton City sab.-sch., 2.54; Butler, 11.89; Drexel, 5; Eldorado Springs, 2; Fairview (sab.-sch., 2.15), 11.71; Kansas City 3d C. E., 5; Lowry City, 4.75; Westville, 3.50. *Oark*—Grand Prairie, 2; Springfield Calvary, 81.86; Waldensian C. E., 7.50. *Palmira*—Glasgow, 5; Milan, 3.12; Moberly, 15.56; Unionville, 9. *Platte*—Akron, 2; Craig, 20.80; Fairfax, 6.35; New York Settlement, 6.50; Parkville, 109.83; St. Joseph Third Street, 5; —Hope, 5. *St. Louis*—Emmanuel German, 10; Jonesboro, 3.27; Moselle, 2; Nazareth German, 3; Ridge Station, 75 cts.; St. Louis 1st sab.-sch., 10; —2d German, 5; —Clifton Heights, 10; —Covenant, 9.75; —Lee Avenue, 3.26. *White River*—Harris Chapel, 1.50. 384 44

MONTANA.—*Great Falls*—Havre, for debt, 2. *Helena*—Manhattan 2d Holland, 6. 8 00

NEBRASKA.—*Hastings*—Aurora (C. E., 2.50), 7.20; Bethel, 5; Edgar (C. E., 50 cts.), 10.50; Hansen, 7; Hastings German sab.-sch., 2; Ong, 2; Seaton, 1; Thornton, 1.15; Rev. G. Bray, 5. *Kearney*—Clontibret, 2. *Nebraska City*—Adams (sab.-sch., 4), 14; Bennett, 6.75; Fairbury, 10; Fairmont, 3; Hickman German sab.-sch., 3; Hopewell, 10; Meridian German, 5; Sawyer, 2; Tecumseh sab.-sch., 3.30; returned by a missionary, 25.50. *Niobrara*—Millerboro (sab.-sch., 1.50), 11.32; Willowdale, 2; Winnebago Indian, 7. *Omaha*—Bellevue, 15.56; Bethlehem, 9 cts.; Marietta, 13.50; Omaha 1st German, 5; —Blackbird Hills, 7.96; —Bohemian, 5; Plymouth, 3.50; Western Bohemian, 3. Webster, 4. 190 33

NEW JERSEY.—*Elizabeth*—Basking Ridge C. E., 5; Cranford Jr. C. E., 8; Elizabeth 1st Murray Missionary Society, 23.11; Roselle, 33.09; Springfield, 18.25. *Jersey City*—Pas-saic, 35.25. *Monmouth*—Allentown, 50; Beverly, 60; Freehold, 14.14; Long Branch sab.-sch. Christmas offering, 25; Manasquan C. E., 2.50; Manchester, 6; Moorestown, 55. *Morris and Orange*—East Orange Bethel (Jr. C. E., 6; sab.-sch., 24.86), 30.86; Mt. Olive, 8.82. *Newark*—Bloomfield Westminster Sheldon Mission Band, 5; Montclair 1st (C. E., 25), 153.23; Newark Park, 70.67; —South Park, 176.32; —Woodside sab.-sch., 15; Roseville Bruce Street Chapel Afternoon sab.-sch., 50. *New Brunswick*—Dayton, 22.35; Ewing, 15; Flemington, 214.50; Lambertville, 77; Princeton 1st, additional, 100; Stockton, 14; Trenton 4th, 30; —Prospect Street, 33. *Newton*—Belvidere 1st, J. W. Wyckoff, debt, 10; Franklin Furnace, 24; Harmony sab.-sch., 11.54; Oxford 1st, 25; Stillwater, 11.50. *West Jersey*—Atco, 2; Fairfield C. E., 8.18; Greenwich, 21; May's Landing, 6; Salem sab.-sch., 66.17. 1,536 28

NEW MEXICO.—*Arizona*—Casa Grande Station, 2.50; Morandi Spanish, 5.50; Peoria 1st, 5; Sacaton Pima, 13; Tucson Spanish, 2. *Rio Grande*—Jemez Jr. C. E., 1; Los Lentos, 40 cts.; Pajarito, 55 cts. *Santa Fe*—Raton 1st, 2.75. 32 70

NEW YORK.—*Albany*—Albany West End, 10; Ballston Spa (sab.-sch., 10.08), 31.02; Conklingville, 2.40; Corinth, 11.37; Greenbush, 17.47; Jermu Memorial, 56; Sand Lake, 12; Saratoga Springs 1st, 98.27; Stephentown, 5; Tribe's Hill, 10; West Milton, 3. *Binghamton*—Cortland (debt, 250), 346.63; Preble, 2. *Boston*—Boston Scotch, 10; Woonsocket, 3. *Brooklyn*—Brooklyn 15th German, 13.13; —Argington Avenue (sab.-sch., 7.53), 17.53; —Bethany, 19.90; —Duryea, 98; —Lafayette Avenue, 30; —Mount Olivet, 2; B. Olivet Chapel C. E., 5; —Throop Avenue Mission C. E., 5; Stapleton 1st Edgewater, 37.50; Woodhaven French Evangelical, 10; Wyckhoff Heights Chapel Jr. C. E., 3. *Buffalo*—Buffalo North, 53.47; —Westminster, 151.45; United Mission, 1.50. *Cayuga*—Auburn 1st sab.-sch., 120; Springport, 12. *Champlain*—Brandon, 2.25; Maloue, 60.73; Mineville, 2.50. *Chemung*—Elmira 1st (C. E., 15), 46. *Columbia*—Ancram Lead Mines (sab.-sch., 8.75), 12.07; Durham 1st, 1.50; Greenville, 18.85; Hudson sab.-sch., 50. *Genesee*—Bergen, 28.50. *Geneva*—Gorham sab.-sch., 5.75; Trumansburgh C. E., 5. *Hudson*—Chester sab.-sch., 4.50; Circleville (sab.-sch., 5), 9; Haverstraw 1st (sab.-sch., 5), 12; Liberty sab.-sch., 12; Middletown 2d, 22.20; Monroe, 100; Stony Point, 13.48; White Lake Bethel, 8.82. *Long Island*—Bridgehampton, 14.80; Mattituck, 5; Middletown C. E., 10; Port Jefferson C. E., 9.18. *Lyons*—Lyons, 35.74; Rose, 12.28. *Nassau*—Hunting-

ton 2d, 15. *New York*—New York 1st, 770.69; —4th Avenue Y. P. Prayer Meeting Asso. for Mountain White missionary work, 10; —5th Avenue (people of 63d Street Mission, 25), 125; —Adams Memorial (C. E., 5), 10; —Alexander Chapel sab.-sch., 53.98; —Central C. E., 31.75; —Harlem, 75; —Madison Square, 2316.58; —Westminster, West 23d Street, 43.05; —Woodstock, 10; —Zion, 5. *Niagara*—Charlton C. E., 1.50; Holley, 1.65; Lockport 2d, 25; Medina C. E., 25. *North River*—Malden, 4; Marlborough C. E., 10; Miller-ton, 14.37; New Hamburg, 25; Westminster C. E., 3.55. *Oscego*—Middlefield, 5; Otego C. E., 5; Shavertown, 3. *Rochester*—Gates, 22; Genesee 1st sab.-sch., 8; Ogden, 13.40; Piffard, 1; Rochester Brick C. E., 15; Tuscarora C. E., 2.90. *St. Lawrence*—Canton, 10; De Kalb, 5; Dexter, 10; Gouverneur, 112.50. *Oswegatchie* 2d, 10. *Steuben*—Arkport, 5.47; Campbell sab.-sch., 10; Cohocton, 8.50; Cuba sab.-sch. Christmas offering for debt, 12.30; Hornellsville Harts-horn, 1.35; Rev. A. Brown, 5. *Troy*—Caldwell C. E., 4.50; Melrose C. E., 10; Middle Granville sab.-sch., 5; Troy 3d, 2; —Mt. Ida Memorial, 7. *Utica*—Alder Creek and Forestport, 6; Camden C. E., 2; Kirkland (sab.-sch., 4; debt, 6), 27; New Hartford, 22.71; Northwood, 3.80; Utica Bethany, 18.15; Vernon Centre (sab.-sch., 8.23), 11.82; Waterville, 21.63; Williamstown, 4.50; Rev. J. Burkhardt and wife, 5. *Westchester*—Bridgeport 1st sab.-sch., 10; Greenburgh, 218.54; Patterson, 40; Peekskill 2d, 140.63; South Salem sab.-sch., 20; Stamford 1st, 291.57. 6,415 23

NORTH DAKOTA.—*Fargo*—Edgeley, 13; Lisbon, 10. *Pem-bina*—Mekinok, 40.78. 63 78

OHIO.—*Athens*—Deerfield, 11. *Bellevue*—Buck Creek, 10; Crestline, 2.25; Forest sab.-sch., 5; Upper Sandusky, 5.35; Urbana, 35.46; West Liberty, 9.20. *Chillicothe*—Hills-boro, 32.88; Pisgah, 45. *Cincinnati*—Cincinnati 7th, 132.68; Glendale, 5; Pleasant Ridge sab.-sch., 6.04; Pleasant Run sab.-sch., 14; Williamsburgh, 7.55; Wyoming sab.-sch., 50. *Cleveland*—Ashtabula, 15.10; Cleveland 1st, Mrs. Austin, for debt, 25; —Madison Avenue (sab.-sch., 16.28), 27.52; North-field, 20. *Dayton*—Dayton Park, 36.20; New Carlisle, 13.82. *Huron*—Fostoria, W. N. S., Mrs. Campbell, de'd, for debt, 137.50. *Huron*, 22.77. *Lima*—Celina, 20.50; Lima 1st sab.-sch., 14.50; Middlepoint, 2.25. *Mahoning*—Lisbon sab.-sch., 29.36; Poland, 18; Youngstown 1st, 36.49; Rev. E. Buell Love and wife, Warren, 15. *Marion*—Delaware, 101; West Berlin, 2. *Maumee*—De Verna sab.-sch., 3; Mil-ton Centre, 2; Montpelier, 25; Perrysburgh Walnut Street, 5.35; Toledo 1st, debt, 6.50; —Collingswood Avenue, 19.76; West Bethesda, 15. *Portsmouth*—Jackson, 14; Mount Le-high, 3; Russellville, 3. *St. Clairsville*—Cambridge Jr. Mis-sionary Society, 15; Coal Brook, 23.23; Concord sab.-sch., 30; Mount Pleasant, 7.69; New Athens, 21. *Steubenville*—Amsterdam, 15; Madison, 21; New Philadelphia, 10; Smith-field, 5; Steubenville 1st, 31.67; Toronto (sab.-sch., 12.21; C. E., 16.67), 58.29; Yellow Creek, Miss Mary McIntosh, 30. *Wooster*—Dalton, 9; Hopewell sab.-sch., 5.35; Lexington sab.-sch., 6.50; Savannah (sab.-sch., 10), 41.13. *Zanesville*—Coshocton, 45; High Hill C. E., 11.35; Muskingum C. E., 5. 1,363 24

OREGON.—*East Oregon*—Baker City, 4; Kikikit 1st, 3; Pendleton, 5. *Portland*—Mount Tabor, 8; Smith Memorial, 3. *Southern Oregon*—Bandon, 4. *Willamette*—Butterville, 1.05; Lebanon, 4. 32 05

PENNSYLVANIA.—*Allegheny*—Allegheny 1st, 25; —Melrose Avenue, 6; Beaver, 21; Evans City, 22.71; Plains, 5.47. *Blairsville*—Plum Creek, 35. *Butler*—Butler sab.-sch., 97.76; Grove City sab.-sch., 236.35. *Carlisle*—Carlisle 2d C. E., 5; Chambersburgh Central, 47; Dauphin, 6; Gettysburgh, 45.35. *Chester*—Calvary (C. E., 4.47), 37.18; Downingtown Central, 7.63; Forks of Brandywine, 12. *Claron*—Emlen-ton sab.-sch., 10. *Erie*—Atlantic, 10.09; Bradford 1st, 66.42; Fredonia, 13; Greenville, 35.87; Milledgeville, 2; New Leba-non, 5; North East, 56. Stoneboro Willing Workers, 5. *Huntingdon*—Altoona 3d, 23.61; Fruit Hill (Berwindale Branch, 1.01), 9; Houtzdale (Jr. C. E., 7.18), 19.16; Lewis-town sab.-sch., 50; Little Valley, 2; Mount Union, 21; Phil-lipsburgh, 3.61; Shaver's Creek, 6; Winburn, 2.50. *Kittanning*—Cherry Tree, 6.10; Kittanning 1st, 117; Nebo, 6. *Lackawanna*—Pittston, 13.61; Sugar Notch Jr. C. E., 3.64; Wilkes-Barre 1st sab.-sch., 77.11. *Lehigh*—Allen Township, 10; Easton 1st, 50; Mauch Chunk, 19.29; Middle Smithfield, 7.56; Port Carbon, 15.50; Pottsville 1st, 156.70; —2d, 23. *Northumberland*—Berwick, 20; Bloomsburgh, 10.84; Lye-coming, 6; Mahoning sab.-sch., 26.78. *Parkersburgh*—Sisters-ville, 30. *Philadelphia*—Philadelphia Bethany sab.-sch., 57.63; —Covenant sab.-sch., 10; —Emmanuel C. E., 25; —Gaston C. E., 6.65; —Kensington 1st, 64.28; —McDowell Memorial, 20.32; —Oxford (Jr. C. E., 10), 121.82; —Peace German, 5; —Trinity, 30; —West Hope, 30.50. *Philadelphia North*—Ab-ington, Mr. and Mrs. J. M. Colton, 100; Fox Chase Memo-rial, 18.33; Frankford, 30.17; Jenkintown Grace, 4.11; Mac-alester Memorial, 3; Newtown, 100.65; Norristown Central sab.-sch., 30; Wissahickon, 12.50. *Pittsburgh*—Charleroi sab.-sch., 3.58; Crafton, 47.20; Highland, 15.25; Lock No. 4, sab.-sch., 1.45; McKee's Rocks, 18; Pittsburgh 1st sab.-sch.

119.81; — 4th (sab.-sch., 8.03), 58.43; — 6th, 5; — East Liberty (sab.-sch., 71.52), 265.53; — Morning Side, 1.46; — Shady Side sab.-sch., 45; Raccoon (sab.-sch., 4.38), 62.66. *Redstone*—Pleasant Unity, 7.30. *Shenango*—Clarksville sab.-sch., 15.57; New Brighton (sab.-sch., 50), 118.67; Rich Hill sab.-sch., 10.51. *Washington*—Cove sab.-sch., 6.41. *Wellsboro*—Elkland and Osceola, 53; Wellsboro, 11.41. *Westminster*—Centre, 62.07; Lancaster 1st sab.-sch., 31.98; — Memorial sab.-sch., 31; Leacock, 2; Little Britain, 15; Strasburgh, 4.25; York Calvary, 47.87. 3,279 26

SOUTH DAKOTA.—*Aberdeen*—Ellendale, 5; Groton, 10; Raymond, 3. *Black Hills*—Edgemont, 2; Hill City, 5; Rapid City, 14; Rev. F. D. Haner, 10. *Central Dakota*—Colman, 1.36; Huron, 51; Madison, 14.75; Wentworth, 2.54. *Dakota*—Wood Lake, 2. *Southern Dakota*—Harmony, 20; Parkston C. E., 3.85; Scotland, 18.25; Sioux Falls, 5.87. 168 62

TENNESSEE.—*Holston*—Salem, 14; Timber Ridge, 4. *Kings-ton*—Ensley, 10; Hill City North Side, 3.80; Huntsville (sab.-sch., 35 cts.), 1.68. *Union*—Clover Hill, 1.32; Erin, 7; Eusebia, 10; New Prospect, 8; Philadelphia Station, 58 cts.; Rockford, 15. 75 38

TEXAS.—*Austin*—Austin 1st, 61.10. *North Texas*—Denison, 11; Henrietta, 5; Jacksboro, 12.50; Leonard, 13.35; Wichita Falls, 5. 107 95

UTAH.—*Boise*—Nampa, 12. *Kendall*—Paris, 6. *Utah*—Ephraim sab.-sch., 2.70; Hyrum Emmanuel, 2; Manti sab.-sch., 3; Pleasant Grove, 3.10; Richfield (sab.-sch., 1), 6; Salt Lake City 1st, 43; Smithfield Central, 6.85. 84 69

WASHINGTON.—*Alaska*—Juneau Thlinget, 33.75. *Olympia*—Centralia, 5; Cosmopolis, 4.75; Ilwaco, 10; Puyallup, 15. *Puget Sound*—Lake Union, 65 cts.; Mount Pisgah, 1.60; Moxee, 1; Natches, 13; Snohomish, 2; Sumner, 6. *Spokane*—Coeur d'Alene, 4; Post Falls, 2. *Walla Walla*—Colton, 1; Johnson, 5; Julietta, 6.20; Kamiah 1st, 10; Lapwai, 18; Prescott, 2; Starbuck, 1.50. 142 45

WISCONSIN.—*Chippewa*—Cadotte, 1; Chetek, 1. *La Crosse*—Council Bluffs Station, 2. New Amsterdam, 10. *Madison*—Cottage Grove, 32.08; Eden Bohemian, 4; Kingsley's Corners, 1; Lima sab.-sch., 9.30; Monroe, 10; Muscoda, 3.25; Platteville, 12.35; Waunakee, 1; returned by a missionary, 12.50. *Milwaukee*—Milwaukee German, 1; Holland, 14.96; Racine Bohemian, 2. *Winnebago*—Omro, 12.25; Oxford, 75 cts.; Shawano, 1.60. 132 04

Woman's Executive Committee..... 31,130 04

Total.....\$48,369 74

Less amount refunded—Alton Presbytery, Elm Point Church..... 2 75

Total from churches.....\$48,366 99

LEGACIES.

Legacy of David S. Ingalls, late of Springfield, N. Y., additional, 554.84; David Gamble, late of Emmitsburg, Md., 10; Susanna Rulifson, late of Schoharie County, N. Y., 80; Margaret E. Murray, late of Beaver County, Pa., 23.65; Mary Van Horn, late of Harlem Springs, Ohio, 165.28; Harvey S. Leonard, late of Lawrence County, Pa., 200; Charles Wright, 19..... 1,052 77

MISCELLANEOUS.

Rev. H. H. Wells, Kingston, Pa., 25. "M. E. P.," Brooklyn, N. Y., 3; John S. Lyle, 2500; Misses Willard, 5000; R. J. Richards, Guaymos, Mexico, 80; Dr. William R. Faries, Weihen, North China, 26.50; L. L. Smith, West Camden, N. Y., 35.02; cash, 400; Mrs. J. W. Miller, Havre, Mont., for debt, 8; Mrs. Lydia L. Craighead, Meville, Pa., 25; Miss Cornelia U. Halsey, Newark, N. J., 100; "Montclair Special Aid," 500; Rev. W. W. Atterbury, D.D., N. Y., 100; through Miss F. L. Goodrich, 20; Harriet J. Baird-Huey, Philadelphia, Pa., 25; Presbyterian Relief Association of Nebraska, 12.10; B. F. Felt, Galena, Ill., 100; Rev. J. C. Long, North Bergen, N. Y., 5; "A Sincere Friend," for debt, 1; "Ithaca, Cayuga County," 200; Mrs. Henry J. Biddle, Philadelphia, Pa., 100; "From a Friend," 33; Mary Eaton Sill, Geneva, N. Y., 6;

RECEIPTS FOR MINISTERIAL RELIEF, JANUARY, 1896.

BALTIMORE.—*Baltimore*—Annapolis 1st, 9.70; Baltimore 1st sab.-sch., 25; — Grace, 1; Bethel, 2; Churchville, 6; Paradise sab.-sch., 3. *New Castle*—Forest, 14; Pitt's Creek, 7; West Nottingham, 29. *Washington City*—Washington City Gurley Memorial, 2; — Westminster, 25. 123 70

CALIFORNIA.—*Benicia*—Vallejo (sab.-sch., 6), 17. *Los Angeles*—Fillmore, 6; San Bernardino, 4; San Geronia

Mrs. C. J. Bowen, Delphi, Ind., 300; Mrs. J. C. Wallace, Alpena, Mich., 10; in memory of Mrs. Susie P. Grier, 75; M. L. Huey, Princeville, Ill., 25 cts.; Unknown Friend, 1; "A Friend," 5; Presbyterian Relief Association of Nebraska, 40; J. D. T. Hersey, N. Y., 25; Miss Beatrice A. R. Stocker, 30; "C. Penna," 14; Mr. and Mrs. C. L. Richards, Baraboo, Wis., 12; Miss Mollie Clements, Antonio, Colo., tithe, 10; "E. J. S.," 100; Rev. W. L. Moore, N. Y., 10; Mrs. J. S. Bean, Ogdenburg, N. Y., 100; Missionary Oil Wells, 109.90; Mrs. Jane B. Worth, Tallula, Ill., 1; A Friend, through W. M. A., 250; Isabella S. Skinner, N. Y., 10; interest on John C. Green Fund, 640; interest on Carson W. Adams Fund, 165.50; interest on Permanent Fund (Special 125), 1425.75; interest on C. R. Otis Missionary Fund, 27.50..... \$12,615 52

Total received for Home Missions, January, 1896.. \$62,035 28

Total received for Home Missions from April 1, 1895\$491,974 49

Amount received during the same period last year, 571,969 13

Received through Rev. William H. Roberts, D.D., Treasurer Quarter Century Anniversary Reunion Fund, January, 1896..... \$31,310 32

Total received for this fund..... 131,919 08

O. D. EATON, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR N. Y. SYNODICAL AID FUND,
JANUARY, 1896.

Albany—A West End Special, 5; Schenectady 1st, 46.92; Tribes Hill, 3; Saratoga Springs 1st, 70.61; Conklingville, 3; West Milton, 5. *Binghamton*—Cortland, 22.28; Binghamton Ross Memorial, 6.25; Preble, 6. *Brooklyn*—Brooklyn Duryea, 20; Edgewater 1st, 12.50. *Cayuga*—Weedsport, 37.10. *Champlain*—Port Henry 1st, special, 8. *Chemung*—Burdett, 1.50. *Columbia*—Hudson sab.-sch., 20. *Genesee*—Bergen, 3.13. *Geneva*—West Fayette, 2. *Hudson*—Middletown 2d, 25.57. *Lyons*—Lyons, 22.51. *New York*—Zion German, 6. *North River*—Cold Springs, 10. *Rochester*—Piffard, 1. *St. Lawrence*—Carthage 1st, 9.85. *Steuben*—Cuba, 9.53. *Troy*—Troy 3d, 1. *Utica*—Waterville, 5.78; Utica Westminster, 167.20; Forestport, 17; New Hartford, 20; Hamilton College, 15.60; Rev. J. Burkhardt and wife, 5. *Westchester*—Greenburg, 75; Mahopac Falls sab.-sch., 20..... \$682 33

Total received for N. Y. Synodical Aid Fund from April 1, 1895..... 5,738 78

Amount received for New York Synodical Aid Fund same period last year..... 6,547 05

O. D. EATON, Treasurer,
156 Fifth Avenue, New York.

RECEIPTS FOR SUSTENTATION, JANUARY, 1896.

ILLINOIS.—*Springfield*—Pisgah, 70 cts.; Rev. W. L. Tarbet and wife, 80 cts. \$1 50

INDIAN TERRITORY.—*Sequoyah*—Wewoka, 1. 1 00

MISSOURI.—*Palmyra*—Unionville, 4. 4 00

NORTH DAKOTA.—*Pembina*—Mekinok, 4. 4 00

TENNESSEE.—*Union*—Knoxville 2d, 34.50. 34 50

WISCONSIN.—*Winnebago*—Omro, 2.25. 2 25

Total for Sustentation, January, 1896..... \$47 25

Amount received for Sustentation from April 1, 1895..... 483 34

Amount received during same period last year..... 798 44

O. D. EATON, Treasurer,
156 Fifth Avenue, New York.

sab.-sch., 1.75. *Oakland*—Centreville, 3; Danville, 2; Oakland 1st, 43.50; Valona, 8. *Sacramento*—Sacramento 14th Street, 2.50; — Westminster, 7.25. *San Francisco*—San Francisco Westminster, 18.60. 112 60

CATAWBA.—*Catawba*—Davidson College, 1; St. Paul, 1. *Southern Virginia*—Russel Grove sab.-sch., 2. 4 00

COLORADO.—Boulder—Rawlins, 3.15; Valmont, 18 cts. Pueblo—Antonio, 2; Pueblo 5th, 1. 6 33

ILLINOIS.—Bloomington—Champaign 1st, 62.16; Clinton, 20; Hoopston, 4; Piper City, 14. Cairo—Cobden, 9.37; Galum, 4. Chicago—Brookline, 6.25; Chicago 1st, 52.79; 4th, 55; Evanston 1st, 75.59; Hyde Park, 50; Manteno, 40; Wheeling Zion, 3. Freeport—Foreston Grove German, 15. Mattoon—Beckwith Prairie, 1.60; Robinson 1st, 4; Tuscola, 8. Peoria—Knoxville, 18.30. Schuyler—Bushnell, 3.71; Elvaston, 7.10; Monmouth, 13.96. Springfield—Farmington, 5.40; Mason City, 4.26; Pisgah, 69 cts. 478 18

INDIANA.—Fort Wayne—Hopewell, 1; Salem Centre, 2. Indianapolis—Indianapolis 1st, 73.25. Logansport—South Bend 1st, 15; Union, 2. White Water—Ebenezer, 2.25. 95 50

INDIAN TERRITORY.—Choctaw—Bethel Mission, 1; Pine Ridge, 1; San Bois, 1; Wheelock, 1. Cimarron—Purcell, 11. 15 00

IOWA.—Corning—Creston, 13.65; Norwich, 2; West Centre, 3; Yorktown, 5. Dubuque—Dubuque 1st, 6.50; Oelwein, 6.75. Fort Dodge—Arcadia, 1; Dedham, 2.87; Glidden, 5.36. Iowa—Burlington 1st, 3; Primrose, 1.86; West Point, 7.65. Iowa City—Lafayette, 4; Unity, 5. Waterloo—Grundy Centre, 7.89. 75 53

KANSAS.—Emporia—Belle Plaine, 3.50; Emporia 1st, 5; Osage City, 5.66; Peotone, 2; Waverly, 3.74. Highland—Atchison 1st, 13; Axtel, 1.50; Baileyville, 1.50. Solomon—Salina, 12. Topeka—Oak Hill, 2; Stanley, 3. 52 90

KENTUCKY.—Ebenezer—Lexington 2d, 158.63; Maysville, 10.25; Paris 1st, 5. Louisville—Louisville Central, 248.60; College Street, 23.28; Princeton 1st, 4. 449 76

MICHIGAN.—Kalamazoo—Decatur, 3.40. Monroe—Hillsdale, 1. 4 40

MINNESOTA.—Mankato—Winnebago City, 8. St. Paul—Farmington, 2; St. Paul Dayton Avenue, 32.85; House of Hope, additional, 50; Vermillion, 3. 95 85

MISSOURI.—Kansas City—Kansas City Linwood, 6.60. Osark—Springfield Calvary, 25.28. Palmyra—Macon 1st, 4.15. St. Louis—St. Louis 1st sab.-sch., 10; Memorial Tabernacle, 3. 49 03

MONTANA.—Helena—Bozeman 1st, 46.60; Helena 1st (sab.-sch., 4.73), 78.26; Manhattan 2d Holland, 1.15. 126 01

NEBRASKA.—Hastings—Campbell German, 2; Hastings German, 1; Nelson 1st, 5. Kearney—Kearney 1st, 2.80; Lexington, 8. Omaha—Omaha Ambler Place, 2; Schuyler, 2. 22 80

NEW JERSEY.—Elizabeth—Elizabeth 1st, 180.91; Madison Avenue, 3.10; Roselle, 6.40. Jersey City—Hoboken 1st, 3.25; Passaic sab.-sch., 6. Monmouth—Cream Ridge, 5.82; Manasquan, 14. Morris and Orange—East Orange Arlington Avenue, 57.21; Bethel, 34.11; Orange 1st (a member), 5; Schooley's Mountain, 12. Newark—Montclair 1st ("Aid"), 25; Newark Park, 8.87; Roseville, 5; Woodside, 7.69. New Brunswick—Alexandria 1st, 6; Dayton, 4.32; Dutch Neck, 15; Ewing, 17.16; Trenton 1st, 158.65; 2d, 3.60. Newton—Belvidere 1st (J. W. Wyckoff, for debt), 30; 2d sab.-sch., 8.41; Franklin Furnace, 5. West Jersey—Greenwich, 10; May's Landing, 8. 640 50

NEW MEXICO.—Arizona—Sacaton, 5. Rio Grande—Socorro Spanish, 5. 10 00

NEW YORK.—Albany—Albany 3d, 10.85; Jermain Memorial, 13; Menands Bethany, 17.55; Saratoga Springs 1st, 24.27; Tribe's Hill, 4. Binghamton—Ninevah, 14.70; Preble, 2; Whitney's Point, 3. Brooklyn—Brooklyn South Third Street, 5. Buffalo—Buffalo Lafayette Street, 22.47; North, additional, 5; Westminster, 146.63; Clarence, 4.50; East Hamburg, 14. Cayuga—Springport, 3. Champlain—Malone 1st, 18.95. Chemung—Elmira 1st, 6. Geneva—Gorham, 3.75. Hudson—Haverstraw Central, 30; Middletown 2d, 16.46; Montgomery, 15. Long Island—Mattituck, 4; Middletown, 10.09. Lyons—Lyons, 22.88. Nassau—Far Rockaway, 22. New York—New York Adams Memorial, 5; Central, additional, 589.85; Puritans, 50; Westminster West Twenty-third Street, 14.35; Zion German, 5. North River—Cornwall on Hudson, 9.91. Otsego—Cooperstown, 113.89. Rochester—Ogden Centre, 2.59. St. Lawrence—De Kalb Junction, 2; Watertown 1st, 148.52. Steuben—Arkport, 1.06. Syracuse—Manlius Trinity, 5. Troy—Cochoos, 10; Troy 3d, 1. Utica—Kirkland, 8; New Hartford, 16.30; Utica Bethany, 18.58; Waterville, 3.62. Westchester—Greenburgh, 117.68; New Rochelle 2d, 12.02; Peekskill 1st, 59.32; 2d, 5.86; Yonkers 1st sab.-sch., 22.05. 1,660 70

NORTH DAKOTA.— Fargo—Sheldon, 2. 2 00

OHIO.—Chillicothe—Chillicothe 3d, 10; Concord, 6. Cincinnati—Cincinnati 1st, 17.70; 6th, 5.50; Central, 34.23; Loveland, 5.93; Silverton, 3.35; Westwood German, 2; Wyoming sab.-sch., 20. Cleveland—Cleveland Madison Avenue (sab.-sch., 4.62), 6.97; Northfield, 4. Columbus—Greenfield, 5; Lancaster 1st, 17. Dayton—Bethel, 4.40; Troy 1st, 2. Huron—Bloomville, 2; Huron, 3.30; Republic, 1. Lima—Wapakoneta, 5. Mahoning—Clarkson, 2.17. Maumee—Antwerp, 4.30; Hull's Prairie, 9; Perrysburg 1st, 5; Weston, 15. Portsmouth—Jackson, 5. St. Clairsville—Caldwell, 1; Coal Brook, 7.93; New Athens, 8; Sharon, 2; St. Clairs-

vile, 15. Steubenville—Amsterdam, 10; Beech Spring, 5; Irondale, 5; Toronto 1st, 8.66. Zanesville—Zanesville Putnam, 22.05. 305 54

OREGON.—Willamette—Sinslaw, 1. 1 00

PENNSYLVANIA.—Allegheny—Allegheny Central, 17.97; Glenfield, 7.47; Pine Creek 1st, 4.60; Springdale, 4. Blairsville—Beulah, 17; Plum Creek, 12. Carlisle—Bloomfield, 9.88; Burnt Cabins, 3; Carlisle 2d, 46.12; Lower Path Valley, 10; Shermansdale, 4. Chester—Bethany, 3.15; Calvary (Y. P. S. C. E., 2.80), 23.50; Christiana, 2.50; Forks of Brandywine, 12. Clarion—Du Bois, 42.80. Erie—Erie Park, 21; Greenville (sab.-sch., 4.95), 26.49; Kendall Creek, 2; Milledgeville, 2; Waterford, 3. Huntingdon—Houtzdale, 2.32; Lewistown sab.-sch., 50. Kittanning—Appley Manor, 4.50; Centre, 1; Cherry Tree, 1.18; Currie's Run, 4; Gilgal, 1.95; Marion, 4; Mount Lebanon, 3.31. Lackawanna—Harmony, 25; New Milford, 5.68; Pittston 1st, 17.65; Susquehanna, 13.51. Lehigh—Catasauqua Bridge Street, 9; Easton 1st, 50; Lower Mount Bethel (C. E., 1.59), 4.11; Mauch Chunk 1st, 25.02; Pottsville 2d, 4.50; Reading Olivet, 20. Northumberland—Williamsport Bethany, 2. Parkersburgh—Terra Alta, 15. Philadelphia—Philadelphia 9th, 105; 10th (West Spruce Street), 1189.14; Beacon, 5; Bethlehem (sab.-sch., 5), 42; Covenant sab.-sch., 10; Kensington 1st, 25; North Broad Street, 202.30; Oxford, 88.39; Peace, 3; South, 10; Walnut Street, 359.16; Woodland, 319.54. Philadelphia North—Abington (Mr. and Mrs. J. M. Colton), 100; Fox Chase Memorial, 7.13; Frankford, 15.08; Germantown 1st, additional, 25; Redeemer, 32.09; Pottstown 1st, additional, 62.43; Wissahickon, 5.82. Pittsburgh—Forest Grove (L. Society), 6.50; Highland, 10; McKee's Rocks, 7; Mansfield 1st, 23.11; Pittsburgh 1st sab.-sch., 32.68; 4th sab.-sch., 5.65; Bethany, 11.65; Central, 3; East Liberty, 28.63; McCandless Avenue, 2; Mt. Washington, 9.81; Morningside, 1.32; Shady Side sab.-sch., 22.50; South Side, 2; Racoon (sab.-sch., 4.44), 44.21; Valley, 7. Redstone—Dawson, 5; Mount Vernon, 2; New Geneva, 1. Shenango—West Middlesex, 2.25. Washington—Wellsburg, 11.54. Wellsboro—Tioga, 3; Wellsboro, 2.21. Westminster—Little Britain, 7; Mount Joy (sab.-sch., 2.01), 18.16; Mount Nebo, 2; York Westminster, 10. 3,425 51

SOUTH DAKOTA.—Aberdeen—Grotton, 2.96. Southern Dakota—Scotland, 5.10. 8 06

TENNESSEE.—Union—Erin, 3; New Prospect, 1.75; South Knoxville, 2.35; Spring Place, 2.76; Washington, 4.07. 13 93

TEXAS.—Trinity—Dallas 2d, 12.50. 12 50

UTAH.—Utah—Hyrum Emmanuel, 1; Pleasant Grove, 90 cts. 1 90

From the churches and Sabbath-schools..... \$7,793 23

FROM INDIVIDUALS.

Rev. Wm. H. Sloan, Brooklyn, N. Y., 5; "G. D. Y.," per Presbyterian, for needy minister in Nebraska, 2; Mrs. Jane B. Worth, Tallula, Ill., 1; Rev. and Mrs. L. M. Stevens, Sorrento, Fla., 10; Anniversary Reunion Fund (special gifts), 47.31; Rev. and Mrs. R. Buell Love, Warren, O., 3; Sarah F. Emery, Phila., 5; E. Wachter, Siam, 2.50; Alice Rusling, Hackettstown, N. J., 5; A. Milne, N. Y., 100; Mrs. E. H. Hyde, Chicago, 5; J. A. Linn, Radnor, Pa., 10; H. J. Baird Huey, Phila., 1; "Cash," 400; Anna S. Cratty, Belaire, O., 5; Mrs. Henry J. Biddle, Phila., 100; Francis Whiting, Jeffersonville, Pa., 10; Anniversary Reunion Fund, 148.42; Rev. J. G. Black, Darlington, Ind., 3; Mrs. George Ansline, Rochester, Minn., 10; Mrs. R. W. Allen and daughter, San Diego, Cal., 2; Mrs. M. M. Pinkerton, Chula Vista, Cal., 5; Mrs. C. J. King, Saticoy, Cal., 1; "J. L. S.," Phila., 20; "Ithaca, Cayuga County, N. Y.," 25; Mrs. Paul Graff, Phila., 10; Mrs. F. W. Mather, Binghamton, N. Y., 10; Mary E. Sill, Geneva, N. Y., 2; Anna B. Warner, West Point, N. Y., 30; Rev. M. D. A. Steen, Woodbridge, Cal., 3; "Grateful Hearts" Minneapolis, 5; Mrs. John Butler, Tacoma, Wash., 3; C. D. Wyckoff, Penn Yan, N. Y., 3; Rev. John M. Barnett, Markleton, Pa., 4; Rev. J. L. Vallandigham, D. D., Newark, Del., 5; Mrs. W. S. Taylor, Monroe, Mich., 3; C. E. King, Phila., 1; "A Minister's Daughter," 5; W. M. Hastings, Delta, Colo., 10; Rev. James H. Phelps and wife, Flushing, Mich., 3; Miss Phelps, 2; Mrs. Sallie B. Welsh, Savannah, O., 1; Rev. Alexander Prouditt, D. D., Springfield, O., 20; James L. Wilson, Phila., 50; "Friends in Colorado," 5; J. Kenwick Hogg, Phila., 25; Mrs. J. M. Roberts, Anaheim, Cal., 5; Rev. and Mrs. J. W. McClusky, Delta, O., 1; "Friend," per W. M. Aikman, N. Y., 200; Rev. W. L. Tarbet and wife, 80 cts.; "G. Penna," 6; Miss Mollie Clem-

ents, Antonito, Colo., 4.17; E. R. Craven (elder), Phila., 5; M. D. Huey, Princeville, Ill., 20 cts.....	\$1,348 40
Interest from invested funds.....	11,382 91
Interest from Latta Fund (Synod of Ohio).....	41 67
Interest from C. Wright Fund, Canton, Pa.....	78 44

Total for Current Fund.....\$20,644 65

PERMANENT FUND.
(Interest only used.)

Legacy from Estate of Miss Margaret N. McDonald, McDonald, Pa. (less tax).....	475 00
--	--------

Total receipts in January, 1896.....\$21,119 65

Received for Current Fund from April 1, 1894, to February 1, 1895.....	\$127,250 05
Received for Current Fund during same period this year.....	118,115 41

NOTE.—The \$2 credited in November receipts to John Coulter, Pa., should be Blairsville Presbytery, Manor Church.

W. W. HEBERTON, Treasurer,

1334 Chestnut Street, Phila.

RECEIPTS FOR SABBATH-SCHOOL WORK, JANUARY, 1896.

ATLANTIC.—Fairfield—Calvary sab.-sch., 12 cts. Knox—Ezra sab.-sch., 50 cts.; Medway sab.-sch., 25 cts. McClelland—Lites sab.-sch., 62 cts. South Florida—Kissimmee, 18 cts. 1 67

BALTIMORE.—Baltimore—Baltimore 1st, 15. Washington City—Washington City Westminster, 10. 25 00

CALIFORNIA.—Benicia—Crescent City sab.-sch., 1.50. San Jose—Santa Cruz, 4.55. 6 05

CATAWBA.—Cape Fear—Panthersford sab.-sch., 2.40. Jaden—John Hall Chapel sab.-sch., 1.50; St. James, 7.25. 11 15

COLORADO.—Boulder—Valmont, 18 cts. Pueblo—Antonito, 2; Huerfano Canon, 90 cts. 3 08

ILLINOIS.—Bloomington—Cooksville, 3.94. Cairo—Foxville, 5. Chicago—Chicago 1st, 21.11; —4th, 35; —Olivet sab.-sch., 5.42; Evanston 1st, 25.21; Hyde Park, 76.20; Oak Park sab.-sch., 24.92; Wheeling Zion, 2. Freeport—Linn and Hebron, 15. Peoria—Brunswick sab.-sch., 50 cts.; Farmington, 1.80. Schuyler—Monmouth, 6.56. Springfield—Pisgah, 1.03. 223 69

INDIANA.—Crawfordsville—Bethlehem sab.-sch., 5; Lexington, 4; Rossville, 1.40. Fort Wayne—Hopewell, 2; Salem Centre, 1.50. New Albany—Hanover, 2.40; Jeffersonville, 3.95; Madison 1st (sab.-sch., 19), 26.50. Vincennes—Smyrna, 1; Washington sab.-sch., 21.54. White Water—Greensburg sab.-sch., 7.93. 77 22

INDIAN TERRITORY.—Cherokee Nation—Pleasant Valley, 3.05. Oklahoma—Calvary, 1.35; Chickasha, 6. 10 40

IOWA.—Corning—Hamburg, 2.50. Council Bluffs—Guthrie Centre, 4.50; Woodbine sab.-sch., 1.19. Dubuque—Dubuque 1st, 7; Independence 1st, 28.93. Fort Dodge—Armstrong, 4.18; Irvington, 40 cts.; Luverne, 60 cts. Iowa—Burlington 1st (sab.-sch., 55.53), 58.53; Keokuk Westminster, 10. Waterloo—Grundy Centre, 12.50. 130 33

KANSAS.—Emporia—Osage City, 4.53. Neosho—Garnett, 3.04. Solomon—Cuba, 2.50. 10 07

KENTUCKY.—Ebenzer—Maysville, 13. Louisville—Louisville College Street, 18.67. 31 67

MICHIGAN.—Flint—Cass City, 7; Fenton, 4.50. Grand Rapids—Grand Rapids 1st sab.-sch., 9.70. Saginaw—Saginaw East Side Washington Avenue sab.-sch., 9. 30 20

MINNESOTA.—Mankato—Wells, 10. Minneapolis—Eden Prairie sab.-sch., 1.72; Minneapolis St. Louis Park sab.-sch., 4. St. Paul—St. Paul House of Hope, 50. 65 72

MISSOURI.—Kansas City—Jefferson City sab.-sch., 22.86; Kansas City Linwood, 5.29. St. Louis—Bethel, 3; Nazareth German, 2.25; Salem German sab.-sch., 5; St. Louis 1st, 10. 48 40

NEBRASKA.—Kearney—Central City (sab.-sch., 6), 7; Fullerton, 3; Grand Island sab.-sch., 2.50; Lexington sab.-sch. (C. E. S., 1), 2; Scotia sab.-sch., 1.25; St. Paul, 3. Omaha—Omaha 2d C. E. S., 25; —Westminster sab.-sch., 10.59. 54 34

NEW JERSEY.—Elizabeth—Roselle, 6.41. Monmouth—Belmar, 5; Calvary, 2.10. Newark—Newark 1st, 26.17; —Park, 3.04; —Woodside, 21.33. New Brunswick—Dayton, 4.32; Princeton 1st sab.-sch., 53.35; Trenton 4th, 8.25. Newton—Newton, 25. West Jersey—Fairfield, 2; Greenwich, 9; Salem sab.-sch., 2.87. 168 84

NEW MEXICO.—Rio Grande—Socorro Spanish, 3. 3 00

NEW YORK.—Albany—Albany 3d, 22.50; Broadalbin, 2.20; Jermain Memorial, 5; Princeton, 6.33. Binghamton—Waverly, 10. Boston—Antrim, 11.88. Brooklyn—Brooklyn Westminster sab.-sch., 25; Woodhaven French Evangelical, 10. Buffalo—Buffalo Lafayette Street, 4.50; —Westminster, 51.02. Champlain—Plattsburgh 1st sab.-sch., 22.97. Chemung—Elmira 1st, 6. Columbia—Catskill, 21.60; Hudson sab.-sch., 50. Long Island—Moriches sab.-sch., 5. Lyons—Lyons, 15.50. New York—New York Fifth Avenue, 5; —Adams Memorial, 5; —Westminster West Twenty-third Street, 7.17; —Zion, 2. Rochester—Ogden, 2.59. St. Lawrence—Theresa sab.-sch., 8.88. Steuben—Addison sab.-sch., 20; Arkport, 1.06. Syracuse—Jordan sab.-sch., 5; Pompey Centre, 1.50. Utica—Utica Bethany, 4.85; Waterville, 2.17. Westchester—Greenburg, 42.08; Mahopac Falls sab.-sch., 7. 383 80

NORTH DAKOTA.—Fargo—Sanborn sab.-sch., 78 cts. 78

OHIO.—Bellefontaine—Bucyrus sab.-sch., 10. Cleveland—Northfield, 4. Dayton—Dayton Third Street (sab.-sch., 30), 55. Mahoning—Kinsman, 5.50. Maumee—Tontogony sab.-sch., 10. St. Clairville—Coal Brook (sab.-sch., 8.80), 12.36; St. Clairville, 4. Steubenville—Amsterdam, 5; Toronto, 3.43. 109 34

OREGON.—Willamette—Eugene, 3. 3 00

PENNSYLVANIA.—Carlisle—Dauphin, 1; Harrisburgh Market Square, 11.95. Chester—Ashmun, 15; Bethany, 1.72; Darby Borough, 14.29. Clarion—Maysville, 2.58; Mill Creek C. E. S., 1.50; Richardsville, 2.75; Sugar Hill, 3. Erie—Stoneboro, 3. Huntingdon—Houtzdale, 2.32; Spruce Creek sab.-sch., 3.15; Winburn sab.-sch., 9.90. Kittanning—Cherry Tree, 1.18. Lehigh—Mauch Chunk, 9.72; Pottsville 2d, 4.50. Philadelphia—Philadelphia Cohocksink sab.-sch., 7.50; —Harper Memorial, 2; —Kensington 1st (sab.-sch., 298.16), 314.91; —McDowell Memorial, 1; —North Broad Street, 1; —North Tenth Street, 15; —Oxford, 41.65. Philadelphia North—Falls of Schuylkill ch. and sab.-sch. (Jr. C. E. S., 11), 34.80; Frankford (C. E. S., 8.10), 23.18; Norristown Central sab.-sch., 32.56; Tacony Disston Memorial, 5; Thompson Memorial, 10. Pittsburgh—Homestead, 16.55; Pittsburgh 1st, 31.74; —East Liberty, 9.54; —Morningside, 1.49; —South Side, 2; Sharon sab.-sch., 20. Redstone—Dunlap's Creek, 4.34; New Salem, 3; Round Hill, 11.17. Wellsboro—Elkland and Osceola, 2; Wellsboro, 2.21. Westminster—Leacock, 5; Mount Joy (sab.-sch., 7.73), 22. 707 20

SOUTH DAKOTA.—Aberdeen—Britton sab.-sch., 18; Eureka sab.-sch., 5. Southern Dakota—Scotland, 9.37; Turner Co. 1st German sab.-sch., 5. 37 37

TENNESSEE.—Union—Spring Place, 2.23; Washington, 2. 4 23

TEXAS.—Trinity—Dallas Bethany sab.-sch., 6. 6 00

UTAH.—Utah—Gunnison sab.-sch., 5; Pleasant Grove, 30 cts. 5 30

WASHINGTON.—Olympia—Castle Rock, 1; Montesano sab.-sch., 2. Spokane—Rockford sab.-sch., 3. 6 00

WISCONSIN.—La Crosse—New Amsterdam, 2. Madison—Belleville, 2. Milwaukee—Milwaukee Immanuel sab.-sch., 11.01; Racine 1st C. E. S., 100; Waukesha, 10.88. 125 89

MISCELLANEOUS.

Collections by L. J. Allen, W. Va., 10; collections, per M. A. Stone, Ill., 75 cts.; collections, per W. A. Yancey, Va., 60 cts.; St. Onge sab.-sch., S. D., 2.25; Alkali Creek sab.-sch., S. Dak., 2; collections, per R. Mayers, S. C., 75 cts.; Huntington sab.-sch., Ore., 1; Sutton sab.-sch., Ore., 1.35; collections by W. J. Hughes, Ore., 1.15; collections per R. L. Glasby, Minn., 80 cts.; collections, per R. Ferguson, Neb., 1; collections, per W. D. Raugh, Neb., 80 cts.; Hope sab.-sch., Ind., 1.50; Wolf Point sab.-sch., Mont., 1. Marsland sab.-sch., Neb., 1.40; Bodarc sab.-sch., Neb., 1.56; Bradley sab.-sch., S. C., 75 cts.; King's Creek sab.-sch., S. C., 34 cts.; Junction sab.-sch., Mont., 70 cts.; Grace sab.-sch., Great Falls, Mont., 1.18; Arkana sab.-sch., La., 1.20; Dryad sab.-sch., Wash., 80 cts.; Rainer sab.-sch., Wash., 30 cts.; Cedar Bluffs sab.-sch., Neb., 68 cts.; River View sab.-sch., Neb., 4.20; Eastville sab.-sch., Ga., 40 cts.; St. Stephen sab.-sch., Ga., 35 cts.; Queoec sab.-sch., Mich., 32 cts.; Sleepy Hollow sab.-sch., Neb., 38 cts.; Bark Marden, Willmar, Minn., 10 cts.; Antioch sab.-sch., N. C., 74 cts.; Hoffman sab.-sch., N. C., 26 cts.; sab.-sch. No. 32, Harlan Co., Neb., 50 cts.; sab.-sch. No. 13, Red Willow Co., Neb., 1.75; sab.-sch. No. 4, Arks., 32 cts.; sab.-sch. No. 6, Arks., 1.45; sab.-sch. No. 7, Arks., 25 cts..... 44 88

INDIVIDUAL CONTRIBUTIONS.

"Cash," 400; Rev. M. D. A. Steen, Woodbridge, Colo., 2; Mrs. R. W. Smith, Germantown, Phila., 5; "Aid," First Church of Montclair, N. J., 10; R. Buell Love and wife, Warren, O., 3; Mrs. Mary A. Adams, Grove Park, Fla., 5; Mrs. J. B. Worth, Tallula, Ill., 1; Nathaniel Ewing, Uniontown, Pa., 20; T. J. Casper, M.D., Springfield, O., 1; Wm. H. Ridgway, Coatesville, Pa., 5; D. S. Herrick, Peekskill, N. Y., 25; Dr. John A. Murphy, Cincinnati, O., 10; W. K. Crosby, Wilmington, Del., 20; J. Jennings McComb, Dobbs Ferry, N. Y., 50; Miss Lydia Clark, Wilmington, Del., 35; George L. Bailey, Broken Bow, Neb., 2; T. L. Hamway, Aberdeen, Md., 1; Miss Lizzie Kell, Kell, Ill., 5; L. D. Potter, Glendale, O., 5; John Butler, Tacoma, Wash., 1; S. A. and J. L. McDowell, Uniontown, Pa., 3; Warren H. Landon, San Anselmo, Cal., 5; E. C. Converse, Hendley, Neb., 1; Rev. W. S. Tarbet and wife, 1.20; C. Penna, 1; Miss Mollie Clements, Antonito, Colo., 4.17.....	\$621 37
Total contributions from churches.....	\$1,397 58
Total contributions from Sabbath-schools.....	937 04
Total contributions from churches and Sabbath-schools.....	\$2,334 62
Individual contributions.....	621 37
Total.....	\$2,955 99

Of \$19.79 credited to sab.-sch. Duquesne Church, Pittsburgh Presbytery, in July, there has been paid to Board of Foreign Mission by their order, and herewith deducted.....	\$10 00
Total receipts for January, 1896.....	\$2,945 99
Previously reported.....	82,736 61
Total since April 1, 1895.....	\$85,682 60

CLOTHING ACKNOWLEDGED.

Fawn Grove Church, Penna., 14; Mrs. S. L. Hanly, Hector, N. Y., 25; Frazeysburg Church, Pa., 50; La Platte Church, Neb., 10; Burgettstown Westminster Missionary Society, 82; Pataskala Y. P. S. C. E., O., 42; Home Missionary Society, Brogueville, Pa., 58; Mrs. R. L. Munce, Canonsburg, Pa., 40; Caledonia sab.-sch., N. Y., 14; Ladies' Aid Society of Somers, Wis., 27.20; Women's Missionary Society of Rushsylvania Church, O., 15; Southampton sab.-sch., N. Y., 15.

C. T. McMULLIN, *Treasurer*,

1334 Chestnut Street, Philadelphia.

QUESTIONS FOR THE APRIL MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. How does President Cleveland testify to the importance of Home Missionary effort? Pages 295, 296.
2. What incident illustrates the appeal of the home missionaries to parents? Page 299.
3. Repeat the incident of the sermon in the lonely woods of Wisconsin. Page 304.
4. What was the consideration which led Frederick Starr to choose his first field of labor? Page 309.
5. State the object of the introduction of reindeer in Alaska? Page 349.
6. What success has already attended the effort? Page 347.
7. What was the great injury that the Negroes suffered in slavery? Page 307.
8. What is the present condition of eighty-five per cent. of the Negroes? Page 306.
9. What progress are they making? Page 353.
10. Tell something of the educational advantages enjoyed by the Negro. Page 354.
11. Repeat the story of the origin of Tuskegee Industrial Institute. Page 305.
12. What is said of the moral standard of the South? Page 354.
13. Locate the various institutions under the care of the Board of Missions for Freedmen. Page 335.
14. Tell something of the seminary which is now building, and of the one to be rebuilt. Page 335.
15. What is the aim of the Sabbath-school missionary work of our church? Pages 342, 356.
16. Describe the organization of a Sunday-school in a frontier town. Page 343.
17. What is the pastor's place in the Sunday-school? Page 353.

18. What is the true aim of Christian education? Page 331.
19. State some of the advantages of the small college. Page 332.
20. What is the best thing college does for a man? Page 351.
21. What suggestion is made for a use of the Deacons' Fund? Page 341.
22. What special opportunity is offered to the King's Daughters? Page 350.
23. What relation does the Board of Ministerial Relief sustain to the other Boards of the church? Page 333.
24. The aim of the institutional church is what? Page 352.
25. What is said of God's regard for cities? Page 287.
26. Instrumental music has what part in the worship of the Lord's House? Page 338.
27. What is the office of the choir? Page 358.
28. Repeat the O. P. J. story. Page 346.
29. How does Dr. Monod, of Paris, testify to the value of Christian Endeavor? Page 351.
30. What prediction of an American professor, fifty years ago, is now approaching fulfillment? Pages 291, 285.

WORK ABROAD.

31. Who was the earliest missionary to India? Page 356.
32. May a missionary in India become more efficient by adopting the habits of the people and living cheaply? Page 313.
33. Do the Hindus worship the idol, or the deity supposed to be in it? Page 325.
34. Are the Hindus truthful? Pages 325, 326.
35. Mention some of the effects of caste. Pages 326, 328.

36. What has been one objection to the medicines prescribed by Christian physicians? Page 327.
37. What opportunities are offered in India for Christian work among students by men and women able to go at their own charges? Pages 317, 318.
38. What trials and persecutions must low-caste converts endure? Page 330.
39. Name three causes of gratitude in North India. Pages 329, 330.
40. State the growth in number of communicants and liberality in the Lodia Mission during the past five years. Page 330. (Consult on India the suggestions for study in March issue, page 257.)
41. Describe the enterprise of railway building in Siam. Page 352.
42. How has Siam recently suffered a loss of territory? Page 352.
43. Why are Chinese officials hostile to Christian missions? Page 357.
44. What indications are there of a thirst for education in China? Page 316.
45. Mention other indications that China is waking up. Page 286.
46. What important memorial was recently sent to the Emperor? Page 286.
47. How do recent proclamations by Chinese officials testify to the disinterested and benevolent character of missionary work? Page 314.
48. Give an example of the good accomplished by the Christian school. Page 357.
49. How did a missionary use an object-lesson and a Chinese proverb in preaching? Page 358.
50. What is the custom of wrist-binding? Page 356.
51. Describe the "Classic for the Salvation of the World." Page 314.
52. What call for help comes from one of the tribes in southwestern China? Page 357.
53. What is the present outlook in Korea? Page 286.
54. Mrs. Bishop makes what earnest plea for Korea? Page 317.
55. Give some account of the Tunghaks. Page 353.
56. What ethical truths have Christian missionaries impressed upon the minds of the Japanese? Pages 354, 355.
57. Locate that corner of Africa described as "the nearest approach to a God-forsaken country on the face of the globe." Page 352.
58. Name some of the results of missionary work in Africa. Pages 352, 354.
59. Tell something of the man who is called a friend of the Zulus. Page 350.
60. What report comes from a missionary in Spain? Page 356.
61. What recent effort has been made for the better education of Egyptian girls? Page 358.
62. What has been done for the relief of suffering Armenians? Page 285.
63. Repeat the story of Miss Talcott. Page 290.
64. What victory is reported from Norway? Page 285.
65. What is said of the sacrifices made by a foreign missionary? Page 356.

THE CHURCH AT HOME AND ABROAD AND THE MONTHLY CONCERT.

GEO. B. STEWART, D.D., OF HARRISBURG, PA.

Do pastors use *THE CHURCH AT HOME AND ABROAD*? Do they know the wealth of material it contains? Do they know its value for monthly concert and other missionary meetings? At least one pastor, who thought he could answer these questions in the affirmative, has discovered recently his deficiencies in this direction. He had believed in the magazine from the first. He had been a careful reader of its pages each month. Had thought he knew its worth. But it required the questions published now for several months on the last pages to open up to him the mine of wealth in the preceding pages. He first began the looking up the answers to the questions in each issue. The questions were so direct, so varied, touched upon so many and important and living themes, he was sceptical of finding satisfactory answers to them all. His scepticism soon disappeared. He found this a novel and fascinating way of reading the magazine.

Having found these questions of value for private use, he concluded to use them in monthly concert. Each month he distributed many of these questions among the congregation with the request that the

answers be read at the meeting. There were no two opinions as to the effect. The interest of the meeting was increased. So was the profit. No method is good to the exclusion of all others. But as one way for using *THE CHURCH AT HOME AND ABROAD* in the missionary meeting this is a success. Why?

Because it makes vivid to pastor and people the varied, interesting, up-to-date character of the best missionary periodical now published. Because it gives a pleasing variety to the monthly concert, which has a too prevalent tendency to the cut-and-dry sort, especially the dry. Because it gets before the people in a brief and incisive way an immense deal of information. Because it interests a large number of persons each month in the meeting by giving them personal participation in it. Because it leads a considerable number of persons to read this periodical in search for a particular item of information. Reading a portion of it with a purpose stimulates to further reading. The more it is read, the better it will be for the readers and for the enterprises of the Church. Try the plan.

—From *Presbyterian Journal*, Feb. 27, 1896.

THE CHURCH

AT HOME AND ABROAD.

MAY, 1896.

CURRENT EVENTS AND THE KINGDOM.

PRESBYTERIANISM IN SOUTH AFRICA.

The federal council of the Presbyterian churches in South Africa includes 285 churches and preaching stations, 57 ministers, 804 elders and deacons, 13,000 members and 7000 Sunday-school scholars.

BIBLE TRANSLATION.

Dr. Robert U. Cust, in a recent pamphlet on the progress of Bible translation, estimates that the Bible, in whole or in part, is now available for the purpose of evangelization in 381 languages and dialects. Fifty-two of the versions enumerated represent the work of the past five years.

TEMPERANCE REFORM IN RUSSIA.

The Empress of Russia is said to be much interested in the temperance reform. She has held interviews with provincial governors, who were in St. Petersburg on official business, as to the best means of checking the increase of intemperance among the peasantry; and she is about to form a temperance association for women.

RELIGIOUS LIBERTY IN CHINA.

The statute law of China is to be published henceforth in accordance with the treaties of religious liberty, the old law forbidding Chinese to become Christians having been stricken out. This is the result of an official document called the Gérard Arrangement, secured from the Chinese government in the autumn of 1895 by the French Minister.

THE STUDENTS OF INDIA.

The purpose of the Student Conferences in India, held under direction of Mr. J. R. Mott, at Bombay, Lahore, Lucknow, Calcutta, and Madras, was to deepen the spiritual life of students and impress them with a sense of their personal responsibility in the work of the evangelization of India. At these conferences one hundred and twenty-seven young men signified their intention to spend their lives in direct work for Christ. "If students by the hundred from Western Colleges," says the *Young Men of India*, "feel drawn to leave their home and native land to bring India to the feet of Christ, it is only natural that students in India, if they have the same facts before them, should give their lives to the same blessed service."

BETTER OBSERVANCE OF THE LORD'S DAY.

The first week of April has been for several years set apart by many as a time of special prayer for the better observance of the Lord's day. Among the definite topics suggested for private and public prayer were the following: That the day for rest and worship may be better loved and honored; that Christian people may refrain from secular business and amusements on the Lord's day, cease to patronize Sunday trains and papers, and give the day as far as practicable to communion with God and helping others to more Christ-like thinking and living; that workmen may learn that proper Sunday laws are not oppression, but the prevention of Sunday slavery and the protection of national freedom; that all may find God's gift of one day in seven for rest and worship not a burden, but a blessing to body, mind and soul.

A NATIONAL DANGER.

The bill to restrict immigration, introduced by Senator Lodge, provides for the exclusion of all who cannot read and write either their own or some other language. More precious even than forms of government, says Mr. Lodge, are the mental and moral qualities which make what we call our race. While those stand unimpaired all is safe. When those decline all is imperiled. They are exposed to but a single danger, and that is by changing the quality of our race and citizenship through the wholesale infusion of races whose traditions and inheritances, whose thoughts and whose beliefs are wholly alien to our land, with whom we have never assimilated or even been associated with in the past. The danger has begun. It is small as yet, comparatively speaking, but it is large enough to warn us to act while it can be done easily and efficiently. The time has certainly come at least to check, to sift and to restrict those immigrants.

GROWTH OF THE KINGDOM.

United States Minister Denby has officially announced to the American missionaries in China that the restrictions upon the propagation of the Christian religion in that empire have been expunged from the Chinese code. This is another sign, says the *Independent*, that the most multitudinous nation of earth is slowly awakening to the life of the nineteenth century. It is another sign that the barriers that have stood so long and so securely against the spread of the religion of Christ are giving way. Within a century the greater part of Asia has been opened to the Christian missionary. India, China, Japan, Korea, have capitulated to the unarmed forces sent by Christian Europe and America, and given them the right to teach the gospel of the Son of God. Only Thibet remains a sealed country. Ere long the land of the Lamas will also open its gates, and the missionaries who have long been waiting and knocking for admission will pass in and set up the kingdom of God.

ENGLAND AND THE TRANSVAAL.

Karl Blind closes his article on "Problems of the Transvaal" in the April *North American Review* thus: "Switzerland, with a population of barely three millions, surrounded by three great monarchies and a republic, possessing enormous military

strength, might be torn to pieces by them to-morrow if her existence were not placed under international guarantee. To strike out Switzerland from the book of independent nations, would be a crime at which freemen all over the world would stand aghast. Now look at a map of Africa, and see what enormous extent of territory already belongs to England—most of it acquired by her since the last twenty years. The South African Republic and the Orange Free State are, in comparison with that territory, mere specks. They are surrounded by and englobed in those colossal English possessions. They constitute an African Switzerland. Shall free and powerful England be the means of annihilating them? It would be a dark and indelible blot upon her escutcheon; and all that can be done to hinder the perpetuation of so shameful a crime, will be a service to right, to justice and to England's own freedom and fame."

ANOTHER CHINESE MEMORIAL.

Accompanying the Memorial to the Emperor to which reference was made last month, was a shorter memorial, signed by a few leading missionaries, asking, 1. That all Chinese literature slandering Christian missions should be really suppressed. 2. That real freedom be given to the mandarins as well as to the common people to become Christians if they desire it. 3. That the local mandarins and gentry be instructed not to regard missionaries any more with suspicion, but to think of them as friends who desire the good of China. The Rev. Timothy Richard writes in the *North China Herald* that two weeks after the memorial was presented, members of the Tsungli Yamen called at the British and American legations to say that an edict granting the request would be issued in a day or two. But an unexpected edict degrading Wang Ming-luan, a strong supporter of the missionaries in the Yamen, prevented this result. Just before Mr. Richard and Dr. Wherry, who had held nine interviews with members of the Tsungli Yamen, left Peking, His Excellency, Weng Tung-ho, called upon them and assured them that the slanderous literature should be suppressed, and the local authorities instructed to be more friendly. He also said the permission to the mandarins to become Christians had never been refused.

THE RECEIPTS OF THE TREASURERS of the different Boards of our Church are now published in the *Assembly Herald* in excellent form, and they reach a larger number of readers at an earlier day than is possible in THE CHURCH AT HOME AND ABROAD. For all current uses this makes their publication by us unnecessary. For permanent preservation and reference they are printed in the annual volume of Reports of the Boards to the General Assembly, a copy of which can be had by any one who desires it, for only the cost of postage on sending it; and any one who is interested in our Church's work will find that annual volume a very desirable possession.

For these reasons, after consultation with the Secretaries, we have decided to omit the receipts. This enables us to give our readers as much reading matter in an issue of eighty pages as before with ninety-six pages.

This has occasioned some slight changes in the arrangement and make-up, in some respects rendering it easier for us, and in others more convenient for readers, with no disadvantage, so far as we can see, to either.

We presume that the new types in which this and the two preceding numbers have been printed has not escaped the notice of our readers, and we think they will perceive a considerable improvement in the visible appearance of our pages.

LIFE REAL AND ETERNAL.

In two consecutive paragraphs, Paul, writing to his son, Timothy, speaks of "the life eternal" and of "the life which is indeed." This seems to intimate that Paul knew of something called life which he did not think deserving of the name.

The question, "Is life worth living?" does not naturally occur to one who is living such a real life as Paul had in mind, and which he called "a life indeed." It must have been a bitter experience or a joyless experience which suggests that question to any one.

"For who, to dumb forgetfulness a prey,
This pleasing, anxious being e'er resigned,
Left the warm precincts of the cheerful day
Nor cast one longing, lingering look behind?"

No person can seriously ask whether life is worth living who does not as seriously regard his own life as a failure. A human life may be a failure. The Lord Jesus said of one man, very near to him, that it would have been good for him never to have lived. We have all known men so useless, so unhappy, so wicked, so mean, that we cannot see anything desirable in the life which they live, either to others or to themselves. We would rather not have been born than to live such lives. And is it not with us just as it was with Paul, that we cannot regard such living as real life—life indeed? We have some not uncommon expressions which certainly sound like that. We speak of some as "not half alive," or as needing to have more life put into them. Probably

such phrases rather refer to the energy which seems lacking. But what else is energy if not intense, that is, real life? And does not energy depend more on the motive to use power than on the existence of latent power?

Paul's expression, "the life which is indeed" comes just at the close of a remarkable exhortation to rich men, 1 Tim. vi. 17-19. A prosperous man who obeys that exhortation lives a real life, a life that is life indeed. So we all think. Nobody doubts whether such a life is worth living. Peter Cooper, William E. Dodge, William Thaw, George W. Childs—we could make a long roll of such without looking very far back or very far away. And such men are not all dead, nor do we believe they are all yet born. Neither is it only the rich that can live such real lives. Every reader of this can think of a good many more persons, neither rich nor conspicuous, whose lives are as real and as honorable as any of those. Poet Whittier wrote of one such:

"For all her quiet life flowed on
As meadow streamlets flow,
Where richer green reveals alone
The silent ways they go."

Who ever raises a question about the reality or the desirableness of such lives?

The connection between the life that is real and the life that is eternal is obvious. Real things are not perishable. Shadows vanish away.

No life better interprets or illustrates Paul's words than the life which Paul him-

self lived. There was never a more earnest life, and its whole earnestness was directed to the service of Christ and of mankind. If ever there was a life which *was indeed*, it was Paul's.

Is it possible to imagine such a life lived by one who believes that "death ends all?" To such a mind as Paul's could a life which must end in death have seemed "the life which is indeed?"

WAITING ON THE LORD.

In our Lord's parable of the unjust judge and the widow who prevailed upon him to do her justice by persistent entreaty, we cannot understand that the just God can thus be overpersuaded to do what he does not like to do. It is a fact, however, that God does sometimes delay the bestowment of a good which he designs for us until we have shown our appreciative desire by persevering prayer for it. This is one of the phenomena of prayer which our Lord illustrated by that parable, and also by the other of the man whose persistence overcame the indolent reluctance of his neighbor to get out of bed to give him bread for his hungry guest. Surely we cannot ascribe to God any such reluctance or dilatoriness. His delay must be accounted for in quite a different way, if we undertake to account for it at all. But did you ever think how ridiculous it is for us to insist upon being uneasy until we can *account* for what God does to us, or *explain why* he does not do something that seems to us the right thing to do? How would such insisting work with soldiers, as to *accounting* for the general's orders; with the patient, as to a physician's prescriptions; with the three-year-old baby, as to his mother's reasons for what she does for him or refuses to do?

Yet if we are much more than babies, we can see some very important advantages which may come to us in and by this "waiting on the Lord."

It tries our faith in God, and by trying strengthens it. Christ's treatment of the Syrophenician woman (Mark vii) illustrates this. For a while he seemed to refuse her request—to be inattentive or indifferent to her agonizing entreaty. He even gave her a seeming rebuff, comparing the granting of her request to giving children's bread to dogs. But, undiscouraged, she pressed her petition with persevering urgency, and at length succeeded. The Lord admired and praised her faith—and can we doubt that the exercise which her faith thus had, the trial to which it was thus put, increased its

strength? Would that woman be easily discouraged again in like circumstances?

It also tries our patience. "Let patience have its perfect work," is an inspired exhortation. That we may be enabled to do so is doubtless the end of much providential discipline. To this strongly tends all divine delay in answering our prayers.

"*Wait on the Lord*," is a frequent Old Testament direction, to which many and great encouragements are given. The occasions for this are not confined to prayer. In many other things in which we are dependent on God, we have similar occasion for trustful patience. "The husbandman *waiteth* for the precious fruit of the earth, and hath long patience for it, until he hath received the early and the latter rain." So do we have to *wait* for the effects of instruction—for the results of study—for the development and maturing of character—for all the best results for which we labor and strive in this world. Prayer is a mode of spiritual endeavor by which God has appointed that the most important and precious spiritual results shall be achieved—and he has put this under the same law with all other modes of endeavor. He makes its success depend very much on its persistent earnestness.

We are to teach our children that the things which they may properly ask of God, they are never to desist from asking as long as they are in need. They are not to be discouraged from asking by God's apparent neglect. He teaches them to *persevere*—not to give over—"not to faint."

We are to take the same instruction to ourselves. Have we long asked for God's deliverance from perplexities in which he has seen fit to let us be involved—from obstructions to our labors in his cause, our usefulness in his service? Let us *pray on*.

He waits, but we may well trust that he waits to be *gracious*. Have we long prayed for his converting grace to be given to our pupils, our friends, our children? Do they seem inattentive—indifferent—hardened?

Humbly and solemnly may we properly

examine ourselves, whether our methods have been unwise, our motives selfish, our spirit unholy. Probably we shall find much to confess—much to lament. Yet let us not be discouraged. Let us wait on the Lord, with humble, trusting, persevering prayer. Perseverance may be the very quality which God

requires to see exercised in your prayer, as the condition, not yet fulfilled, for granting what you seek. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Ask—seek—knock. Reiterate your petition. Wait on the Lord. "Watch unto prayer."

"THE GREATNESS AND THE JOY OF PREACHING."

[Under this title we find in *The Herald and Presbyter*, "Extracts from a Recent Lecture" of Prof. Morris of Lane Seminary, "printed by request." They seem to us of most wholesome, tonic efficacy. Here are some of them.—ED.]

I. THE GREATNESS OF IT.

1. *On the human side.*—Look at the range, the variety, the grandeur of the truths with which it is concerned, and set them in contrast with all other truth in these respects. Look at the wealth of knowledge, of learning, of reflection and research needful to the full attainment of the material employed in pulpit discourse. Look at the mental effort requisite in selecting and defining themes, in arranging and grouping thought, in bringing out the sermon as a complete structure, fit to be delivered to an intelligent audience. Look at the exercise of sensibility involved in the transmission of such truth to other minds—the glow of elevated feeling, the play of pure affection and the consequent energizing and strengthening of the will along all lines of manly and worthy effort for the spiritual good of men.

Even among the professions, as they are termed, what one is in this respect as glorious and as inspiring as the work of preaching Christ? It surpasses poetry as much as poetry surpasses painting or sculpture; it surpasses philosophy as much as philosophy surpasses trade. It is literally first among the highest forms of mental activity; first as to the order of intellect it brings into action; first as to the sensibilities and affections it sets into play; first as to the moral aims and the volitional force it requires.

2. *On the Divine side.*—This vocation differs from all others in being directly appointed of God, and carried on under his express sanction. In no unmeaning sense every true sermon is a product of inspira-

tion, the Holy Ghost working in and through these natural powers, and producing a result to which even the finest human abilities would by themselves be incompetent. Consider the aim and end of every such discourse, not simply to make a present intellectual impression on the hearers, or to affect them for any earthly purpose, but to secure results which are spiritual and eternal—to rescue the soul from sin and from death everlasting. Consider the relation of preaching to the Church and kingdom of God on earth, and the upbuilding of all holy interests among men, and to the moral development of society in every respect, and to the healthful progress and final destiny and perfection of the race. Estimate all these higher considerations as they are involved in this beneficent work; weigh this divine element as it mingles with and gives significance to the human; let the light of eternity shine upon this holy vocation, and then you will begin to appreciate the greatness of preaching, and come to realize how sublime a thing it is to proclaim Christ and his salvation to men.

II. THE JOY OF IT.

1. *On the earthly side.*—The secret of blessedness in preaching is in ardent, chivalrous, complete devotion to the work. It is a blessed thing to have the highest powers of intellect, of feeling, of will—all that is noblest and best in our manhood—so fully and worthily employed. It is a blessed thing to be conscious that the work we are doing is a divine work, and that divine forces, both within us and without, are pledged to our assistance. The preparation also is joyous, whether it be generic or specific, because it all stands in such vital relation to the glorious work itself. Viewed in this light, the selection of themes is pleasant; the task of composition is pleasant; the

effort of delivery is pleasant. The entire labor brings joy to the soul, and such joy as no other employment of life can bring in any such measure. Nothing else can equal it in real blessedness, if this service be but thoroughly and devotedly undertaken.

2. *On the heavenly side.*—To the natural eye, the ministry may appear less profitable than the labor of the merchant; less prominent than the function of the politician or statesman; less attractive than the avocation of the lawyer or physician; less honorable than the service of the scholar. But to the eye of faith it plainly surpasses and outshines them all. Its relations are so elevated that men fail to appreciate or even apprehend them; its recompense is such that not even the most thoroughly

sanctified mind can discern, nor the most glowing imagination describe it. The ultimate rewards of faithful, devoted preachers are quite beyond definition. The eternal salvation of souls brought through their preaching to Christ; the golden sheaves of grace borne with rejoicing into the heavenly garner through their fidelity; the rescued saints shining as stars in their crown of rejoicing forever; the satisfying fellowship of the Church they have served; the approval of the Father; the welcome of Christ, and everlasting communion with him as honored guests in his celestial home; a heaven made brighter and more blessed throughout eternity through their endeavor—these are rewards such as earth cannot give, and such as her choicest gifts could never replace.

MISSIONARY SETTLEMENT FOR UNIVERSITY WOMEN IN INDIA.

REV. JAS. JOHNSTON, A.T.S.

The latest of Great Britain's contributions to the forces on the mission field is happy in its inception and bright in prospects, and, consequently, entitled to the prayers of God's people in every land. It was in 1893 that a scheme originated among a band of Girton and Newnham (Cambr.) students whose resolution took the form of establishing a missionary settlement, in which women from English universities, working together on evangelical lines, could unite in missionary effort of an educational and evangelistic character. A council and committee of students was formed in December of that year and, following the visit of inquiry of the devoted Miss G. A. Gollock to India, from October, 1894, to March, 1895, it was decided to make Bombay the first sphere of labor.

In size the city ranks second only to London among the towns of the British empire, containing, besides a large Mohammedan and Hindu population, a colony of 60,000 Parsees. This influential and enlightened race has been almost untouched by missionary enterprise, but their conversion would secure an instrument of infinite possibility for the evangelization of the millions in darkness around them. Though western missionaries may lead the way, the true evangelists of India must eventually be natives fully

consecrated and highly qualified. For such anticipated pioneers the settlement will find its highest mission as a training school. On their behalf there is a distinct opening for women's work, inasmuch as the Parsee ladies are free from Mohammedan and Hindu restrictions. More encouraging, education with them, if partial, is universal, and eagerly are they desirous of western culture and intercourse with English women. The missionaries of Western India are unanimous in declaring, on the one hand, that there is urgent need among the Parsees for missionary extension on educational lines; on the other, that women with university education, and these alone, can engage in this work with hope of success. Most kindly have the representatives of the Zenana Bible and Medical Society, the Church Missionary Society, the London Missionary Society, and kindred organizations assured the Council of their heartiest sympathy and coöperation. As an indication of possible future developments it has been pointed out that in the districts of Nasik and Malegaon, about 100 miles from Bombay, there is pressing need for lady doctors to minister, in some measure, to 2,000,000 native women, who are almost entirely destitute of medical aid. There it is hoped to found a medical branch of the settlement, as soon as two fully qualified

lady doctors offer for the work. God prospering the undertaking, the vision may be realized of seeing in every university in India, a body of women representing the missionary faith of the universities at home. None can tell what the reflex influence on the British colleges may be of such organized representation of women students in the foreign field.

It is required from lady candidates for this new branch of activity that they must have been in residence in some college connected with a university or have taken some university degree. With regard to spiritual qualifications applications are desired from ladies who are clear on evangelical truth, who have a deep personal love to our Lord Jesus Christ and whose longing desire it is to be used by the Spirit of God to bring souls to the Redeemer's feet. Two honorary workers, the Misses Stone, sailed for India in November last as the pioneer guard; three more ladies are definitely accepted for autumn, 1896; two more will probably be ready in 1897; another lady hopes to join in 1898, and several ladies are preparing, who have not yet finished their college course. Financial aid is earnestly solicited to provide an immediate annual income of £600 for non-self-supporting workers, in addition to a capital fund of £500.

At the Women's Colleges in Oxford the work is stirring interest, though its claims have only recently been advocated in that centre. The whole tone among women students is exceedingly good towards the scheme on the part of some who have not hitherto been keen on the subject of foreign missions. From Oxford, also, the Council learn that two students are thinking of offering for the work. The settlement project, it appears, received a great impetus from the publication of L. D. Wishard's *New Programme of Missions*, by suggesting to the ladies of missionary sympathies in England that they may do for their Hindu sisters what Mr. Wishard suggests for the men's side, viz.: "To convert the colleges of foreign mission lands into strongholds and distributing centres of Christianity." Little doubt need be entertained that in the hands, under God, of the indefatigable and beloved honorary secretary, Miss de Sélincourt, Eversley, Balham, London, S.W., the University Missionary Settlement will become one of the white stones to mark missionary

progress at the end of this busy nineteenth century. By putting her consecrated energies into this glorious calling, Miss de Sélincourt believes that "no one can do much for others who is not much herself."

Thus the finger travels round the missionary dial indicating more light, more resources, and more aims for the sake of the heathen world's salvation. Women missionaries in the conflict between light and darkness are largely new forces. When Bishop Wilson, in Calcutta, in 1842, received an offer from an English lady to join the missionary ranks he declined the request mainly on the ground that it was against the apostolic maxim. At that time women were not taking an active part in missionary work abroad. What a revolution has taken place since the

"Men who toiled in storm and sun
Found her their meet companion!"

Within a few months of Bishop Wilson's death three Indian Bishops wrote home, begging that women should be sent out, as there was no entrance into the zenanas and no dealing with the women of India except through women. To-day the English Church Missionary Society alone employs, apart from the wives of missionaries, 200 female missionary agents in foreign climes, and the Zenana Society no less than 250 women. In China, out of all the Protestant missionaries, half are women. Surely, this is the noblest type of the "New Woman."

"A perfect woman, nobly planned,
To warn, to comfort and command;"

who rejoices in exercising a spirit of self-abnegating heroism in proclaiming the gospel abroad amid circumstances of hardship and peril for the sake of heathen sisters "who have missed their way."

Similar to this gracious mission may be chronicled the departure of Miss Eleanor Dodson, M.D., for the North of India School of Medicine for Christian Women, a comparatively new undertaking promoted by the Strangeways Conference Hall, Manchester, Eng. The institution, though not attached to any particular missionary agency, has the support of all. Its object is to train qualified native assistants for the medical missions for women in India, to advance which supplications will be presented for the necessary divine baptism of a holy, spiritual enthusiasm.

HOME MISSIONS.

NOTES.

It may not be generally known that the Yukon, the great river of Alaska, was not discovered until 1880.

Rev. Alex. Adair, of Moscow, Idaho, says that family worship is held in all the homes of the Indian families connected with his church.

Our home mission work in New England is confined exclusively to the cities. The Presbyterian churches that are situated in villages are self-supporting.

Our mission church at Lexington, Neb., of which Rev. John W. Hill is pastor, has been greatly revived. Thirty-three members were received on confession.

A pastor in Michigan, whose heart was stirred by some home missionary literature that by chance fell into his hands, apologized for having neglected this important object, by saying: "We are not stingy, but we don't know how to give."

The best remedy for the mutterings and threatenings of the discontent among the classes in our country is a new era of life and aggressive energy in the church. Its power is not sufficiently felt in the regions where the contending elements chiefly dwell.

We have fewer home missionaries now than we had in 1890. We have been restrained by debt nearly all the time during these six years from entering new fields. The increase of population of the United States and territories in the meantime equals the entire population of Persia.

The natives of Southeastern Alaska are a provident, industrious, self-sustaining people. They have from the first favored and welcomed every effort for their civiliza-

tion, the establishment and maintenance of industries and the education of their children.

In Sitka there are several churches with a growing membership. It is the rule for people to attend church, and the exceptions are few. The government of the United States therefore is encouraged to establish and maintain day-schools in communities where a sufficient number of natives are found to justify it.

Mr. O. D. Eaton, for so many years the faithful and courteous Treasurer of the Board, has been overborne by the long and incessant strain of his official duties and is taking a well-earned and much-needed rest. The Board granted him a vacation of six months. He and Mrs. Eaton sailed on February 29 for the Mediterranean. They will visit Egypt, Palestine and the countries of southern Europe before the heat of summer, and then probably rest among the mountains of Switzerland until the autumn. The Church which he has served so well will surely remember him in prayer.

Rev. John B. Devins, in his excellent article on "Tenement Life," makes the startling statement that the death rate in the slums and tenements of the notorious "Bone Alley district" is less than in the wealthiest and most refined districts of the city. The explanation of the fact may be found in an article by Jacob A. Riis, in the *Review of Reviews*, that "the laws Moses wrote in the desert operate to-day in New York's tenements as a check upon the mortality with which all the regulations of the Board of Health do not compare."

It is now proposed by the City Council of New York city to turn Bone Alley district into a park.

The weaker and smaller churches have exceeded the stronger churches in contributions for the million dollar memorial fund,

and have exceeded what was expected of them. This ought to be convincing evidence that the home mission churches do give promptly and liberally according to their means, and do not lie down on the Board to be carried by the rich, as some suppose.

It is also an additional evidence that the rural churches contain a great deal of the strength of Presbyterianism of our country.

It is a recognized fact that they are the main dependence for a supply of ministers and missionary teachers, and that they contribute these out of all proportion to their numerical strength.

A home missionary in South Dakota, to whom a lady in Pennsylvania sends *THE CHURCH AT HOME AND ABROAD* after she and her family have read it, writes:

We work the more cheerfully when we know that friends in the older East think of us and pray for us.

Our people, though by vigorous canvass only able to raise \$450 for the support of the gospel, took up the Christmas offering for home missions in church and Sabbath-school, and it amounted to \$14. This made over \$100 for benevolence for the year. That seems small to you, but it is good for them, and they are being educated so that when they reach self-support they can continue to help others.

We are eight in our family and all get something out of *THE CHURCH AT HOME AND ABROAD*.

Rev. C. H. Cook, M.D., of Sacaton, Arizona, has proved that the American Indians may become active Christians. The results of his twenty-five years' work among the Pimas are greater than any man could have predicted. He has three churches with 250 communicants who are intelligent and consistent Christians. He has built three chapels and two mansees with Indian help and a small amount of money from the East to provide hardware and glass. Hundreds of Indian children are in his Sabbath-schools, and as many are in the government schools at Phoenix and Albuquerque and at the Presbyterian school at Tucson. He has also trained capable young men who preach under his direction to many communities among the 4000 Indians of the tribe, until the whole tribe is leavened with the gospel. What Dr. Cook has done for the Pimas might be done among the Apaches, the Uintah Utes, the White river Utes and the Zunis.

A church was organized at Hot Springs, N. C., February 2, by Rev. Drs. Duncan and Lawrence.

In a letter to Rev. D. Stuart Dodge, Dr. Lawrence gives an interesting account of this event and of the Dorland Institute under its new Superintendent, Rev. C. S. Newhall. We are permitted to quote as follows:

I think the good teachers are not likely soon to forget last Sabbath. I preached in the morning; at the conclusion of the sermon the congregation was organized with upwards of twenty members. Three elders were elected; one of them a Scotch Presbyterian, the other two had been brought up respectively in the Methodist and Baptist Churches. At three o'clock in the afternoon, the ordination of the elders and the communion was held. Dr. Duncan preached in the evening, and thus the organization of the first Presbyterian Church in Haywood county, N. C., was effected. We earnestly pray that it may be in the years to come a power for good, in a region of great moral destitution.

The principal, Miss Phillips, is proving a most admirable choice. Her assistant, one of last year's graduates, is also doing admirably. Miss Scott, who went from the Home Industrial School as matron, is proving quite efficient, and Mr. Newhall with his admirable wife is getting things well in hand. Rev. Mr. McGaw, who preaches at Hot Springs and Marshall alternately, with an occasional sermon at Laurel Fork, is a grand man. Dr. Dorland is a kind of Nestor among them. The outlook for the school is very promising.

AN EXPLANATION.

IN *THE CHURCH AT HOME AND ABROAD*, February number, p. 178, under the caption "Receipts for Home Missions, November, 1895," and in the April number, p. 368, under the caption "Receipts for Home Missions, January, 1896," the following acknowledgments were made:

"INDIANA.—*Crawfordsville*—Frankford, \$172; *Indianapolis*—Five per cent. of Synodical Sustentation Receipts, \$114.42; *Muncie*—Five per cent. of Synodical Sustentation Receipts, \$46.48; *INDIANA*.—Synodical Treasurer, \$52; *Logansport*—Presbyterial Treasurer, \$50; *New Albany*—Presbyterial Treasurer, \$50; *Vincennes*—Presbyterial Treasurer, \$50.51; *Whitewater*—Presbyterial Treasurer, \$16.49."

The above acknowledgments were made in accordance with letter of advice in which remittances were made. A later request, however, has been made by the Committee of Home Missions for the Synod of Indiana, that the total of the above sums,

amounting to \$552, be credited as the Receipts of the Board of Home Missions from said Synodical Committee, and in accordance with that request the above total is hereby acknowledged, and will so appear in the Board's next annual report.

VARIAN BANKS,
Acting Treasurer.

A SUGGESTIVE INCIDENT.

One of the many interesting incidents of the Carnegie Hall meeting has just come to our notice. A lady who was present became so much interested that she resolved to give twenty-five cents a week to the cause of Home Missions. Substantially the same offer was made by a worthy elder in Brooklyn, though neither knew of the other. Twenty-five cents a week is not much; it is only the price of a lunch, or it would pay five carfares. But twenty-five cents a week means thirteen dollars a year. This small sum from every member of our Church would make about thirteen million dollars, an amount which would be twelve times as much money as is needed for present uses. And yet it would be scarcely a tenth of a tithe.

But it would be useless to ask even that amount of Christians, for we know very well that they would not give it, or anything like it. If every member would give two cents a week it would make a million in round numbers, even if the rich gave no more, and outsiders gave nothing, and the dead left nothing. Now why cannot this be done? When you pray on Sunday morning "Thy kingdom come" do you care two cents whether it comes or not?

It cannot be that any member of the Presbyterian Church in the United States of America is either unable or unwilling to contribute *two cents a week*, which is about *one dollar a year*, for the extension of Christ's kingdom over the country. It is not stinginess, nor inability, nor positive disinclination, but simply neglect. The Catholics know this and so they assess each one, however poor, and the money is willingly paid. The Mormons also know it, and so impose the tithe—a double tithe, in fact—that is, one-tenth of income or product of whatever sort, and "labor-tithes," which means one day out of every ten. This levy of two-tenths or one-fifth is more cheerfully given by the poorest than by the richest. But the point

of the argument is that people will give cheerfully and systematically if the obligation is brought to bear upon them individually and personally and they are reminded regularly. Now, how shall this be done?

We suggest that each church take its *own* method, *any* method, but *some* method by which every individual will be reached and made to feel the personal obligation. It would be well, instead of assessing a fixed amount, for each one to determine prayerfully and conscientiously how much to give, only "let each one lay by him on the first day of the week according as the Lord has prospered him," and let no one despise the small gifts. *One cent should be collected just as regularly and just as faithfully as the largest sum.* It was the widow's mite, not the gift of the wealthy, that has been preaching all through these centuries that most powerful sermon on Christian giving. Let us have a "Home Mission Mite Society" in every church in the land.

A good way to remind the members would be to have a roll-call every month. Those who are not members need not be neglected. "To the Jew first," of course, but "also to the Gentile."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

PRESBYTERIAN MISSIONS TO THE JEWS.

REV. A. B. KING.

Christ commanded that his gospel should be preached among all nations, beginning at Jerusalem. Therefore the motto and practice of the early church was "To the Jew first."

Since the days of Pentecost, Jews, with only occasional exceptions, have presented to the Christian Church, in all her most zealous efforts to convert them, an unyielding front. But now, behold the miracle of a change. The "veil" is dissolving, and the light is shining upon the blinded eyes of Israel. Within ten years, Rabinowitz, in southern Russia, has done much to bring about this change, and through his instrumentality many have been brought to accept

Jesus as their Messiah. Within the same period many score thousands of Hebrew New Testaments have been received and read by Hebrews eager to solve the question: "Is Jesus the Messiah promised by Isaiah or not?"

Thus in various ways the honeycombing, disintegrating process by which Judaism is slowly dissolving has been much accelerated. Up to a recent date ordinary Jews with great resolution and persistency have resisted this. Even now there is retained, with true Jewish tenacity of grasp, their hold upon at least the shell of Judaism. Whilst we are ready to admit that many thousands of Hebrews are zealously attached to the law and ritual of Moses, an increasing multitude of Jews are in their hearts indifferent to "Moses and the prophets," yet are determined to retain the *name* of Jew. This latter class, while keeping themselves from the gross idolatry of the heathen, are so far from being true spiritual worshipers of their covenant God that they may be, and are in many instances, atheists, or at least agnostics, as to God's existence. They worship as a rule where the forces of their souls entwine themselves—their families, worldly possessions and power.

Now among these Jews, whose Judaism is but the thin veneering of a name and family connections, there is a rapidly increasing number of those whose minds and hearts are absorbing the fundamental truths of Christianity with secret satisfaction. Yet a large and increasing number of individual Jews are strengthened by God's Spirit to brave the consequences and openly confess Christ.

Thus have we indicated what are a few of the features of the Jewish face, now turned with mingled curiosity, faith, doubt and hesitancy towards Christianity.

The Lord by his providence is calling us with a loud voice to look at his ancient people.

Presbyterians have been foremost in successful missions to the Jews. The labors of our brethren of the Kirk and Free Church of Scotland in eastern Europe in missions to God's covenant people have been abundant. Some of the most successful missionaries to the Jews do not formally represent our Church and yet are Presbyterians. Such is Mr. Warszawiak, who is a member of the Fifth Avenue Presbyterian Church, New York city, and seems to us, after much intercourse with him and inspection of his work, to be worthy of the generous assist-

ance he receives from Scotch and American Presbyterians.

Our Board of Home Missions is now turning its attention to the evangelization of the Jew. A mission to Jews is located in the Allen Memorial Church, Forsyth street, New York city, and calls for our money and prayers. It is conducted by Dr. Herman P. Faust, formerly a Jewish Rabbi, and among the dense population of Jews swarming in the eastern section of the city. It is computed that there are at the least two hundred and fifty thousand Jews in New York, the greater number of whom live in the district in which the mission is placed. This work of Dr. Faust is carried on in connection with the Presbytery of New York and the Board of Home Missions.

The significance of this movement cannot fail to impress those who believe that prophecy and providence have inseparably linked the future of the Jews with the future of the kingdom of God.

Dr. Faust's appearance and style of doing things indicates that quiet resolution and persistent energy which is not easily flurried or disheartened, and such as we have noticed in successful mission workers like Dr. Nevius; Dr. le Lacheur, Superintendent of Brooklyn City Missions; Dr. McAll, of Paris, and Dr. Sheldon Jackson. And truly the head of this mission has need of all of his "staying qualities," to which must be added great faith and love, to enable him to carry heavy burdens.

He has met and survived bitter persecutions, and his Jewish brethren come to him with all their troubles. As he said, they regard his mission as a refuge, and look to him as their teacher, doctor and lawyer.

As Dr. Faust explained, a converted Jew is as a rule severely persecuted and needs at the beginning of his Christian course kind protective arms to be thrown around him.

"We need," said he, "an industrial home, like the one in London (and yet London has only 100,000 Jews), where these things could be done:

"First, the English language taught. Second, trades taught to men who must earn their daily bread. Third, beginners trained in the principles and duties of the Christian life. It is expected that although such an institution might require financial aid for two or three years, afterwards it would become self-supporting."

Concert of Prayer For Church Work at Home.

JANUARY.	.....	The New West.
FEBRUARY.	.....	The Indians.
MARCH.	.....	The Older States.
APRIL.	.....	The Cities.
MAY.	.....	The Mormons.
JUNE.	.....	Our Missionaries.
JULY.	.....	Results of the Year.
AUGUST.	.....	Romanists and Foreigners.
SEPTEMBER.	.....	The Outlook.
OCTOBER.	.....	The Treasury.
NOVEMBER.	.....	The Mexicans.
DECEMBER.	.....	The South.

THE MORMONS.

Our youngest sister, Utah, has come into the Union of States. There is no doubt that she possesses sufficient population and wealth to justify her admission. Her resources are ample for all the purposes, not only of a State, but of an empire. Her population has been sufficient for statehood for nearly half a century, and she has all this time been clamorous for admission to the Union. And why has she failed of her purpose? Simply because she was not at any previous time ready to accept and obey the laws of our country, nor to adopt the Christian idea of social and domestic morals. After fifty years she has surrendered on condition that she be given the powers and prerogatives belonging to a State in the Union. Her abandonment of polygamy has been taken in good faith. The intelligent people of Utah who have fought the Asiatic institution for a quarter of a century, have accepted these pledges of the Mormon people, and have hailed statehood with satisfaction and a sense of security. A Christian nation ought to do likewise. But the Church that has been training Utah for twenty years and preparing her for admission to the Union, ought not to relax her efforts. She has gained a vantage ground which it would be disastrous to abandon. The battle between truth and error is more generally joined and more hotly contested now than ever before. Life, liberty and property are as safe now under the State which is so powerfully influenced by the superior intelligence and business enterprise of its non-Mormon citizens, as they ever were under

the general government. Polygamy and other unlawful practices may sometimes enjoy the tacit exemptions of friendly courts and officers, but our missionaries have powerful allies in the increasing numbers of non-Mormons, the rising standard of intelligence, and the manifest superiority of their religion.

The results of mission work in Utah so long and faithfully maintained give the brightest promise for the future under most favorable conditions.

We have now twenty-six churches; one dozen mission stations; twenty-five ministers, six of whom are installed pastors; forty-four elders; sixteen deacons, and about twelve hundred church members. The conditions under which the work among the Mormons was commenced made the schools at once the most potent and most necessary agency. The average enrollment in our mission schools during the past twenty years has been about 2500; the Sabbath-schools have averaged more than 3000. The present enrollment is 3984. The amount of contributions is always a test of the genuineness of the professions of a people. Our churches in Utah last year contributed \$2198 to our Boards—an average of nearly \$2 per member; still these statistics very imperfectly represent the work done and the results attained. A multitude of young men and women have been rescued from the ignorance and degradation of Mormonism. Hundreds of homes have been regenerated; scores of communities have been Americanized and enlightened. And yet a large part of Utah remains untouched. Invitations come to our missionaries from fields where the gospel has never been preached. Eleven more ministers could be advantageously employed if our Board could help in their support. Our work and workers in Utah need the sympathy, the prayers and the support of the entire Church certainly as much now as ever. If their number cannot be increased, surely we must strengthen the hands of those who are there.

It is a most significant and encouraging fact that our Utah educational system is about to be crowned by the college so long desired and earnestly prayed for. This means more for Christian education in the heart of our continent than any one can imagine who has never been thoroughly identified with the Utah work.

JAMES KEMPER.

REV. THOMAS FULLERTON, D.D.

In the year 1714, there came to Virginia from the village of Müssen in Nassau, Siegen, some seventy or eighty miles east from Cologne, a colony of ten or twelve families. Tradition says that they were brought over by Gov. Spottiswood to aid him in opening iron mines. For they were of that class of workmen from which Martin Luther sprung; the class which Goethe described as embracing the most virtuous and happy men and women whom he ever saw, the hill miners of Germany.

The immigrants were of the Reformed faith, Calvinistic Presbyterians, strong in moral fibre as in body, fit men to build states.

For some forgotten reason, the Scotch governor and his German people did not agree, and after two or three years the latter removed to what is now Fauquier county, at the eastern foot of the Blue Ridge.

They there undertook what was to them the untried labor of opening farms in the wilderness. They were not ambitious to be great land owners. They might have grasped thousands of acres for each family. But they were contented with two hundred acres apiece, with a mountain stream running through the middle of the whole tract. They built their cabins and then a church in which they met for praise and prayer and the reading of printed sermons. They would have been scarcely able to support a pastor, and, as for three generations they continued to use the language of the Fatherland, they would have found it difficult to obtain such a one as they desired.

Among the first comers was Johann or Hans Kemper, the son of Johann Jorge Kemper, a ruling elder in the church of Müssen, and grandson of Johann and Anna Kemper, whose names are recorded in 1663 in the church book of the village. All previous records were destroyed in the Thirty-Years' War.

John Kemper the third was a skilled workman in iron. A beautiful rifle, made by him, is preserved in the old Virginia home built in 1743, and now inhabited by his children of the sixth generation. A still more valuable relic of the first Kemper in America is the board originally placed above the door, with its inscription in

German, "*Believe on the Lord Jesus Christ and thou shalt be saved, and thy house.*"

Three years after he came to this country, he became the father of John Peter Kemper, who grew up to be the strongest man in the county. He is said to have invented the shovel plow. He had ten children. Of these, the sixth, born November 23, 1753, was James Kemper, of whom we write.

Probably the only book with which the boy, James, was very familiar, was the great family Bible, still existing, weighing, with its copious illustrations and notes, fifty-three pounds, which had been brought from Germany by his grandfather. He was not sent to school till he was twelve years old, and in the next three years received all the instruction that he ever gained from teachers.

When nineteen years old, he married Judith Hathaway, a maiden of English descent, sixteen years of age. John Peter gave them a forest farm. They built a hut, and the first evening that they spent in it established family worship.

Hard toil in clearing the land brought lingering illness on the young man. Unable to do full farm work, he taught school some of the time. Children came and must be cared for. A new West was opening beyond the mountains. And in 1783 Mr. Kemper sold his farm and went to what is now East Tennessee, where he became a deputy surveyor, and his affairs were fairly prosperous.

It would seem that some time before this, young Kemper and his wife united with the Presbyterian Church of Warrenton, then under the care of Hezekiah Balch. A close attachment was formed between the pastor and the farmer. It was Mr. Balch's removal to Tennessee (then a part of North Carolina) that induced Mr. Kemper to go. He soon began to assist Mr. Balch in conducting meetings in the new settlements, and after a time took charge of such meetings himself, not as a preacher, but as an exhorter.

Some friction occurred between the two friends, growing chiefly from differences of opinion with regard to psalmody. In Scotch-Irish neighborhoods the people preferred Rouse's version, and Mr. Kemper thought best to indulge their taste. Mr. Balch did not appreciate the archaic simplicity and frequent beauty of Rouse, and desired to

force Watts' psalms and hymns upon the young churches.

For some years a cousin in Central Kentucky had been urging Mr. Kemper to enter the gospel ministry. He now offered a valuable farm to his kinsman if he would come and study under the direction of David Rice, the Presbyterian apostle to the Virginia of the West. The proposal was accepted, and April 1, 1785, Mr. Kemper with his family started on a journey of one hundred and eighty miles through mountains, forests, and canebrakes. There were forty men in the company, armed against the Indians, who were astir for war. On the way they "passed many human skulls," and one camp in which nine out of ten worn-out white men, sleeping unguarded, had been killed a short time before. Mr. Kemper stood sentinel in his turn, and feared that he "slept a little with his eyes open" the last night of his watchings, as he was exhausted. The weather was cold and one of his feet was frozen on the march. It gave him trouble as long as he lived, though not producing serious lameness.

On the eighteenth day they reached their destination, near Harrodsburg. The next day Mrs. Kemper gave birth to James Kemper, Jr. Her long horseback ride and severe hardships had not broken her down, and she "recovered as soon as if she had been in a palace."

Mr. Kemper found his path into the ministry blocked by many obstacles. He lost his land through an old Virginia debt, which he had supposed to be settled, as he had long before sent the money, but not by a prompt and trusty agent. He had scarcely anything left but a "couple of small horses." His cousin's affairs were no longer flourishing, though he was still able and willing to let Mr. Kemper have ten or twelve acres to cultivate. Bad health pursued him, which the cold bath in wintry streams and a journey to Virginia in the summer did not entirely drive away. He records with pain yet with an honorable pride in his noble wife that at this period she sometimes worked in the field. She had never been accustomed to harder labor than "cotton-spinning in the house."

But her self-denials and determination that her husband should preach the gospel were rewarded.

Study had never been abandoned. David

Rice stood by the struggling man. A course was taken in "geography, history, church government and theology, with some smattering of Latin and Greek." The log hut where he studied in solitude was his theological seminary. The practical went along with the theoretical. Catechetical exercises, in company with Mr. Rice, and under his direction, were faithfully kept up in the scattered communities of Presbyterian Christians. Whatever may have been lacking in the decorative part of religious worship and instruction, the Shorter Catechism was not neglected. With it went plain and earnest talk on practical duties.

At last, on the 7th of October, 1790, Mr. Kemper was licensed to preach by the only presbytery west of the mountains, that of Transylvania. He was thirty-seven years old, and the father of eight children.

Two years before this time a few families had gathered in a beautiful spot upon the Ohio river, a few miles above the mouth of the Big Miami. The schoolmaster seems to have been abroad even at that early period, for to the hamlet was given the wonderful name of L. O. Santiville, that is, the town opposite to the Licking and on the Ohio.* A year afterwards a village was laid out, embracing the few cabins of Losantiville, and was named Cincinnati, in honor of the famous Society of Officers who had fought in the Revolution, which was called by that classical title.

The chief families in the settlement were Presbyterians. Mr. Rice visited them and organized a church. He advised the people to invite Mr. Kemper to fill their pulpit, which probably meant at that time to stand on the head of a barrel and preach to them, as he was accustomed afterwards to do in his home missionary work. He visited Cincinnati one month after he was licensed, and again in the spring. The following autumn he took charge of the little church. The people of Cincinnati were "poor but the most respectable he had ever found in a new settlement." Two shingled houses dignified the incipient city. All the others had clapboard roofs.

A year later, October 23, 1792, Mr. Kemper was ordained and installed "for three years" as pastor of the churches of Cincin-

*The letters O and L stand for the river Licking, which there flows into the Ohio from the south; the S is for euphony; and then follow "anti" (over against) and "ville," i. e., town. It was a fearful and wonderful appellation.

nati and Columbia, the latter village being three miles up the river. It has long been within the city limits. The irregular limitation of the pastorate to three years was due to the fact that many of the chief members of the congregations were sojourners, waiting till they could go to their farms.

For war was waging with the Indians. Nine days before Mr. Kemper and his family reached Cincinnati, Gov. St. Clair had been defeated with horrible slaughter. The wall of this little Jerusalem in the woods had to be built in troublous times. The presbytery gathered to ordain Mr. Kemper, the first ordination of a Presbyterian minister north of the Ohio, under the protection of armed men. In going to Columbia to preach, he was often compelled to slip through the woods, as the "trace" was menaced by skulking savages. They stole a horse from his stable. His sons frequently had to stand guard over his house night after night. Men who went to church were required to take their guns along. Food was very dear. The scattered clearings were deserted. Corn-meal was not to be had. Flour rafted down the river was eight dollars a barrel. The only meat procurable was "opossum and raccoon."

Yet in that day of trial the little band of Christians with their pastor built a "two-story frame" house of worship, forty feet in length by thirty feet in width, a noble testimony to the faith and generosity of those who erected it.

The war closed simultaneously with the end of Mr. Kemper's pastorate in Cincinnati. The people in large measure scattered through the country and began to clear their lands. Enough remained in Columbia to desire the continuance of Mr. Kemper's labors among them. Soon afterwards he added to his pastoral cares the infant church of Duck Creek, five miles north of Cincinnati. Old people long afterwards told how their pastor would come to church on horseback, followed by his five stalwart sons, riding "Indian file."

Owing to what was called the "New Light Controversy," Mr. Kemper's congregations, like most of the Presbyterian churches in the neighborhood, were seriously divided and weakened. Other causes combined with this to detach him from the pastorate. He devoted himself for years to itinerant labors. He had bought in 1794 a

farm of one hundred and thirty acres on what he named Walnut Hills. He paid for the land four dollars an acre. Thousands of people now live on it.

He built a block-house on this farm and made his home there, even while his ministerial work was done below, in Cincinnati. His wife suffered all her life from asthma, and the hill-top air was better for her than that of the valley.

Mr. Kemper's missionary journeys were by no means all in Ohio. Indeed, they were usually in Kentucky. He spent some time among the Cumberland hills, preaching to the people of God who were scattered abroad in that destitute region. He visited the "tide-water" part of Virginia in the same work, which was done under the care of the General Assembly.

In 1810 he was called by the church of Flemingsburg, Ky., and accepted the invitation. His work there was a happy one. His people were intelligent Presbyterians, attached to him and to one another. He "erred capitally," he writes, in leaving them four years later, because they would not build a new house of worship.

He returned to his farm, overlooking Cincinnati, with the determination never again to take a pastoral charge. He still, however, preached in various places, and, in 1818, became the stated supply, and, for all practical purposes, the pastor of the First Presbyterian Church of Walnut Hills. A neat stone sanctuary was erected. For forty years the majority of the congregation was composed of members of the Kemper family, and those connected with them by marriage. Like a patriarch, Mr. Kemper spent the most of his days in leading the worship of his sons and their children and children's children, and in guiding them in the way of life. In 1819 two of his sons provided means for an academy on Walnut Hills, over which he had the general oversight.

A few years later, the question agitated the Presbyterian Church of establishing a theological seminary west of the Allegheny Mountains. Mr. Kemper entered heartily into the movement. The academy was offered as a partial foundation for the school. But in 1827 the General Assembly determined to place the seminary in "Alleghenytown."

Mr. Kemper was greatly disappointed, but would not surrender his cherished hope.

The recollection of the struggles through which he came into the gospel ministry, and the sight of many young men who desired to preach the word, but were unable to prepare for the work, made him zealous. He believed that Cincinnati was the best place in the West for a theological school. Two brothers, named Lane, offered four thousand dollars to aid in founding such an institution. They were Baptists. The money they gave was a very large sum in those days. Mr. Kemper and five of his sons agreed to give sixty acres of land, valued at six thousand dollars. The land belonged to the oldest son, Elnathan, whose share in the endowment was, according to the family arrangement, to amount to a little less than half of the whole. The father gave one-fifth of the entire sum, and the other brothers made up the rest by exchange of land with Elnathan, or direct payment of money to him. It was provided that all of the teachers in the school should be members of the Presbyterian Church. But this charter provision was meant to secure an evangelical rather than a strictly denominational training. Congregationalists in the East, as well as the two Baptist brothers in the West, assisted in laying the foundation. The seminary was not to be under ecclesiastical control. They who have had its immediate supervision have always believed that it would be a breach of faith with the dead founders to put the seminary into the hands of any Church court.

It was expected by Mr. Kemper and his sons that students should support themselves in part by working on the land. A preparatory department, or college, was planned, but no attempt was made to organize it. It was not needed. Miami University was opened under Presbyterian guidance in 1824; Hanover College in 1827; Western Reserve in 1826; Marietta in 1831; Wabash in 1832, and the Ohio University at Athens was at that time a Presbyterian school. It was the day of small colleges and great faith.

In January, 1829, trustees already chosen finally located the theological seminary. Lyman Beecher was soon called to the chair of Theology, and the institution was formally opened.

But not at all to Mr. Kemper's satisfaction. He was annoyed by the failure of the trustees to carry out the manual-labor scheme. Still more was he disappointed

by the theological bias of the school. In March, 1833, he made this significant entry in his book of notes: "All is well that ends well. After long labor and much expense I have a literary and theological seminary at the door. But it is decidedly New School, and I fear that it is a curse to the world instead of a blessing." Dr. Beecher's theology appears to him to be a "confused mixture of Arminianism, Calvinism and Atheism." But he desires to do justice, and so adds: "But let not this be forgotten, that his works, his *whole works*, must be carefully read." Possibly there may have been in Mr. Kemper's mind a trace of old Virginia prejudice against everything of New England origin. In January, 1832, he writes that he bought a pair of "*Yankee-pegged shoes*," which did not prove at all satisfactory.

But the failure of Mr. Kemper's hopes with respect to the seminary did not sour him. His disposition seems to have been much like that to which Addison laid claim, "always serious but ignorant of melancholy." In 1830, when seventy-six years of age, he records that he had made a missionary tour of a month, preaching in seven different places. When at home his days were pleasantly spent. He had a library of nearly a hundred volumes, in which he took pride. His children were almost all settled near him. He would often walk to the city, two and a half miles away. Once he rambled to Columbia, where he had preached forty years before under the green trees, or in a bark house, and found the house of worship subsequently erected under his ministry still standing though decayed. He spent much time in "meditation" on his farm above the beautiful river and surrounded by the woody hills. He delighted in contrasting the prosperous condition of Cincinnati with that in which he found it in 1791. The coming of the first "elegant canal boat, *Washington*," in 1828, was described with gladness and wonder. Already the river wharf was lined with steamboats, taking the place of the "canoe, or skiff, or coarse barge, or perhaps a keel," of forty years before. His mind and heart dwelt on the great things of God, yet found much to enjoy in this life. He always delighted in nature. Unlike the most of his generation, he loved trees. He liked to hear the little "birds chattering all day, and sometimes all night." The last entry in his memorandum book, March

26, 1832, refers to the return of the migrating martins, two weeks earlier than he had ever observed them. The previous year they came so late that they found their boxes in possession of the bluebirds. The last mention of preaching that we find is February 19, 1832. The text was Psalm cxii. 16.

He died of Asiatic cholera, August 20, 1834, nearly eighty-one years old. Mrs. Kemper lived till April 20, 1846. She was about ninety years of age when she died. The faithful and loving pair rest together in Spring Grove cemetery.

They had five daughters and ten sons. One daughter died in 1830. The other children all survived their father. They followed in his footsteps. One of them, however, did not confess Christ till he was seventy-five years of age, being deterred from the Lord's table lest he might "eat and drink damnation to himself." Of another, Mr. Kemper wrote in 1812, he is a "communicant in the Church, *though a single man.*" It was not usual in those days to admit young children to the Holy Supper. Perhaps we go to the other extreme, in receiving too hastily to full Church communion boys and girls who have not enjoyed Christian nurture.

Several of Mr. Kemper's numerous descendants have married preachers. Four are in the ministry of the Presbyterian Church. They are the venerable and honored James Spring Kemper, of Dayton, Ohio; Augustus S. Kemper, of Ft. Collins, Colo., who has spent his active life like his grandfather on the frontier; Peter Hathaway Kemper McComb, now professor of Political Economy in Hanover College, and Kemper Fullerton, Instructor in Hebrew and Lecturer on the Gospels in Lane Seminary.

CHURCH AND TENEMENTS.

A DREAM SERMON

BY REV. JOHN B. DEVINS.

Every pastor has a sermon upon his desk which has never been preached. Such a one lies before me now—a Dream Sermon, I call it—born of experiences in City Mission work as a student and pastor for twenty years, which I have thought that I would preach, if I were the pastor of a wealthy church.

This sermon has not been prepared in the study amid the books, theological and his-

torical, which fill a pastor's library, but while picking one's way through slushy tenement streets, crowding past overflowing ash-barrels, climbing four or five flights of dirty stairs in ill-smelling hallways, knocking against pumphandles on the dark landings, stepping over helpless children asleep on the steps in rear houses, waiting at the door of a home, where all the members of the family had retired to keep warm, or sitting in a stuffy bedroom on a hot night with a drunken father, in danger of becoming a tramp, a criminal or a maniac.

There are four texts: "Where is thy brother?" "Where art thou?" "What hast thou done?" and "What wilt thou have me to do?"

1. "*Where is thy brother?*" Shall we visit him in his home? The idea is not an original one. You recall the parable of our gifted Lowell:

"Said Christ our Lord, 'I will go and see
How the men, My brothers, believe in Me.'
He passed not again through the gate of birth,
But made Himself known to the children of earth.

* * * * *

"Then Christ sought out an artisan,
A low-browed, stunted, haggard man;
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

"These set He in the midst of them,
And as they drew back their garments-hem,
For fear of defilement, 'Lo, here,' said He,
'The images ye have made of Me.'"

Let us start from the Bowery at Houston street, and go toward the East river. It has been said that Fifth avenue and the West Side must be very wicked, for it requires so many churches to evangelize the people there. In a district extending four blocks from north to south, and seven blocks from east to west, about eighteen hundred feet square, including the space occupied by the streets, it is estimated that 50,000 people live. Concerning thirty-two acres in this district, the Gilder Tenement House Committee said, in its report to the Legislature last winter.

"The density is double that of the most crowded part of any other city in the civilized world."

The population, according to the report of the Board of Health printed by that committee in 1894, was 986.4 per acre; the greatest density per acre in London, according to the last report, was 365.3, and it is

safe to say, judging by the increase in population reported by the Gilder Committee, that fully one thousand people to the acre live and die in these buildings called dwellings, in the Eleventh Ward. Here is the notorious Bone Alley building, a rear tenement in Willett street, with its eighty or more families, which received its distinctive name because for years members of every family in the house were rag-pickers or bone-pickers.

The houses for the most part are old. There are many rear tenement houses, and sometimes the window of your brother's bedroom, or living room, looks out against the wall of another rear tenement not three feet away. No parks or breathing places are seen here. The only playground for your brother's child is the street. An official inquiry two years ago, covering 225,000 people in this part of the city, shows that only 309 had access to bath tubs in their homes.

What religious privileges has your brother? In this vast city of fifty thousand people, which we are visiting to-day, a city with more people than the entire population of one of the leading Western States, what do we find? Here is a saloon; in fact, there are 116. There are two public schools, one Roman Catholic Church, where the services are conducted in German, and four Jewish synagogues, but not one Protestant church building in this area, where fifty thousand people live, not in scattered parts of the United States far on the godless frontier, but in Christian New York.

The Presbyterian Board of Home Missions has a service in a hall not far away. The New York City Mission and Tract Society has a church building within a block of the district; the Methodist Church and the German Reformed Church have small buildings bordering upon it, and the people living there may go to the neighboring churches and chapels. Of the 1000 families on one pastor's calling list, many live in this district.

2. "*Where art thou?*" This is the answer which might truly be given by thousands of earnest church people in New York to-day:

"Lord, we are living in a comfortable home, surrounded by a happy family. The windows of our parlor look out upon the beautiful avenue. The rooms are adorned with pictures and filled with books, and all the comforts that make home the dearest

place on earth. Our parlors and our sleeping rooms are removed as far as possible from the laundry and kitchen. Our children are in the best public or private school, and their education is a matter to which we devote the closest attention. Their reading is carefully directed and their companions we select with the utmost caution. Their religious training is not confined to the Sunday services, which they may attend or neglect as they choose. We worship thee in our beautiful church, the gift of loyal Christians, who believe that the Lord should have the best that can be given. The music is attractive, the preaching eloquent, the preacher popular and the gifts to the Lord's treasury far exceed those in the average church."

3. "*What hast thou done?*" "We have held conventions in which means for reaching the masses have been considered. We support wholly or in part a city missionary. We show deep interest in the question of city evangelization. We deplore the terrible dangers due to the saloon and to unrestricted immigration. We are deeply concerned about the material welfare of the children of the poor. For years we have worked in mission schools, and have given liberally of our time and our money to aid in carrying the gospel to the poor. Their salvation lies near to our hearts."

4. "*Lord, what wilt thou have me to do?*" Is the prayer of Paul your prayer to-day? Paul was a city missionary. Follow his example. Carry the gospel to your brethren instead of sending it to them. The trust is too sacred to commit to other hands. But the people downtown and along the river front are Jews, one says. Paul was a Hebrew of the Hebrews, a moment before he recognized the Lord Jesus as his Master. There are thousands of Hebrews in the district described, and in every fashionable street uptown as well; you will find them in every country under the blue sky to-day, the whole world around.

But it is not safe for me to live in the tenement district, another says. As safe for you as for your brother and his family. Perhaps it is safer, for you can right the wrongs that he must endure. But it is unhealthy there! As bad for your brother as for you; no worse for you than for him. But the records show that in one of the most crowded wards in lower New York, the death rate

is lower than in many wards uptown. Your brother has some compensation, even if church privileges are denied him.

But perhaps better days are dawning. Offering Paul's prayer, you are to go forth in Paul's spirit to aid in bringing men to a knowledge of Jesus Christ. You have been a pillar in this church; your services have been invaluable. Take your letter, if you would be perfect, and become a pillar in that church where your prayers and sympathies and offerings have gone. Give my brother minister in the tenement district the same loyalty, the same unselfish support which you have given me. Live as near his church as you can, and throw open your home to the members of the weaker church into which you will now enter, as you have done to the members of the social circle among whom you have lived these many years.

What is needed in the tenement district is not more church buildings, but more flesh and blood in those already there, more church workers, official and unofficial. Increase the number from your social circle who will join you in supplying that need. In your new church home you will not talk less of the golden streets of the New Jerusalem, but you will interest yourself in the condition of the streets where your brethren live, and where you will now live. The mansions not made with hands must not be forgotten, but the tenement house in which your brother lives to-day concerns him a great deal more, it must be said in all frankness, than those mentioned in the Scriptures. Help to make these earthly houses better. Your brother is powerless alone. Together you can effect the change desired.

Now as never before you can observe the Golden Rule. Put yourself in your brother's place. When Dr. Guthrie was talking to a woman in a tenement house about the duty of hungering and thirsting after righteousness, and was outlining the great principles of the Christian faith, he was stopped with this somewhat irrelevant remark:

"Dr. Guthrie, if you were as cold as I am and as hungry as I am, you would think only of cold and hunger."

The lesson was not lost upon the great Scotch preacher, nor should it be forgotten by those who live and labor among the people where cold and hunger are household

terms. In your intercourse with them, in the church, and in their homes and in yours, you will find that the people are not blocks of marble, which you can lift and haul at will or chisel at pleasure, in your efforts to bring out the angles which you discover. You will find them men and women like yourselves, like the members of your own family, perhaps better when birth and environment are considered; men and women with temptations and struggles like yours, like your Master's; men and women with aspirations like your own, perhaps nobler, and with the same intense longing for friendship. Give it to them and in your hour of trial, your reward will be received not only from their Master and yours, but from the noble men and women whom you have blessed. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

"Say not, It matters not to me,
My brother's weal is *his* behoof.
For in this wondrous human web
If his life's warp, your life is woof.

"Woven together are the threads,
And you and he are in one loom;
For good or ill, for glad or sad,
Your lives must share a common doom."

HOPE CHAPEL, NEW YORK.

Letters.

CALIFORNIA.

REV. A. MOSS MERWIN:—The Spanish work in southern California has recently met with a great loss in the death of Rev. Antonio Diaz, who passed away, strong in faith and love, October 8, 1895. He was born in Mexico and was a prosperous artisan when the Reformed faith was first proclaimed there; he was one of the earliest converts and gave himself wholly to the work of spreading the gospel as a lay preacher, accepting no salary. He was "in perils oft" during those troublous times. He came to California about 1882 and began labors in Los Angeles among the Mexicans and was ordained by that pre-bytery, and continued in faithful service, at various points, until laid aside by illness two months before his death. His life was spotless; his preaching earnest; he was more successful in awakening as an evangelist than in building up; most devout and childlike in his piety. His good wife followed him to the home above a week after his death.

Five persons have united with the churches on confession. Others are expected to do so very soon. Among the converts was one at Los Nietos, long a hardened sinner, for whom his wife has been praying many years.

The school at Los Angeles has opened again

with encouraging prospects. The new manager of the "Home," Miss Cameron, is doing excellent work.

IDAHO.

REV. SILAS PERKINS:—Two of our points, Denver and Cottonwood, are within five miles of the Nez Perce Indian Reservation, which has been purchased by the government. We are expecting this to be opened to white settlers soon. Doubtless many home-seekers will push in; they are now coming slowly. Much of this large portion of land is very desirable. The country will grow and towns will be built. In a recent letter from our Presbyterial Home Missionary Chairman, came these words: "Synod became much interested in our work when we presented our needs, and promised that we should have the most of Dr. Gunn's time, east of the (Cascade) mountains, this year. (When he visits you) I hope you will be able to direct him to the important points in your region. I want him to understand thoroughly the wants of the field, so that we will be able to take every strategic point when the reservation is thrown open. If we can put three or four good men in that field next spring, we will establish Presbyterianism, for all time to come, in that region" (D. O. Ghormley).

We expect railroad connection soon. We are greatly in need of church edifices in Denver and Cottonwood. It may be necessary to rent halls; we now worship in M. E. churches.

Our field is almost unlimited in extent. A large portion of fine timbered and agricultural land soon to be opened. Great mining interests in the mountains joining. Already a population with very limited religious provisions.

KANSAS.

CHURCHES ORGANIZED.

REV. S. B. FLEMING, D.D., *Syn. Miss.*:—Three churches have been organized during the quarter. One at Argentine in the Topeka Presbytery with some twenty-five members. This has been put under the care of Rev. Dr. Backus, of Grand View Church, Kansas City, Kansas, without extra expense to the Board.

The second was organized at Waco, Presbytery of Emporia, with eleven members. This is really an outlying part of the field occupied by Rev. H. A. Zimmerman at Derby. He cares for this without extra expense to the Board.

The third is in Solomon Presbytery in the field occupied by Rev. H. O. Bradbury, and is supplied by him without extra expense to the Board or the presbytery.

MINNESOTA.

REV. R. N. ADAMS, D.D., *Supt.*:—It is a pleasure to note the advances that have been made in our Synod during the nine years of my service as Superintendent. Indeed, the history of Home Missions in this State is a history of steady and rapid development, and notwithstanding the financial and business disturbances that have seriously crippled us, as it has other parts of the country, yet we have continued to advance; not only in the "strengthen-

ing of the things that remain," but in adding new churches and mission posts, and in erecting houses of worship. In these nine years 114 churches have been organized, an average of about thirteen churches annually, and this year, the most difficult in our history, financially, twenty churches have been added—namely, in Minneapolis Presbytery, two; in Red River Presbytery, two; in St. Cloud Presbytery, four; in Mankato Presbytery, seven; in Winona Presbytery, five—twenty churches with an aggregate of 510 members and forty-six elders.

This new work has been supported wholly by means of grouping the fields. It will be a great delight to us when the Board will be in a position to give the command, "Forward."

The evangelistic features of our work have been such as to emphasize the importance of the employment of pastors-at-large.

During the Assembly year, we had nineteen additions to our churches (including the new organizations), on profession of faith in Christ, and 1100 were received by letter. In the feeble churches and new fields, the ingathering was for the most part the result of the efforts of our pastors-at-large.

East Grand Forks has been made vacant by the resignation of Rev. W. Hunter within two weeks. It is an important field, but a very hard one. All the saloons for Grand Forks are located on the Minnesota side of the river, and with a population of 1500 there have been as many as forty saloons. Our church is the only English organization and ours the only church building in the place. We must hold that point, and in time it will amply repay us for all the effort.

Evansville and Ashby have been kept along by our pastor-at-large, but we hope soon to have a settled pastor. Flying artillery will hold the ground, however, until we get a fixed battery.

Winona Presbytery did better last year than at any time in its history. The old church at Hokah, the first organized by Dr. Sheldon Jackson in the State, after having been virtually abandoned for twelve years or more, has now taken on new life. I have recently given it special attention. Although ordered there by the presbytery to arrange for the sale of the property, I am glad to say, that with the assistance of an evangelist and the blessing of God, that old church has been resuscitated, and now has a membership of fifty-four, with three substantial elders. We hope to supply this church by grouping it with Caledonia, Sheldon and Union, under Bro. Nash. Kasson and one station is the only vacant field in that presbytery except the self-supporting field at Owatonna. We have been laboring to reduce the amount of the applications wherever it can be done. In some instances, had I been consulted by the Committee, I think less amounts would have been asked; but these cases are very few.

NEBRASKA.

REV. THOMAS L. SEXTON, D.D., *Supt.*:—We had twenty-two theological and college students at work during their summer vacation. They all did excellent work. Six young men from the seminaries have been located in this State since their graduation last spring, namely—David K. Miller at Nebraska City, David Oastler at Rushville, Charles E. Rice at Union Star and Bodarc in Sioux county, Harry

A. Carnahan at Central City, Alvin M. Hendee at Cozad, and E. Van Dyke Wight, of Princeton, at Wayne. Rev. Frederick Tonge, of the last class in the Omaha Seminary, is supplying the Lowe Avenue Church of Omaha, whose pastor, Rev. Dr. C. G. Sterling, is broken down by overwork.

In several counties the hot winds and the dry weather cut off the crops, so that another year of trial is upon our people. This shortage seriously affects some of our churches and they will need for their support continued, if not increased, aid from the Board of Home Missions. In some counties the crop of small grain was immense and the corn crop was more than an average yield. There was enough in the favored localities to supply the wants of the entire State. The late rains put the ground in good condition for Fall ploughing, and the farmers improved the opportunity.

We are disappointed that some of our churches cannot become self-sustaining this year, but our hope is that next year may be more favorable, so that the Board may be relieved.

The outlook for the seminary at Omaha is very encouraging. The new building, so generously furnished by some friends of the seminary, will afford very comfortable quarters for the students. Several of our churches having no pastors are already making arrangements with the theological students to supply their pulpits during the ensuing year. Thus the problem of supplying our vacant churches is being solved.

NEW MEXICO.

REV. M. MATTHIESON, *Socorro*:—How astonished I was a few days ago, when the mother of a family, the children of which had been asked to attend the Sabbath-school, came over to see me about their Bible. She brought a "Child's Story of the Bible" which she said she knew was the Bible that was used in the Sabbath-school, and she said the children did not know, etc. I told her that I would give her a Bible which the children could use in the Sabbath-school. She was very thankful for she had never seen a Bible like it. If there are American-born people who are so utterly ignorant of the Word of God, how much more destitute must be the poor, ignorant, priest-ridden Mexican people!

I had a Mexican man helping me in June and July in building the church, etc., at Colorado, N.M. He did not join the church, on account of his wife, but he was converted. Since then he writes me constantly; he has moved to Texas and is distributing tracts and holding meetings. Lately he asked me for some hymn-books and I sent him ten. He is the only Protestant in his town, but his light is shining and will illuminate others. Thus, though our people move away from our churches, yet the precious seed has been sown in their hearts, and it surely will bring forth fruit unto everlasting life.

Once more—a man, a most bigoted Romanist (Mexican), heard a portion of the Bible read and found that the Protestants did not worship Satan after all as the Padres (Romish priests) had told him, so he sent to me to get a Bible. May it redound to his conversion.

In all my field I feel greatly encouraged; the people are becoming more and more convinced that we bring them not husks to feed upon, but the real

Truth, even the good news of the salvation of their souls.

NORTH CAROLINA.

MISS FLORENCE STEPHENSON, *Asheville*:—A farmer brought his two daughters, one of whom finished our course last June and entered the normal in the Fall term. When he came into my office he remarked, "I'm proud to be 'lowed to bring my girls back here. I'm prouder of it than anything else I do. They never could do nothing, nor be nobody without coming here." Of his step-daughter, who completed our course last term, he said, "Did you hear Nettie got a better teacher's certificate than any other woman in our county. Now she's teaching writing school, doing fine, and teaching folks to write who would have nary nother chance to learn." He is a man who has not only paid every cent he promised to pay, but every cent he was able to pay to keep his daughters in school.

Another father whose daughter had completed only our fifth grade, but who also was able to teach during vacation, said when he brought her back to school, "Mallie done got a first-rate certificate and she got on fine with her school. Our county examiner wanted me to say to you that for thoroughness there is no such another school as he knows of."

Thirsa Buckner, a girl of eighteen years, who had been to school but a few weeks in her life and has been waiting almost two years for a place here, came with grateful tears in her eyes that she could be at last admitted. She with some of the other large girls are in the first grade. On the whole we have never before had so promising a company of new students. Our opening day afforded many encouragements to us. It is a blessed privilege to be called to work in this field.

PENNSYLVANIA.

REV. ROBERT M. WALLACE, *Lewistown*:—We have recently written a Historical Sketch of Little Valley Church, which will probably be inserted, along with others, in a Centennial volume, shortly to be published, giving an account of the rise and progress of the Presbytery of Huntingdon. The original name was "Dry-Valley" Church, which was afterward changed to "Little Valley" to correspond with the place of its location, though its members are drawn from both valleys, which run parallel, east and west, and are separated by a wooded ridge.

Its first pastor was the Rev. James Johnson, who was a chaplain in the Revolutionary War, and was with Washington and assisted in caring for the wounded at the battle of Monmouth, N. J.

One of its subsequent pastors was the Rev. William Annan, who was one of the original apostles of temperance, and so instructed and trained the people that, to-day, there are few communities where temperance sentiments and principles prevail to a greater extent than among the inhabitants of the beautiful valleys. In Mr. Annan's time the number of communicants in Little Valley Church are said to have amounted to over 200, but by death and removals the roll has been reduced to about seventy-four.

We can name at least seven ministers who originated in this congregation "of whom the greater part remain, but some are fallen asleep." The moral we draw from this is, that it is a wise policy to cherish and sustain these old "mother churches." They are fountains from which the church-at-large draws its strength and nourishment.

WISCONSIN.

REV. H. A. WINTER, *Madison*:—Here in this old but renewed building, where Bayard Taylor, Wendell Phillips, Horace Greeley and other men of note, spoke in times long gone by, Christ the King is worshiped by old and young.

The country round about Madison, in the entire county and the adjacent counties, which fifty years ago was owned by English-speaking citizens, is now nearly all possessed by people from Europe who speak different languages and who have different forms of worship. They are on the increase, while the native Americans decrease. The Catholics, Methodists and Lutherans increase rapidly in this State because they are prepared for the work.

This year we can celebrate the fiftieth anniversary of our church building. It was the second church built for white people west of Milwaukee in the territory of Wisconsin. There were Indian mission churches long before. I have known the man who gave the lot in the forest and the deacon who did most in building the house. Only fifty years and what a history! How many from distant States and Territories, who in childhood went to Sabbath-school here, are glad to see the old sanctuary when passing through this place! How many reminiscences cluster around this venerable sanctuary! It was at one time the property of the Unitarians, from whom our people bought it. God willing, we will celebrate. It seems to be a jubilee year anyway; it is fifty years since I started the immigration to this region, years that have been so eventful. A little book in German has been written about my humble life work in this connection.

NEW YORK.

REV. H. P. FAUST, *Hebrew Christian Mission, New York City*:—Brother Louis T. Ahrenson, who has been converted in my mission and baptized by Dr. D. Wylie in the Scotch Church, has entered as a student of the ministry in the Bloomfield Theological School. He is a very fine young man, nineteen years of age.

Our meetings are still very largely attended, and all pay the closest attention to the preaching. Adults, as well as the children of the Sunday-school, join heartily in the singing. Some are doing a little missionary work by bringing other children into the school; others help us by distributing tracts, cards, and papers in the streets among the Jews, or very often they carry home Testaments to give to their parents.

On the Jewish New Year's Day (September 19, 1895), I held a special meeting. The Jewish people came gladly and listened with great attention to the sermon on "Christ's Divinity." This meeting lasted three hours, and nearly three hundred Jews, male and female, were present.

APPOINTMENTS.

A. M. Shaw, Whitney's Point,	N. Y.
W. A. Alexander, Brooklyn, Siloam,	"
J. Jensen, Clarkstown, German,	"
G. R. Brabham, Chambersburg, Falling Spring Mission,	Pa.
J. M. Walton, Livingston, East Bernstadt and Pittsburg,	Ky.
B. J. Baxter, Cass City, 1st,	Mich.
W. H. Rice, Benton Harbor, 1st,	"
W. Walker, Pickford and Stations,	"
W. M. Campbell, Saginaw, Washington Ave.,	"
W. J. Young, Hillman and Station,	"
I. Fredrickson, Avalanche and Bloomingdale,	Wis.
P. W. Brown, Weyauwega and Fremont,	"
S. A. Jamieson, Pastor at-Large,	Minn.
H. M. Pressly, Marshall, 1st,	"
T. D. Acheson, East Grand Forks and station,	"
J. Copeland, Kasson, 1st,	"
T. U. Richmond, Bathgate and Tyner,	N. D.
C. McRae, Conway, Medford and Ramsays Grove,	"
F. P. Baker, Hot Springs, 1st,	S. D.
B. A. Rayson, Woonsocket, 1st,	"
P. Witte, Marion, German, Emmanuel,	"
C. Dunlap, Minburn,	Iowa.
R. Beer, Pastor-at-Large,	"
J. M. Linn, Inwood, 1st,	"
L. McIntyre, Sioux Centre, 2d,	"
C. H. Foland, Axtell, 1st,	Neb.
J. W. Russell, Scotia, 1st, and North Loop,	"
N. S. Lowrie, Lambert, Inman, South Fork and Bethany,	"
G. Williams, D.D., Blair, 1st,	"
J. Lafferty, Bristol, Cornwall, Marble Hill and Whitewater,	Mo.
J. A. Gallaher, St. Louis, Clifton Heights,	"
C. Evans, Moran, 1st,	Kan.
L. R. Smith, Oakland and Bethel,	"
J. A. Irvine, Sweden and stations,	Texas.
V. Pazdral, Fayetteville and Smithville, German and Bohemian,	"
P. Q. Gonzales, Florence, Spanish,	Ariz.
A. Gurrero, Morenci and vicinity,	"
W. Bruce, Shell, Otto, Warren and stations,	Wyo.
J. L. Lower, Delta, 1st,	Col.
C. H. Bissell, Silver Cliff and West Cliff,	"
H. F. White, Buckley, 1st, and Enumaw,	Wash.
E. R. Prichard, Puyallup, 1st, and Sumner,	"
J. M. C. Warren, Lopez, Friday Harbor and stations,	"
F. J. Edmunds, Sedro, 1st,	"
W. R. Edwards, Seattle, Welsh, and Renton,	"
J. E. Stewart, Wenatchee and Mission,	"
J. A. Stayt, Natcheeze, Moxee and station,	"
D. M. Davenport, Snohomish, Union,	"
R. Boyd, Port Townsend, 1st,	"
T. Coyle, Everett, 1st,	"
A. S. Foster, Medford, 1st,	Oreg.
W. L. Johnston, Saticoy, 1st, Filmore, and Pleasant Valley,	Cal.
R. Logan, Pleasanton,	"
G. H. Bigelow, Ione, 1st,	"
M. T. A. White, Oakdale, Hickman and stations,	"
S. Jackson, D.D., Presbyterial Missionary, Alaska.	"

FOREIGN MISSIONS.

NOTES.

Every few years the question of the relative advantages of married and unmarried missionaries emerges for fresh discussion and for fresh settlement. Several years ago the question was given most thorough study by a special Committee of Investigation appointed by the London Missionary Society, which reported with reference to the celibacy of missionaries as follows: "The Committee received valuable information from the missionaries on the question of a celibate life among the heathen. They all discountenanced the idea so far as the proposal sought to make celibacy a system in mission effort. The results in the native and Roman Catholic priesthoods were declared to be bad for various reasons. The Oxford experiment in Calcutta, it was stated, could not be put in evidence, inasmuch as the undertaking on the part of the members of that mission to live as celibates was not for a lifetime. In China the testimony was complete that celibacy was almost an insurmountable obstacle to the work of the missionary, while in India it raised grave difficulties. The testimony was unanimous that in every field of missionary labor the Christian home and the life of a Christian family were necessary factors in the evangelization of the heathen.

"It was *Resolved*, That, while recognizing the expediency of employing, in special circumstances and for a limited time, unmarried men as missionaries, the Committee emphatically endorse the opinion expressed to them very decidedly by some of our most experienced missionaries, that the labor and influence of missionaries' wives, and the wholesome and happy example of Christian home life, are among the most important means of successful missionary effort."

The question has been reopened, however, year by year. The large numbers of unmarried women who have gone to the field, the effective work which they are doing, the frequent loss to the mission force of the most experienced and able men through the necessity of providing for the education of

their children, the almost insuperable difficulties in the way of supplying their children with proper home surroundings in the midst of heathenism, the increased expense of the work and the greater risks of health, as some would think, lead many friends of missions and many experienced missionaries to advocate the appointment of larger numbers of unmarried men. At the last Conference of Officers of Mission Boards the question was given careful consideration, and the Conference expressed itself as in favor of according to unmarried men who may feel called to the missionary service, the same privileges which unmarried women have claimed and received.

The policy of our own Board is expressed in a minute adopted at a recent meeting: "That while adhering to its long-established policy of sending in the main married missionaries, the Board express its conviction that for pioneer work, or for work in established centres for which married missionaries are not specially required, a larger number of unmarried men is desirable. The principle involved has long been settled by the Board's policy of sending unmarried women, and the Board can not refrain from encouraging young men who are so disposed to follow the same example. It would suggest the advisability, in accordance with the action adopted at the last meeting, of sending out not a few young men to remain unmarried for a period of three years or so, until the language is learned and adaptation to the new conditions of life has been acquired."

At the same meeting of the Board the following minute was adopted on the subject of the relation of the missionary to the civil government: "That while believing firmly that the missionary, in the unselfish effort to give to the people of mission fields the gospel and its blessings, does not forfeit rights accorded to the trader, however harmful his traffic, the Board would still urge upon its missionaries the wisdom of reliance rather

upon the conciliatory message with which they are charged, and upon him in whose name they are sent forth, than upon the arm of government. While having confidence in their prudence and judgment, it would emphasize its fear of the effects of demands for indemnity, which either to our own government officials or the people shall seem extreme. And it would express its hope that while encouraging justice and discouraging injustice they will carefully avoid interference with the proper legal processes of the lands in which they reside. No demand for indemnity should ever be made by an individual missionary on his own responsibility, but should be advanced only after most careful consideration by the mission or its Executive Committee, and, where possible, not until after correspondence with the Board. The Board would commend to those who have to decide questions of duty in connection with the relations of the native converts to their own governments, the wise suggestions made in a posthumous paper of Dr. Nevius:

“ ‘In considering the question of resistance or non-resistance to wrong in any given case, all motives of a mere personal character should be set aside, and regard had only to the best interests of Christ’s Church.

“ ‘Our Saviour’s teachings on this subject (Matt. 5: 10–12 and Luke 6: 22, 23) must be thoroughly understood and scrupulously obeyed.

“ ‘Native Christians should be thoroughly instructed in the teachings of the Bible with regard to the duty they owe to civil rulers.

“ ‘The distinction should be ever kept in mind between lawsuits in which the Christian is the defendant and those to which he is the plaintiff.

“ ‘The missionary should not seek to shield and help the native Christian, whether right or wrong, but it should be his object to defend the right, even though he may be obliged to do so against his own converts.

“ ‘The missionary should always proceed on the presumption that the Christian is prejudiced in favor of his own case and is in great danger of involuntary, if not willful, misrepresentation.

“ ‘Christians should be carefully warned against the unreasonableness and offensiveness of claiming any special advantages on the ground of their being Christians.

“ ‘Would it not be a good plan for the

missionary never to entertain and prosecute a complaint of a native Christian without calling the other party and becoming equally acquainted with both sides?’

“ ‘Christian men cannot acknowledge for a moment that the cause of the opium and the rum trader is so much more truly the cause of civilization that its supporters are to be regarded as deserving in a peculiar degree the favor and respect which it is urged governments should refuse to the missionary who carries the gospel of peace and glad tidings. Missions ask no political favors; but the friend of missions is unable to see the difference between the missionary and the liquor dealer which makes the missionary forfeit his rights as a citizen when he leaves his own country, while securing to the liquor dealer such advantages as were granted him by our own government when a few years ago it gathered ‘information from consuls in South America to aid in extending the beneficial effects of American beer to the countries of that continent.’ The best facilities for the worst trade, the largest consideration for the worst trader—these seem to be canons of thought with some who, in other respects, seem not destitute of fairness.”

On January 31, an attack was made by robbers on the mission compound at Chin-ing-Chow. The Chinese servant was badly injured and will probably lose his sight, and Mr. Bent, who went to his assistance, was shot in the leg and severely beaten. The robbers had escaped by the time Mr. Laughlin was able to secure help from the authorities. From perils by robbers, from perils of the enemy, we need to pray that our brethren in China may be delivered, as, thanks to the frequent kindness of local officials, they are often delivered. Of such kindly helpfulness on the part of Chinese magistrates Mr. Houston writes in a recent letter from Nanking: “We had an experience not long ago which shows our relations to the officials here. One of our country day-schools, in an adjoining county, has been disturbed very much during the past year by a well-to-do man who lived near. He was determined to break it up, using open threats and secret lying reports to intimidate the teacher and parents of the scholars. One of the latter is wealthy in Chinese eyes. The disturber threatened to report him to the officials as

following heretical doctrines. There is nothing a well-to-do Chinaman fears more than getting into the clutches of officials and their hangers-on, so our friend paid the threatener some eighty dollars to buy immunity. Some scholars were beaten and the schoolhouse furniture broken up. The officials of that county were not friendly and would do nothing. It was evident that his career must be stopped or the school closed. We were loth to do the latter, as there seems to be quite an interest in the gospel in that vicinity. So one morning, accompanied by a teacher, we called on the Prefect, who lives here, and stated the case. We intended to call on the Mandarin controlling the district where the trouble was—Could the 'great man' give us a letter of introduction, etc.? Yes, he would do this and better. This fellow was evidently a presuming meddler and must be attended to. He would send a deputy with us and have the matter settled without delay. We expressed our thanks and bowed ourselves out of his presence. The second day we started. We had the Prefect's autograph letter, and the deputy in his official chair with eight bearers was along. We made quite a little cavalcade. When we arrived at the country seat, after riding thirty miles, we stopped at the best hotel in the city, I, my secretary and servant (I was on official business, and must have the appearance of a retinue) occupied an unplastered, tile-covered, earthen-floored, windowless, fireless room ten by twelve feet. Our beds were wooden frames covered with straw (we carried our own bedding). The light and cold came in together at the open door. We ate—well, I enjoy such living and thrive on it, but there are some people at home who envy us our luxury. The deputy simply took charge of the local magistracy, sent runners for the disturber, who lived fifteen miles away, had him brought in, examined, fined and punished; then made him sign a bond to keep the peace. I object to appealing to the officials except in extreme cases, but I am thankful to our Heavenly Father that he has inclined officials to aid when there is need."

The Rev. Joseph A. Leyenberger, D.D., for thirty years a missionary in China, died at the Livingstone Home, Wooster, Ohio, March 14. Dr. Leyenberger was born in Washington county, Pa., December 7, 1834,

and was graduated from Jefferson College in 1861, and from the Western Theological Seminary in 1864. During this same year he served in the army in connection with the Christian Commission. The Presbytery of Wooster ordained him in 1864, and the next year he went to China and was stationed at Ningpo. In 1878 he was transferred from Ningpo to the Shantung mission, working at Chefoo and Wei Hien. From 1883 to 1888 he was moderator of the Synod of China, the synod meeting only once in five years. Dr. Leyenberger was a man of most happy and cordial spirit, unfailingly kind and especially considerate of the opinions and feelings of others. He contributed not a little, also, to the Christian literature for China, publishing a school geography, a commentary on Galatians, and prepared manuscript commentaries on First Corinthians, Ephesians, Philippians and Colossians. Mrs. Leyenberger, who was a daughter of John Fugate, of Berlin, Ohio, to whom Mr. Leyenberger was married September 14, 1865, survives him, with two sons. Although forbidden by the condition of Dr. Leyenberger's health to go back to China at the time they had hoped several years ago, Dr. and Mrs. Leyenberger have been greatly aiding the missionary work by their connection with the Homes for Missionaries' Children in Wooster, where Mrs. Leyenberger has been the Matron of the Livingstone Home.

HOPEFUL OUTLOOK.

On March 1, 1896, the Board of Foreign Missions needed to receive about \$490,000 before April 30, to meet all its obligations. This means that the last two months must furnish more than one-half the total receipts of the year. For the month of March, 1896, the receipts were \$10,197.31 less than for the same period in 1895. It is impossible to predict the changes that will occur before April 30, but the Board prefers to anticipate such gifts from the churches and friends of the work as will at least equal the amount received in the same period last year.

Any statement in anticipation of the final figures must necessarily be an estimate, and subject to all the possible changes which may occur in the gifts to be received during April. Assuming, however, that there will be no radical change, unless it be an increase

of gifts, it is possible at this time to estimate with some accuracy the final result, and the Board desires to give the Church the fullest possible information.

At the beginning of the year, the Board decided that a deficit must, if possible, be avoided and cut down the total of appropriations at once \$100,000.

During the year now closing there has been no attempt to enlarge upon the misfortune of diminished receipts and a deficit, the information being simply laid before the Church, leaving it for the Board and the Church in mutual work to restore conditions that will permit aggressive work.

At this season, the treasurer is busy examining all the appropriations of the current year, determining what items of work may not have been accomplished, so that the appropriations could be canceled as far as possible, reducing the total of liabilities. The accounts on the fields, which closed April 30, 1895, have also been examined as usual, to determine what items in the old year on the field were unexpended, leaving a corresponding balance from the old appropriations available for this year's work.

It will be seen that while the treasurer can determine the unused items of such appropriations as are disbursed in the United States during the current year, he cannot determine those unused on the field until after the books are closed, so that such savings are necessarily entered in the following year. The system of the Board is very definite in carrying on its work through appropriations most carefully made, and any unused appropriations being canceled at the end of the year.

In estimating the conditions at April 30 of the present year, the Church may therefore depend upon a reasonable amount of saving owing to unused appropriations, and, in addition, the Board gratefully records the increased gifts of the churches and friends of the work and the generous help which is coming to the relief of the old deficit through the Anniversary Reunion Fund. May this bear a word of grateful acknowledgment to all these givers.

Without giving the precise figures, the Board is very hopeful that this year will close without any deficit. In stating this it would remind all friends that the calculation is based upon some increase in gifts for the month of April as compared with the month

of April last year, and earnestly hopes and prays that all friends of the work will join with the efforts of the Board and the missionaries to bring the work to a point from which we can begin again without any deficit and with a clear and hopeful outlook for aggressive and enlarged work.

It may be that some will be led to ask what they can do now. Let all who can send in their individual gifts, large or small, to the treasurer, and let churches make sure that their gifts, if not already sent, shall reach New York before April 30. The books close absolutely on that date.

The glory of the work is not dimmed by the retreat of the Church from its advanced position of a few years ago (gifts, 1892-1893, \$1,014,504.37; 1894-1895, \$865,709.37), but the joy and hope of advance is now possible.

WILLIAM DULLES, JR., *Treasurer.*

This is the way new missionaries are greeted. Mr. Pond, of Barranquilla, Republic of Colombia, writes: "It is with one continual 'Thank the Lord for his goodness and his wonderful works!' that we live and move, now that our new associates are really here. We are so busy in getting them settled in their new home that I have only time to make the bare announcement of their arrival, all well, and full of the spirit of work for the Master."

MISSIONARY CALENDAR.

DEPARTURES.

March 14—From San Francisco, returning to the Central China Mission, the Rev. and Mrs. J. M. W. Farnham, D.D.

ARRIVALS.

March 18—At New York, from the Chili Mission, the Rev. and Mrs. W. H. Robinson and family.

RESIGNATIONS.

March 7—The Rev. G. A. Godduhn, from the Gaboon and Corisco Mission.

March 16—Mrs. Mary B. Dale, from the Syria Mission.

DEATHS.

March 14—At Wooster, O., the Rev. J. A. Leyenberger, of the West Shantung Mission.

THE NATIONAL CONGRESS IN INDIA AND CASTE.

W. J. WANLESS, M.D., MIRAJ, INDIA.

The Eleventh National Congress in India was held at Poona on the 27th of December last. There were present 1500 delegates from different parts of India and about 4500 visitors.

The object of this Congress, which was made up almost entirely of prominent natives, many of whom hold responsible positions under the British Government, and native rulers, is to consider questions of reform in the administration and civil service of the country, and to pass resolutions advocating such reforms and improvements in the governing of the people.

Fortunately, or unfortunately, the Congress possesses no power to enforce its recommendations, since the governmental reins are held by hands not wholly confined to the geographical limits of India. This body, then, is largely an agitative one. Most of the twenty-six resolutions passed in the recent meeting seem for the most part desirable, and few, if any, on the surface appear unreasonable, but whether the granting of the demands embodied in the resolutions is wise or even probable is quite another question.

Apart from the influence of this gathering in effecting administrative changes in the governing of India, it appears to have resulted in the overstepping of caste rules commonly regarded inexorable among the more orthodox Hindus. While few of the delegates to the Congress were Christians, and many were among the bitterest opponents of Christianity, there could be no ostensible purpose to promote at such a conference the cause of Christian missions in India. That such, however, was one of the results is evident from the following report by the *Dnyanodaya*, a Christian Anglo-vernacular paper of Bombay. The *Dnyanodaya* says:

"It was a noticeable fact at the Congress, that the speeches of the delegates contained frequent Biblical allusions. This shows the growing familiarity of the educated people of India with the Book of books, and an appreciation of its store of thought from which they can always draw. God was often spoken of, not God from the Hindu standpoint, but from the Christian standpoint, and appeals were made in the name of

justice and humanity which could only have been uttered when for the time being the speaker ceased to be Hindu and spoke as a Christian. Indeed were it not for the visible signs of the different faiths represented by dress, one would have thought that speakers and audience belonged to a Christian land. Hindu sentiment had no place; Christian sentiment abounded.

"Hundreds of delegates to the National Congress broke caste by eating and drinking in the same refreshment room with Christians and Mohammedans. This was an object lesson in social reform which the country should be thankful for. We only trust that when these same delegates and visitors return to their homes, and are questioned by their constituents, that they will confess and approve of their brotherly act in sinking all caste differences for the sake of patriotic unity. The singular spectacle of seeing a cup used by a Christian, washed and passed on to a Brahman, and that in open daylight, no one objecting, but all determined to make the new national sentiment appear as real as possible, was one to be first wondered at, and then to be thankful for, as it points to a day when caste will not dominate everywhere, and check the advance of reform."

Those laboring for the evangelization of India can discern in this an additional rift in the caste cloud which, though breaking away, still holds in manacles of iron firmness many millions of India's ignorant and degraded idolaters. Such changes and movements are ominous of the day when, lit up by the light of the Cross, the fetters of caste shall be stricken away and multitudes of India's caste slaves shall come forth to confess before men the freedom of a free salvation purchased for them by Christ the Saviour of the world. Caste in India forms so large a part and parcel of Hinduism that the vast masses of the people know little of their own religion except as they obey caste rules and caste dictates. Pernicious in principle, it is malicious in practice; it hinders even the exhibition of true charity and obstructs every form of educational progress among the people. Well may missionaries rejoice at every sound of the breaking shackles of this awful system which for so long has been the one stupendous barrier to the spread of the gospel in India. The Indian National Congress has apparently, though unconsciously, contributed its quota towards the final downfall of

this tyrannical system—the masterpiece of Satan's invention.

Never was the outlook for India's speedy evangelization so hopeful as it is to-day. Never was there so much to encourage the missionaries, many of whom are laboring staggered and overwhelmed amid the possibilities and opportunities opened up to them in answer to the prayers of God's believing children in Christian lands, and do not these opportunities mean obligations?

CHRISTIAN MISSIONS AND SOCIAL PROGRESS.

Rev. Dr. James S. Dennis, providentially detained, for a few years, from the Syrian Mission, to which he belongs and desires to return whenever he can, is not less busily and usefully occupied with work for foreign missions than when in that foreign field.

Our readers have had the benefit of his wise work as an editorial correspondent for a good while, until the last few months, in which, being preoccupied with his missionary lectures in theological seminaries, he has temporarily left that work to Mr. Robert E. Speer.

Dr. Dennis prepared and delivered last year a rich and instructive course of lectures, afterwards published in a volume, entitled "Foreign Missions After a Century."

This year his course of lectures, delivered at Princeton, Auburn, and Lane Seminaries, not to the students alone, but open to others—ministers and people—bears the title, "Christian Missions and Social Progress."

We find in the *Herald and Presbyterian* a statement concerning them by Prof. Hulbert, one of the Lane Seminary teachers, which we copy for the use of our readers.

The subjects treated are:

1. The Sociological Scope of Christian Missions.
2. The Social Evils of the Non-Christian World.
3. Ineffectual Remedies, and Cause of Their Failure.
4. Christianity the Social Hope of the Nations.
5. The Dawn of a Sociological Era in Missions.
6. The Contribution of Christian Missions to Social Progress.

Dr. Dennis says:

"The great argument in vindication of the beneficial results of Christianity as a social force in history has been hitherto based upon the outcome of the conflicts of the Christian religion with ancient heathenism in the early centuries, resulting in the gradual differentiation of Christian civilization with its distinctive insignia from the classical and medieval paganism. In the present course of lectures we have endeavored to introduce an argument founded

upon contemporary evidence as furnished by the results of Christian missions in our own day. We must bear in mind that these results are in a very undeveloped stage. Christianity as yet touches the age-incrusted and unyielding surface of heathen society only in spots, and has hardly broken its way through to an extent which enables us to recognize fully its power, or discover its transforming tendencies in the non-Christian world. It is sufficiently apparent, however, that a new force of transcendent energy has entered the gateway of the nations, and has planted itself with a quiet persistency and a marvelous staying power in the very centres of the social life of the people. From its modest haunts of church and school, of hospital and asylum, and through its unostentatious instrumentalities of literature, personal example, regenerated home life, and sanctified individual character, it is destined to go forth conquering and to conquer, as a regenerator of society, and a maker of a new civilization.

"Christianity by virtue of its own beneficent energy as a transforming and elevating force in society, has already wrought out a new *apologia* of missions. No elaborate argument is needed to demonstrate it. The simple facts as revealed in the outcome of mission effort in every field will sufficiently establish it. Whether the overshadowing evolutionary theory of the age is ready to acknowledge it or not, it is the open secret of missionary experience that the humble work of missions is a factor in the social progress of the world which it would be intellectual dishonesty to ignore and philosophic treason to deny.

"The subject is so immense that it can be dealt with in these lectures only in a cursory and panoramic way. This, however, need not interfere with the usefulness of even such a superficial survey, since it will serve as a general introduction to a theme which offers abundant opportunity for further and more careful research. It will be sufficient for our present purpose if we can bring the subject into focus, and adjust the lenses of our mental vision so as to secure a comprehensive and proportionate view of the whole field. If we can arrange here the historic perspective, and look the theme over with a view to the mental grouping of principles and facts, we shall at least have prepared our minds for future study, and for the easy assimilation and absorption of subsequent data which might otherwise be rejected as of no special significance, or at least as not yielding to classification in any partition of our mental storehouse. A volume based upon these lectures will be issued, it is hoped, in the autumn.

"Great care has been taken in the collection of data, not simply from current literature, but through an extensive private correspondence with resident missionaries in foreign fields. The course, primarily intended as a vindication of missions, may be considered also as an attempt to offer a present-day supplement to the cumulative argument of history in defense of Christianity as a supreme force in the social regeneration and elevation of the human race. It was taken up originally as a promising, but only partially recognized, side-light to missions. An unexpected volume of data was discovered through the kindness and courtesy of missionaries, and this special and hitherto somewhat neglected aspect of the subject was found to shed a new luster over the whole field of mission effort."

Concert of Prayer For Church Work Abroad.

JANUARY	General Review of Missions.
FEBRUARY	Missions in China.
MARCH	Mexico and Central America.
APRIL	Missions in India.
MAY	Missions in Siam and Laos.
JUNE	Missions in Africa.
JULY	Hainan; Chinese and Japanese in U. S.
AUGUST	Missions in Korea.
SEPTEMBER	Missions in Japan.
OCTOBER	Missions in Persia.
NOVEMBER	Missions in South America.
DECEMBER	Missions in Syria.

MISSIONS IN SIAM.

SIAM MISSION.

BANGKOK: on the river Meinam, 25 miles from its mouth; occupied as a mission station, 1840 to 1844, and from 1847 to the present time; missionary laborers—the Rev. and Mrs. E. P. Dunlap, D.D., the Rev. and Mrs. J. A. Eakin, the Rev. and Mrs. J. B. Dunlap, the Rev. and Mrs. F. L. Snyder, the Rev. and Mrs. A. W. Cooper, Walter B. Toy, M.D., and Mrs. Toy, *the Rev. Boon Boon-Itt*, Miss Edna S. Cole, Miss Elsie J. Bates and Miss L. J. Cooper; native licentiate preacher, 1; native Christian teachers, 8, and other helpers, 10.

PETCHABUREE: on the western side of the Gulf of Siam, 85 miles southwest of Bangkok; occupied as a mission station in 1861; missionary laborers—the Rev. and Mrs. W. G. McClure, the Rev. and Mrs. Charles E. Eckels, James B. Thompson, M.D., Miss Annabel Galt, Miss A. M. Ricketts, Miss Emma Hitchcock; native teachers, 7, and other helpers, 6. *Outstations*: Bangkaboon, Paktalay, Tharua Banphai, Ban Laam and other places.

RATBUREE: occupied as a mission station in 1889; missionary laborers—the Rev. E. Wachter, M.D., and Mrs. Wachter; licentiate, 1, and native teachers, 2.

In this country: Mrs. James B. Thompson and Miss A. M. Ricketts.

LAOS MISSION.

CHIENG-MAI: on the Maah-Ping river, 500 miles north of Bangkok; occupied as a mission station, 1867; missionary laborers—the Rev. and Mrs. Daniel McGilvary, D.D., the Rev. and Mrs. D. G. Collins, Mrs. Stanley K. Phraner, Dr. and Mrs. James W. McKean, the Rev. and Mrs. Howard Campbell, Rev. and Mrs. C. H. Denman, M.D., the Rev. William Harris, Miss Isabella Griffin, Miss Margaret A. McGilvary and Miss Hattie E. Ghormley, *the Rev. Nan-Tah*; helpers, 32; outstations, 20.

LAKAWN: on the Maah-Wung river, southeast from Chieng-Mai, 75 miles; occupied as a mission station, 1885; missionary laborers—the Rev. Jonathan Wilson, the Rev. and Mrs. Hugh Taylor, the Rev. J. S. Thomas, M.D., and Mrs. Thomas, the Rev. and Mrs. L. W. Curtis, Miss C. H. McGilvary, Miss Kate N. Fleeson, Miss Margaret Wilson, Miss Julia Hatch; native helpers, 13; outstation, 1.

LAMPOON: occupied as a mission station in 1891; missionary laborers—the Rev. and Mrs. W. C.

Dodd, the Rev. Robert Irwin; native helpers, 14; outstations, 8.

MUANG PRAA: occupied as a station in 1893; missionary laborers—the Rev. and Mrs. W. F. Shields and Dr. and Mrs. W. A. Briggs.

NAN: occupied experimentally as a mission station in 1894; missionary laborers—the Rev. S. C. Peoples, M.D., and Mrs. Peoples, the Rev. J. H. Freeman, Miss Mary A. Bowman, M.D.

In this country: Mrs. S. K. Phraner.

STATISTICS FOR THE SIAM MISSION.—American missionaries ordained, 7; medical (male), 3; wives of missionaries, 10; unmarried lady missionaries, 6; total, 26; native force ordained, 1; licentiates, 2; teachers and other workers, 25; total, 28; churches, 4; communicants, 325; added during year, 30; number of schools, 11; boys in boarding-schools, 142; girls in boarding-schools, 77; boys in day-schools, 70; girls in day-schools, 52; total number of pupils under instruction, 341; number of pupils in Sabbath-schools, 286; contributions for self-support, 232 ticals; for support of schools and educational work, 4057 ticals; hospitals and dispensaries, 2; patients treated, 8974; number of pages printed, 2,940,900.

STATISTICS FOR LAOS MISSION AS GIVEN IN REPORT OF 1894-5.—American missionaries ordained, 8; medical (male), 5; wives of missionaries, 11; unmarried lady missionaries, 5; total, 29; native force ordained, 2; licentiates, teachers and helpers, 57; total, 59; churches, 12; communicants, 1841; added during year, 305; students for the ministry, 24; number of schools, 7; boys in boarding-schools 147, girls 135; boys in day-schools, 10; total number under instruction, 292; pupils in Sabbath-schools, 987; contributions, 247 Rs.; hospitals and dispensaries, 4; patients treated, 4813; number of pages printed, 1,352,000.

THE LAOS MISSION PLANS TO REORGANIZE ITS EDUCATIONAL WORK WITH A CLEARLY DEFINED POLICY.—Purposing to make Chieng-Mai the centre, it has been voted to remove the Evangelists' Training School from Lampoon to Chieng-Mai, Mr. Dodd moving with it. The Boys' and Girls' Schools in Chieng-Mai will be expected to provide teachers for such schools as the native Christians may feel themselves able to support in other towns and in the country districts. Lampoon will be occupied by Dr. and Mrs. Briggs alone, who will carry on medical evangelistic work, while Mr. Irwin is removed to Nan.

Mr. Taylor writes from Lakawn: "The evangelists have all and always reported their work encouraging. There are doubtless many more who believe than we generally suppose, but they lack the courage required to take an open stand for Christ. In some places the evangelist's time was spoken for in advance by the various families claiming them turn about as guests that they might spend the evenings in conversing about the gospel."

The Praa evangelists have always taken with them a good supply of literature, with instructions to sell where possible and to give when circum-

stances indicated it as the wise thing to do. Many have come to our homes for copies of the Scriptures, and of course did not leave without them. We have placed a copy of the gospel in every city of Praa and in the village Weang Tong. The Kooba, or chief priest, in the principal temple in the city has the whole Bible in the Siamese language, and that he reads it is evident from his knowledge thereof. During the year sixty-four copies of Scriptures have been sold to natives and 122 copies given away, together with much other Christian literature.

ACCESS TO THE PEOPLE.—Mr. Shields writes from Praa: "We enjoy the most ready access to the people in the way of preaching the gospel. In our personal visitations to the homes of the people we were cordially received and respectfully listened to while we talked to them of Christ and their need of him. Where we met with any difficulty was in villages remote from us, where the people were not accustomed to see us and know us. And when they did not cordially receive us or hear us it was largely out of fear of gaining the disfavor of the evil spirits, or because of the suspicion which attaches to all foreigners until their business and purposes are known.

EXTENT OF THE FIELD.—The extent of our Praa field is only beginning to be known. "We are conscious from the year's experience that our field is great in extent, great in numbers and great in need. The province of Praa is an immense rice-plain dotted with villages, and the streams of the province are lined with villages. But little has been accomplished compared with what is yet before us. We have not yet entered upon its evangelization."

The new Laos missionaries begin their work before they reach the field. Mr. Freeman, who had to make part of the trip from Bangkok up the river

alone, was still able to preach the gospel on the way, finding open doors and kindly hearts on every side. At the mission meeting in Lakawn this was his report: "Reached Bangkok, September 27, and left per steamer *Chow Pyah*, October 7, reaching Pak-nam-po Saturday, October 12. I found Lao boat waiting for me, and left before daylight Monday morning, October 14. At Pechit, called on the governor, and, after some conversation with him, left with him a copy of the life of Christ and the Gospel of Luke in Siamese. He is an intelligent man and would, I think, welcome Christian missionaries. As I had with me a Christian Siamese, Kroo Hunt, who has for two years been in the service of the Siamese Commissioner at Phit-sa-nu-lok and made himself very useful to him, I found the Commissioner very friendly and cordial. He is, in many ways, a remarkable man. In the three years during which he has had charge of the five provinces in that region, the whole character of the district has been changed; robbery has been suppressed, jungles cleared, roads made, a canal joining the Me-Nan and the Me-Yom has been dug. He is not only friendly to missionaries, but really anxious that a missionary should come to Phit-sa-nu-lok. He returned to this subject again and again in my two calls upon him, and I gave him my promise to write to Bangkok and to the Secretaries in New York in reference to his request. This I did a few days later."

—By the time the new missionaries had reached Chiang Mai, they thought that they had tried most modes of travel; but they were given within a week a new experience. As Miss Ghormley writes: "We had experienced many modes of travel since leaving our homes in the States; but our experience with 'Jumbo' was the most novel but not the most rapid by any means. I enjoyed the trip very much, however, and have much more respect and admiration for the elephant since this trip than I ever had before."

EXTENSION OF THE WORK IN SIAM.

REV. J. A. EAKIN, BANGKOK.

The time has come for larger things in the work of the Lord in Siam. North, west and south, the horizon has lifted, revealing extensive districts but little known before, ripe for evangelistic work, and occupied by people who gladly receive the truth. Only on the east, the encroachments of the French sphere of influence westward from Cambodia seem to have set a definite limit to the extension of our work in that direction. But out of several new fields which have been recently opened, there is one that has been selected as presenting urgent claims for immediate occupation.

THE PROVINCE OF NAKAWN SEETAMARAHT.

This province is one of the largest in Siam. It is estimated to contain a population of

more than 300,000 souls. These people are nearly all Siamese, and most of them are engaged in farming and gardening. The mountainous region in the western part contains extensive tin mines, which have attracted a considerable number of Chinese, and there are a few Malays scattered here and there near the sea, who make their living chiefly by fishing. In addition to this large province, there are two other Siamese provinces and seven dependent states on the south, and one province and a large island on the north, which lie properly within the Nakawn region. The city of Nakawn, the capital of the province, is centrally located with reference to all this territory, which is easily accessible by tours made from Nakawn as a base.



Dr. Thomas. Mr. Shields. *N.* Mr. Curtis. Mr. Collins. Dr. McGilvary. Mr. Wilson. *N.* Mr. Harris. *N.* Mr. Campbell. *N.* *N.* Mr. Dodd.
N. Dr. Peoples. *N.* Dr. Denman. *N.* Mr. Irwin. Mr. Freeman. *N.* *N.* Mr. Taylor.

PROVIDENTIAL PREPARATION.

The hand of God is plainly seen in the planting and preparation of this field for a fruitful harvest. The history of Siam states that about five hundred years ago there was a great rebellion among the Laos. The king of Siam marched northward with a large army, besieged and captured Chieng Mai, the Laos capital, swept away a large number of Laos families as captive slaves, and brought them down and planted them in the province of Nakawn Seetamarahit. At other times, colonies of Laos captives were settled in the provinces of Petchaburee and Rajaburee; and they are there as captive slaves to this day, retaining their separate identity. But it is a significant fact that there are no Laos captives now in Nakawn, nor any recollection of such among the people. They have been assimilated by inter-marriage with the Siamese population, and so have dropped out of sight; but they have left their mark plainly on the character and language of the people.

Thirteen years ago, a native of Nakawn named Nai Kurt, being in ill-health and on his way to Bangkok to seek a foreign physician, was driven by a storm to take refuge

in the Petchaburee river. He was thus providentially led to our missionaries at Petchaburee, by whom he was cured and taught the way of salvation. He afterwards returned home, and was a faithful witness for Christ to many people of that province. A few years later, twenty persons came from Nakawn to Bangkok, a distance of more than 300 miles, and united with the First Church at Sumray on profession of their faith. A few others united with the Petchaburee Church about the same time. On one occasion, Rev. E. P. Dunlap made a determined effort to reach Nakawn by a sailing vessel, but was obliged to turn back on account of unfavorable winds. For some time afterwards no further attempt was made.

The first missionary tour to that province was made by the writer and Rev. C. E. Eckels, in 1892. Since then, one or more tours have been made by different missionaries each year, and the work has grown steadily with many tokens of the presence and power of the Holy Spirit among the people. We have now a vigorous church in the city of Nakawn, with thirty-three adult members, six baptized children, and thirty-five persons on probation. The elder of

this church is an independent farmer of much more than ordinary intelligence. He has read a large part of the Bible, and nearly all our religious books and tracts. A few months ago he came to Bangkok on purpose to place his son in the Christian High School, and deposited eighty ticals (\$48) with the principal to pay his expenses for one year in advance.

WHITE ALREADY TO HARVEST.

The people of Nakawn show a remarkable readiness to receive the gospel, and our tours to that province have revealed a widespread interest in the truth. Persons have come on foot four or five days' journey to hear preaching when they had learned that missionaries were in that region. In two points they show a marked similarity to the Laos character: they listen patiently to religious instruction, sitting hour after hour while the missionaries are explaining the Scriptures, trying to understand the mysteries of this new faith; and when they have accepted Christ as their Saviour, they are eager to bring their friends and relatives to a knowledge of the truth. In most cases they come into the church by families. The parents usually are baptized together, and they are not content so long as their grown-up children are still out of Christ. In one instance, when several persons from a distant village had united with the church, it was reported that all the people in the village desired instruction with a view to receiving baptism. If the conditions were favorable for pushing the work vigorously, it seems probable that there would be a great ingathering of souls among those simple-minded people.

URGENT NEED OF EXTENSION.

To improve the opportunity thus set before us, it will be necessary to establish a station in the city of Nakawn some time. It is quite out of the question to do the work properly by tours from Bangkok. The voyage by steamer requires four or five days each way; and during the dry and cool season, from October until February, the best time in the year for itinerating work, the steamers cannot run on that route, and then the field cannot be reached from Bangkok at all. Hence we are limited to the hot season, when the prevalence of jungle fever makes touring dangerous to health, and the rainy season, when the roads through the country are impassable except to elephants.

There is another reason for the speedy occupation of this field in the fact that the food and general manner of living of the people are so different from what the people in Bangkok are accustomed to, that it is very difficult to induce native evangelists from the capital to engage permanently in work in that province. On this account, we must either bring native workers from there to Bangkok to be trained, at the risk of unfitting them for work among their own people, or make arrangements for training them at home; and there is no doubt that the latter is by far the better plan, and the only way in which an aggressive, self-supporting church can be built up in that region.

But there are no serious difficulties in the way of establishing a station there. The climate is healthful. In all the tours which the missionaries have made, they have suffered very little inconvenience on account of illness, and the heat is considerably less trying there than in Bangkok. The Siamese government has recently given us a lease of a fine plot of ground favorably located for our work. Almost all kinds of building materials can be obtained on the spot, and at reasonable rates. In fact, the only formidable hindrance in the way of our opening a station there, is the lack of working force sufficient to man the station properly; and we hope that this lack will be made up by a reinforcement of our numbers during the coming year.

GREAT DEMAND FOR MEDICAL WORK.

Though the climate of Nakawn is healthful, as has been said, the mass of the people are the most wretchedly sickly to be found in Siam. This is due mainly to the sinful lives of the people, and their ignorance of the laws of health, sanitary arrangements, and diet.

In time of pestilence among the cattle, they eat the flesh of animals which have died of disease. They throw the carcasses of dead animals into the stream above the city from which many of the people have to draw their supply of drinking water. They eat the flesh of animals which are scavengers among the dead. The natural result is that they are subject to horrible sores, and many of them seem to be a mass of loathsome disease. Besides there are very few native doctors in the province; and the few that they

have are ignorant of the first principles of anatomy and physiology, and understand how to cure disease about as well as an Apache medicine man. If missionaries were living on the spot, of course they could put a stop to the abuses mentioned above, and could soon teach the people better customs; for, with all their faults, they are remarkably docile and easily influenced. They have very little prejudice against foreign medicines or treatment by a foreign physician; and fortunately most of their diseases yield readily to proper treatment. This gives the medical missionary great opportunities for the relief of suffering, and at the same time for leading them to the Divine Healer of their sin-sick souls.

Enough has been said to show the urgent necessity of opening a station before many years in this most promising and most needy field. To do so we need one new ordained missionary and one physician, and the houses for them to live in. Surely this is not much to ask, in view of the multitudes of souls now perishing in heathen darkness whom they would be able to reach and save; in view of the readiness of the people to welcome the word of life, and in view of the suffering and wretchedness which could be so greatly relieved. It is likely that a hospital will also be needed; but the Siamese government has expressed a willingness to give substantial aid to this part of the work, and it is expected that all the funds needed for this purpose can be secured in Siam.

HYMNS AND PILGRIM'S PROGRESS FOR LAOS.

REV. JONATHAN WILSON, LAKAWN.

Mr. Irwin writes that the printing of the Laos Hymnal was to be finished either yesterday or to-day (December 18, 1895). We hope to receive some copies of it for use at our meeting of presbytery. The hymns are two hundred and thirty-nine, some one hundred and ninety of them my own authorship. There are hymns from Dr. and Mrs. McGilvary, Dr. Briggs, Mr. Irwin, Miss Fleeson, and one from each of two native teachers. What merit may be found in these hymns consists, mainly, in their being fair translations into Laos idioms of some of the best hymns of the Church, as "Joy to the

World," "How Sweet the Name of Jesus Sounds," "Just as I Am," "Rock of Ages," "Twenty-third Psalm," "I Was a Wandering Sheep," "Onward, Christian Soldiers," "He Leadeth Me," together with a goodly number of "Gospel Hymns," as "Jesus, My Saviour, to Bethlehem Came," "Safe in the Arms of Jesus," "Simply Trusting Every Day," "The Ninety and Nine," "I Gave My Life for Thee," "What a Friend We Have in Jesus," etc.

The work of preparing this Laos Hymnal has been to me a deep delight—often a rest in weakness and weariness. As this is a personal statement, I may be pardoned the special personality of the following incident. For two days and nights we had been anxiously watching for the life of a babe, dangerously ill. Symptoms for the better had, we hoped, appeared. Pain gave place to a night of restful sleep. In the early morn, the hymn "Come, Ye Disconsolate, Where'er Ye Languish," was rendered into Laos. Our first sight of the sick babe suggested new hopes of its recovery. But a sudden change came and two hours afterward it died in its mother's arms. We prepared the body for its cradle-coffin. It rested among fragrant flowers, and as we sat near it, this newly written hymn was repeated to the weeping mother. Her tears were hushed. In way of repetition the hymn was sung to her. It was sung again in the early evening at the funeral service. Often as I may hear this Laos hymn sung, I shall think of the little babe that went to sleep in its mother's arms, and the comfort that the hymn seemed to give her.

In the years 1874-5, Mrs. Wilson and Nan Inta, who entered into rest years ago, translated the first part of *Pilgrim's Progress*. The manuscript has been with me as a sacred treasure. It is a joy to me to report that, under my supervision, within the last three months, nearly two-thirds of the manuscript has been prepared for the press. I hope to have the revision completed in January of the new year. The American Tract Society has generously furnished us the funds for printing this book and sundry tracts. So, side by side with the Bible Society, the American Tract Society will be telling "the Story" to this Laos people. To these sister societies of the dear home land we send our grateful greetings.

In July, Dr. Dunlap, Dr. Toy, Mr. Boon-Itt and Elder Yuan started on a tour of two months in that region, going as far as Singora. On this occasion, six new converts were baptized and received into the church at Nakawn and several more were placed on probation. A well-located lot was secured from the Siamese government, at a nominal rental, merely to show that it is a *bona fide* lease. On both these tours, Dr. Toy and his native assistant were kept busy with medical work and treated several thousand patients.

In March, Mr. Cooper and Mr. Snyder made a tour of sixteen days to the west and north of Ayuthia. They went as far north as Prome, stopping at many towns and villages on the way. They found a cordial reception everywhere, and sold fifteen hundred portions of the Scriptures and tracts, and also a considerable quantity of medicine at cost price.

In September, Mr. Cooper and Mr. Boon-Itt started on a tour of two months, with a view to seek for the most desirable point for a new station to the northward. After passing through Ayuthia they took the most easterly branch called the Sac river, as far as the town of Saraburee. Thence after returning some distance toward Ayuthia, they took a short cut across the flooded fields and reached the Chow-Phya river some distance below Sopburee. Following this river north they stopped at Lopburee, Prome, In, Chinat (where they were entertained by the governor of the province), Nakawn Sanan, and Paknampo. They spent eight days at the two places last named and found the people remarkably friendly. Paknampo is a large town at the point where the Maping river unites with the Po river to form the Chow-Phya. Here the head-priest of the temple and the postmaster of the town received them with great cordiality and urged them to establish a school there.

A priest near Paknampo declared that he had been using Christian books for textbooks in teaching the boys in the wat under his care.

Mrs. Cooper joined the party at Paknampo, going up by steamer to that point, and accompanied them throughout the remainder of the tour. On the way to Rahang they were overtaken by the boats of the Laos missionaries, and enjoyed their company for a day or two. At Kam-pang-pet they found

a great eagerness to buy books and to hear religious instruction. They rejoined the Laos missionaries at Rahang, and had the advantage of their stock of information with regard to the salient points of that town. There is a Christian Chinaman living in a village near Rahang. He was converted at Singapore, and though alone among the heathen, he still maintains his Christian character and reputation. The people at Rahang insisted on buying books so rapidly that there was little opportunity to explain their contents. As a rule, the people in small villages were found more willing to listen patiently to religious instruction than those in the larger towns. After spending two days at Rahang, having sold out nearly all their books, they turned toward home, and reached Bangkok ten days later, having made but few stops by the way. They had sold in all about one thousand portions of Scriptures and three thousand tracts. They had also received thirty-eight ticals from the sale of medicines.

A short tour was made last February by Mr. Snyder and Dr. Toy to Prabat, the famous shrine of the footprint of Buddha. As there was a great crowd of people gathered there to attend the annual festival for the worship of the sacred footprint, our missionaries had abundant opportunities of preaching the gospel; but the circumstances were not very favorable for securing a patient hearing of the truth. They afterward continued their journey as far as Pak Prio, the last point at which the new Korat railway touches the river.

In January and February, Dr. Dunlap and Mr. Boon-Itt made a tour down the east coast of the Gulf of Siam, which was reported in detail in the station letter for March. They went in the mission sailboat, *Kalamazoo*, and stopped at many towns and villages. They preached in daytime in the camps of the soldiers, in the prisons, in the market-places, and the homes of the people. In the evening they showed Bible pictures with the sciopicon, and then set sail at night in order to reach the next town in the morning. They found a hearty welcome everywhere, and one man who declared that he was a believer and promised to preach Christ to others. It is evident that all that part of the field is ripe for the gospel.

The longest tour of the year was taken by Dr. Dunlap, Dr. Toy, Mr. Snyder and some

native helpers, to the west side of Siam, next to the Bay of Bengal. They traveled more than 4000 miles; on seven different steamers, numerous sailboats and canoes, on elephants and on foot. They labored in six different provinces, reaching a community of Siamese in the most southern portion of Burmah, and found an open field everywhere. On this tour they had the joy of baptizing four adults and two children, the first fruits of the gospel in Ranong province, and also placed some officials and others of the provinces on probation. Distant villages in the provinces were reached as well as the capitals. Dr. Toy treated hundreds of the sick and suffering, and disposed of eight cases of medicines and treatment. They disposed of 2182 portions of Scripture and Christian books and tracts. The brethren returned from this tour with the conviction that it is our imperative duty to establish permanent work on that side of Siam.

WHY ?

BY A MISSIONARY IN SIAM.

This is a question which every missionary in lower Siam asks himself and his God many times a year, and the officers of the Board and the churches at home ask frequently also, and it is *the* question about which we need to have an understanding, if possible. *Why* the difference between the state of the work in upper Siam—among the Laos—and that in lower Siam? *Why*, under the same government, and among people (supposed to be) of the same religion, and using pretty much the same language, have we the spectacle of two missions differing so greatly in apparent fruits? The Laos mission was opened in 1867 as an offshoot from the Siam mission, and in twenty-eight years they number their converts in the thousands, the number being added to almost daily, and they have a strong corps of ordained native helpers. The Siam mission, begun by our Church in 1840, and averaging as large a force of missionaries during the last twenty-eight years as the Laos mission, yet numbers but about 300 converts, without a single ordained native helper. Well may we ask: *Why*?

In this case, as in nearly all others, it is easier to ask than to answer the question, yet we feel that an answer should be given, and in trying to do so we *first* make note of the

fact that the people in the two sections are different. The Siamese are indolent, shiftless and practically devoid of moral backbone. Physically they are weak and small, and greatly inferior to the neighboring races. The Laos, on the other hand, are more manly in physique, thrifty and industrious, and possessed of a good degree of moral stamina.

The *second* point to be noted is that the dominating religion of the Siamese is not the chief spiritual belief of the Laos.

Buddhism rules lower Siam, and from highest prince to lowest peasant but few can be found whose spiritual belief and practice may not be summed up in the two cardinal tenets of Gautama Buddha, viz., "Help yourself to future bliss," and "No need to be in a hurry about it," or, in technical language, "merit-making" and "transmigration." The arch-adversary never bound any section of the human race with stronger chains than when he succeeded in seducing these people to a systematized belief in these two doctrines. The principles underlying them (*self-righteousness* and *procrastination*) are at the basis of most of the opposition which the Church encounters in the home land. Every pastor and Christian worker is familiar with the sinner who is good enough in himself and does not need a Saviour, or with the other one, his twin brother, who will attend to his soul's needs some other day, *not to-day*. Yet here in lower Siam we find these twin doctrines united in a carefully elaborated system of belief, constituting the foundation and the substance of this most specious form of error. The enemy of man and God can want no better weapons against the kingdom of "God and His Christ" than such as will lull men into a belief that a Saviour is entirely unnecessary, or that no alarm need be felt if they do not make much progress toward eternal bliss in this life, as they will have many more opportunities in future births, and that the schedule upon which they are traveling heavenward is entirely in their own power to arrange either fast or slow, as best suits their convenience. Such doctrines as these are held tenaciously in lower Siam.

The Laos, on the contrary, while they might perhaps be called nominal Buddhists, are practically spirit worshippers, and are enslaved by dread of spirits and demons to a much greater extent than the Siamese. Buddhism is secondary with the Laos, while

their crude superstitions and fears of demons render them more ready to accept such teachings as promise absolute relief from the torment they live under. It surely needs no lengthy argument to make it clear to every intelligent reader that the conversion of a soul from a crude, unorganized mass of superstition is a far easier task, humanly speaking, than the conversion of one from a thoroughly organized and shrewdly systematized form of belief such as Buddhism.

This, then, is the main feature of our answer to the question, "Why the difference between the work of the two missions?" Christianity has in Buddhism one of its most formidable foes, and lower Siam is the chief stronghold of that foe. Here the missionaries are face to face with Buddhism as pure and as slightly mixed with spirit worship or other form of faith as can be found anywhere.

We would not wish to leave the impression that the work in this field is more difficult than in others because the people are more inaccessible to the missionaries. Far from it. The missionary is regarded as a superior being by the poor peasants, as having more merit than they, and if they do not flock to hear him out of mere curiosity, they certainly will listen to him very courteously when he comes their way, and they are only too ready to assent to all he says and to seek to attach themselves to the missionary that they may obtain some of the benefits and blessings of his great merit. This is expressly allowed and encouraged in the teachings of Buddhism, and hence it necessitates the greatest care and judgment in dealing with those who apply for discipleship. In no other land can "zeal without discretion" work more and more lasting injury to our cause than here.

It is not in the thought of the writer that the Church will be discouraged by this statement of the difficult nature of the task before it in this field. On the contrary, it is believed that a correct appreciation of the strength of the enemy will help toward the final triumph of the Cross here. To underestimate, despise, or act as though ignoring the strength of an opponent is only to invite defeat. There are even those who believe that our Church has met her "*Bull Run*" already in lower Siam. Christ is all-powerful, and his hosts will finally prevail, but we have an instance in the gospels where he

permitted his disciples to suffer mortification and defeat because they had underestimated the difficulty in the way of casting out a devil.

Jesus shall reign here even as elsewhere. When the field is difficult and results are slow in appearing, let us remember that the hardest fought battle and the most stubbornly contested campaign will yield all the greater glory to our Captain, and of the final issue of the contest not one of your missionaries has the slightest doubt.

NEEDS OF THE MALAYAN PENINSULA.

REV. E. P. DUNLAP, D.D., BANGKOK.

Dr. Toy and I have spent two months in a tour of the provinces of Siam facing on the Bay of Bengal. We were accompanied by Rev. F. L. Snyder and several faithful native laborers. The field we visited contains nine regular Siamese provinces, four Malay States, dependencies of Siam, and the most southern province of Burmah called Malinwan. We mention the latter because of the many Siamese residing there. It is difficult to give an accurate estimate of the population of these several provinces, because of the imperfect manner in which the Siamese take census. But we made diligent inquiry of officials, and from them gained the following information. The estimated population is as follows, beginning with the province farthest north:

	Siamese.	Chinese.
Kraburee	7,000	100
Ranong	10,000	1,000
Takooa Pa.	25,000	8,000
Pooket Island, 2 provinces....	6,000	30,000
Takooa Toong.....	4,000	500
Panga	7,500	700
Krabee	10,000	1,000
Trang	65,000	7,000

Malay States under Siam's rule.

KEDAH, PALIT, PALEAN, SATOON.

Population 240,000, including a large number of Siamese. We were not able to get the exact number. We also ascertained that there are about 800 Siamese on the Island of Penang, and that there is a colony of 1000 Siamese in Perah, a Malay State under the protection of Great Britain, about twelve hours by steamer southwest of Penang, where provinces may be reached from Bangkok by two routes:

First, by way of Singapore and Penang,

from Penang by small coast steamer to the Island of Pooket, the central province of the field, from which the other province may be easily reached by small merchant steamers and sailing boats. This route involves considerable expense, but it is the only practicable route to the field during the months of October to March inclusive. And this is the most favorable time for touring the field. Distance, Bangkok to Penang, 1180 miles; Penang to Pooket, 180 miles.

Second, from Bangkok to Choompon on the west coast of the Gulf of Siam, by small coast steamer, thence, *i. e.*, from Choompon, by elephants, across the Isthmus to Kraburee; distance, Bangkok to Choompon, 200 miles, and from Choompon to Kraburee, 27 miles. Having reached Kraburee, we are at the head of the field, and after working Kraburee, can go by canoe down the Pakchan river, visiting numerous villages in the Malivan province to the Ranong province, thence by steamer to Takooa Pa and Pooket. From the Island Pooket by sailboat across to Takooa Toong, Panga and Krabee provinces. Thence by steamer to the province of Trang; thence by steamer to Penang, and from Penang the four dependent Malay States may be easily reached by daily steamers. This route may be taken from Bangkok during the months of March to September inclusive, but it is not practicable to cross from Choompon to Kraburee before the latter part of November, so that in taking this route much time would be consumed by the way, for the steamer from Bangkok to Choompon ceases running in September. One might, however, spend the months of September, October and part of November in laboring in Choompon and the adjoining provinces, while waiting for time to cross the Isthmus.

It is a sad fact that the provinces under consideration were never reached by Siamese-speaking missionaries until two years ago, when Rev. John Carrington, agent of the American Bible Society for Siam, and Rev. Eugene P. Dunlap, of our mission, made an extended tour in eight of the provinces. They were kindly received everywhere and enjoyed great liberty in the work. Last year, accompanied by the Rev. Boon-Itt, they made another tour throughout all the provinces, and had the joy of seeing some fruits of the former tour. During these two tours they sold about ten thousand portions

of Scripture, Christian books and tracts, and preached the gospel to multitudes who had never before heard the Master's name. Their enthusiasm over this attractive and open field, and representations of its great need of the gospel, led to the recent tour of your committee. We return to you fully persuaded that our mission should at once take steps to occupy this important though sadly neglected part of our mission field. For want of time we were not able to tour the provinces as thoroughly as we desired, but we labored in six of the provinces. We followed in the way of the laborers mentioned above, and were gratified to find many anxious to have Scriptures and tracts and disposed of 2182 portions. We spent some ten days in delightful work in the Ranong province. During a former tour the missionaries placed persons on probation, and shortly after our arrival in Ranong these persons sought us for instruction, attended the services, and we had the joy of baptizing four adults—two men and their wives and the little ones. One of the men is the postmaster of the city of Ranong, a young man of considerable influence; he manifests a real missionary spirit; has been teaching others since last year when he expressed his first interest in the gospel. We also placed others on probation. They begged us to remain and teach them. It was hard to leave them. May their first fruits in Ranong cause us to deeply feel our obligation to proclaim the gospel throughout that part of Siam. In Ranong, as well as other provinces, Dr. Toy met with success and encouragement in the medical mission work. He noticed but little prejudice against foreign medicines and treatment. He cared for many sick folk and disposed of a large stock of medicines. Your committee unites in saying that these provinces present an open field, ripe for aggressive work for the Master. We also agree in saying that it is for the most part the most healthful part of Siam that we have ever visited. We enjoyed the pure spring water and fresh air from the mountains, and on the coast of the provinces the sea breezes were refreshing. There are in several of the provinces good mountain and seaside resorts for weary laborers. From foreigners well acquainted with the district, we heard good testimony to the healthfulness of that part of Siam. And we found ourselves able to labor hard with

much less weariness than in Central Siam. Either Ranong, Pooket or Panga would be good places for residence and favorable places from which to labor throughout the provinces.

In accordance with our instructions, we made a thorough investigation of the Island of Pooket, situated about 180 miles north-east of the Island of Penang. We toured this island on elephants for four days, visiting and laboring in a number of its villages. It is well bordered by mountains and has many attractive little harbors and charming valleys. It extends north and south and contains about 345 square miles. Estimated population: Siamese, 6000; Chinese, 30,000. Divided into two provinces, the northern, agricultural; the southern, rich in tin mines, giving considerable commercial importance to the island. It sends about 60,000 slabs of tin to Europe annually. Europeans living on the island consider it even more healthful than Penang. In 1871, the late Dr. Bradley made a health trip from Bangkok to Pooket, and has left on record the following testimony:

"The climate is fine and healthful. Thermometer 82° to 86° during the day, and from 75° to 78° in the nights, which are generally very cool and pleasant. Some days certainly are very hot, but I think on the whole cooler than Bangkok." One may reach the mainland from Pooket by sailboat in nine hours and would enter three provinces, viz., Takoon Toong, Panga and Kraburee. The island is also equidistant from Penang and Ranong. As steamer leaves Pooket for Penang once in five days, and steamers leave Pooket for the upper provinces, Kraburee, Ranong, Maliwan and Takooa Pa twice a month, and passenger boats run frequently across to the provinces on the mainland, one may easily go from province to province on the mainland by elephants, the favorite mode of travel in that part of Siam, also by waterways in rowboats and along the coast villages in small sailboats. In our labors we also enjoyed long tramps on foot and found fairly good roads.

Two Plymouth brethren, good Christian workers, are the only missionaries laboring in all these provinces, and they labor exclusively for the Chinese. Shall we not strive to evangelize the thousands of Siamese in these several provinces?

THE GREAT FESTIVAL OF LAMPANG KUNG, LAOS.

REV. J. S. THOMAS, M.D., LAKAWN.

The next two days were to be the last and greatest days of the greatest festival of the year in the greatest and most noted temple of the land—the great temple of the Governor of Lakawn. Mr. Taylor proposed that we spend those two days at the temple teaching. Of course there was added to this a desire to see and to know what was done and how it was done at those great gatherings. We had about two hours to get ready. Although the temple was only about thirteen miles away, the preparation for this day's tour was as much as for a two months' tour.

So while I was arranging my hospital and dispensary work to be left with my trusty clerk, and getting ready my medical outfit, Mrs. Taylor and Miss Hatch were busy getting the kitchen, dining-room and bedroom outfit ready.

THE START.

About 4 P.M. we started down the river in a large Laos boat, Mr. and Mrs. Taylor, with the three babies, Miss Hatch, Mrs. Thomas and myself with a dozen of the best singers among the boys, our native minister, several elders, and a few other good workers and singers. We had an organ, too. Several went ahead on foot. The water was low, and our boat "stuck." So while we expected to reach Lampang Kung that day, we were obliged to pitch our tent only half-way there. It was fun to see these dozen boys jump into the water when the boat would stick, find a deeper channel, lift the boat into it, then for a frolic, find deep water and dive and swim like ducks. Before the peep of the next day we were all astir and started as soon as light enough to see, arriving at Lampang-Kung about 8 A.M., and started on foot for the temple, three miles away. We had an elevated sidewalk (not railroad) all the way, over rice plains covered with water and a very rank growth of rice to be harvested in another month. The sidewalk is wonderful. Built many years ago, with never a nail driven in it, with planks warped and twisted by many seasons of rain and tropical sun, with the ends flying up as if to hit your head, certainly to stub your toe, while the middle would be teetering and you would be dancing—all this made our walk interesting and

exciting, while the sun's hot rays kept our blood warm.

FOREBODINGS.

While thus engaged, our thoughts were taking especial shape on our proposed visit. The seriousness of it was becoming more apparent, perhaps brought before us by the dangers in our path. We were going to the largest and most famous temple in the land—to a temple to visit which one of the older sons of Siam's king, a few years ago, walked from Bangkok—500 miles. We were going at a time when excitement was highest. It was the only season of the year when the governor with the princes of the realm attended this temple in state, with all the pomp and show which even princes of the East are capable of making. It was the great season of merit-making, when princes vie with each other in their ignorance, superstition and idolatry. At such a time it would seem that neither princes nor people would brook any interference, and we wondered what our reception would be when we told them our purpose, and asked permission to pitch our tents among them, and hold up among them the cross of Calvary—the light of the world, to shine in that awful darkness of heathenism. I must say that Scott's "Marmion" came to my mind with the words, "and dar'st thou then to beard the lion in his den?" But "trusting in the Lord Jesus Christ for strength" we pressed on. In an hour we were there. Making our purpose known to the governor through Mr. Taylor, we were surprised to hear the governor say, "Yes; you are welcome; pitch your tents where you will, and teach all the people who will come to you." The last clause was significant. He doubtless thought we could get no one to listen to us, while he and the princes were there, and while so much excitement was going on.

ENCAMPING.

We rented a convenient spot just outside the temple wall, under the grateful shade of two large tamarind trees, surrounded by cocoanut and other trees.

The temple is built on a high hill which is completely taken in by the temple wall. In the centre is an immense pagoda made of brass. It is about seventy-five feet at its base, and runs up say two hundred feet, terminating in a lofty spire, at the top of

which are said to be many valuable and precious stones. The entire pagoda is covered with many layers of gold leaf, probably the accumulation of centuries. We saw many people going up this pagoda by ladders, 150 feet, and putting this leaf on it—this was merit-making.

THE GREAT TEMPLE.

Around this huge and beautiful structure are erected many temple buildings, containing innumerable idols, before which priests and people were constantly prostrating themselves. Then around and outside these buildings was a complete line of sheds, in which the people could sleep, and where they had their waiting offerings. And outside of all this was the temple wall. The approaches to the wall on two sides were brick work and solid masonry, made into a long, curved, but easy stairway. Outside the wall were the houses of the princes, the common salas of the people, and on this occasion our tents. This day, which was Friday, had been one of intense activity in the preparation of their offerings for their consecration, dedication and distribution. I will say here that the people from all the villages bring in to their respective princes their offerings. Mrs. Thomas and I were visiting the leading prince when four or five of these villagers came with their offerings. The people entered the veranda and prostrated themselves before the prince, who asked the name of each village, and pronounced his benediction upon it, the people and their offerings; the people again prostrated themselves, face and body to the floor, and retired. Thus the offerings are given by and prepared by the common people, and the princes make the merit. After supper we had our first meeting. While pitching our tent and making ready we had many transient spectators. But when the organ and singing began, the crowd came. We held a prolonged meeting. Before the meeting Mr. Taylor engaged in conversation with some priests, then with some women who repeatedly expressed their surprise as the creation and the incarnation, life and resurrection of our Lord dawned upon their minds. During the meeting intense interest was manifested especially in the organ and singing. During the short talks and prayers the people would get a little restless, but when the organ and singing would start

again they would rush in and crowd upon us. All this time the elders and others were out among the people talking with them. After the service many remained to talk and listen, until from weariness and exhaustion, we folded our tents for sleep.

HEATHENISM AND THE GOSPEL CONTRASTED.

The next morning we were up betimes, but before breakfast we had to put the organ away from the tent and let Miss Hatch draw the people away. By this time we saw that it was curiosity largely that brought the people, and the most we could expect to do was to advertise our work and our purpose, and to magnify our Saviour. This Saturday afternoon was the climax of the festival. The day before we had seen the princes prostrate themselves in the dust as they knelt before the pagoda, and receive the blessing from the officiating priest. But this Saturday morning they were in all their gorgeousness, with their huge gold betel boxes, some worth \$1000, and still more huge cuspidors, and their numerous attendants, while back of them were many priests from the other temples, their wives and attendants, and still further back the whole temple ground was literally covered with people, with their heads covered with flowers, and their bodies with scraps of all colors. There were thousands of people. I cannot tell you of all we saw, but I will tell you of one dedicative service—the grandest and best. The others were the same, only less grand, according to the rank of the prince. We were a little late on the ground, and when the governor saw us coming he invited us to a place near him. He and all the attending princes held flowers and lighted candles in their hands, in the attitude of prayer, while the priests were chanting their incantation and calling on their gods. This part of the ceremony was impressive. The governor was then giving two ponies, ten slaves (who would now become temple slaves: these were dressed in white) and many other gifts. The horses were first led to touch the pagoda, after the dedicating services were over; this was their consecration. They were then led away, the property of the temple. Then the poor slaves were led to touch the pagoda, and they, prostrating themselves before the

princes, were in turn led off, worse slaves than before—doomed to a life of service to the temple and the priests. Then came the more common gifts, which in turn also touched the pagoda, and then began a desecrating performance. Scores and hundreds would rush in from the crowd, and there occurred a scrambling and grabbing which was terrible—men wild with determination to get something—while later on it was heathenish to see the little children grab the pieces of cooked rice and vegetables, and crowd them into their bags—betel, tobacco and all. If a short part of the ceremony seemed solemn, the rest of it was the reverse—hideous. Yet, I must say, that the crowd was orderly. I saw no drunkenness, although there were many gambling dens, and all well patronized.

A READY WELCOME.

During the forenoon our workers were out among the people, and we did some visiting. In the afternoon we held our farewell service. At this meeting there were more than 600 people present. At no meeting were there less than 400. We would sing, then Mr. Taylor would briefly explain the spirit of the hymn. He also took occasion to explain the purpose of our coming amongst them—that they were not to fear us, and he gave them a cordial invitation to call on us at Lakawn, to come to listen and to learn—that they would always be welcome. It was a good-natured people, and they seemed glad we had come.

Thus closed for us a remarkable experience. What good has been done or what may result from it, there is but One who knows. We have committed it all to him in many prayers.

Just one thing more to illustrate the feeling of the people toward the princes. Saturday morning, while Miss Hatch was at the organ, with a large crowd about her, a prince came on horseback to the tent to see me. As soon as the people saw him, about 100 of them (mostly women) left in fear and dread. The fact that a prince would come into our tent, and take medicine from our hands, tended to remove any lurking fear the people might have toward us, but they feared him.

MINISTERIAL RELIEF.

ELDERS IN THE PRESBYTERY OF PHILADELPHIA NORTH.

IN THE CHURCH AT HOME AND ABROAD for March of the present year (p. 246) reference was made to the inauguration of a recent movement for the benefit of the Relief cause by the elders in one particular Presbytery—that of Philadelphia North. In view of the results to which this led, it will be of interest to note somewhat more fully its development.

HOW IT LOOKED TO THE ELDERS.

The only inducement which was presented to these elders, in asking them to hold a meeting on behalf of Ministerial Relief, was in the simple statement of these facts: that it was in greater need than they supposed, that the elders in a sister Presbytery had taken action for its aid, and that by conferring together they might themselves devise some plan for active help on their own part. This inducement proved sufficiently strong, however, to bring out a goodly number of business men, in one of the busiest weeks of the year, and one of the coldest and stormiest evenings of midwinter.

When they had received full and distinct information as to the condition of the Fund, and the state of affairs in their own Presbytery, they immediately laid hold upon two facts: that the contributing churches had given much less in proportion than they had previously supposed, and that some churches had actually given nothing at all.

THE PLAN THEY PROPOSED.

The first proposal was, naturally, to appoint a committee which should be charged to send to all the churches in the Presbytery a special appeal. But there were elders who replied immediately that anything sent in the way of a communication through the mails, must fall short of making that impression of urgent personal appeal which was desired and intended. It was in this way that there came to be suggested a visit *in propria persona*, by the elders themselves, to all such churches. This proposal was en-

tirely unexpected to the Presbyterial Committee who had asked the elders to meet, and who were conferring with them. It was wholly spontaneous, and it met with instant favor. The action, adopted without a dissenting vote, was embodied in the following words:

“WHEREAS, We are met together as elders from the various churches in the Presbytery of Philadelphia North, by the request of our Presbyterial Standing Committee on Ministerial Relief, to consider the urgent need of the Relief Fund at this time, and the best way of securing for it immediate help: and

“WHEREAS, The present emergency is such as to require the most strenuous endeavors to secure prompt and liberal gifts to the Board from churches and individuals, if they would avert the imminent reduction of those slender appropriations which are sent to the 800 families upon its roll, and the widespread suffering which must come from any such reduction: therefore,

“Resolved, 1. That we will give personal diligence to this matter at once: and

“2. That we authorize the Presbytery’s Committee on Ministerial Relief to appoint from among the elders here present, and from others who are like-minded, one or more for each church in the Presbytery, who shall visit the same in person as soon as they are duly informed by the Committee that the way is open for them so to do, in order to lay this matter immediately before our entire people, so that all our fellow-members may be led to give their individual help to this sacred cause in its hour of need.”

This plan involved, then, a personal visit and appeal to every church in the Presbytery, by elders appointed for the purpose; some of them even consenting to go to more than one church. It involved a public address to the congregation, at the regular Sunday morning service, in case the opportunity for this was given by the Session. This was undertaken by men who were for the most part not in the least accustomed to occupy any such position.

The purpose, however, was not to make a formal address, but simply to have an appeal made to the people on behalf of the Relief cause, by one whose position as a representative of the pews, rather than the pulpit, would give him a special advantage in speaking on behalf of aged or worn-out ministers—and of ministers' widows or orphans.

Though at first the movement had in view simply the non-contributing churches, it was broadened until, as shown by the action adopted, it included all the churches, so far as there was time and opportunity to reach them. In case a special collection was not possible, envelopes were to be distributed through the pews, for enclosing such additional gifts as might be made for this object, without interfering with the regular collection for the day, whatever that might be.

ITS GENERAL RESULTS.

The time was too brief, indeed, to get the experiment into full operation over the entire Presbytery; but as thirty or more churches were reached, there was quite sufficient opportunity for testing the results of such a movement.

The large proportion of elders who accepted appointment to this service, and of pastors and churches arranging to receive them, was in itself one most encouraging result. And even the limited experiment which alone was possible succeeded in bringing up the number of contributing churches in this Presbytery much above any point which had ever before been reached. Fifty-three out of a total of fifty-seven churches contributed before April 1st; and the number would have been still greater if the time limit could have been slightly prolonged. And not a few of the giving churches largely supplemented the amount of their offering for the year already sent to the Board.

The total amount contributed by the Presbytery as a whole was increased by more than fifty per cent. The result is seen still more distinctly, however, by grouping together the churches in which this plan of the elders was actually carried out; for the contributions of this group, up to the end of the fiscal year, were nearly double the amount given by the same churches the year before. This result is the more significant, inasmuch as this group included more

of the smaller than of the specially large and strong churches in the Presbytery.

SOME EXAMPLES.

Some of the items as reported to the Committee are very suggestive. In one case, a church which was among the youngest of them all, and which had just completed the erection of its own chapel, not only agreed to give a special collection to the Relief cause, but took up \$112 for it. In another, a church three years old, which had within a few weeks sent \$195 to the Board, added \$131 to this by a special collection, making \$326 for the year—in spite of many other heavy drafts upon a congregation of but limited resources. The pastor of still another church not only gave hearty welcome to the visiting elder, but placed at his disposal the entire time of the morning service, upon the ground that such a cause, as it was there presented, embodied fundamental elements of the gospel of Jesus Christ. As the result of this service, \$135 was given for Relief by this young church, numbering but seventy-seven members in its last report. One of the elders accepted an appointment to two churches at some distance, and their contributions increased to over four times what they had been the year before.

RESULTS YET TO COME.

Testimonies are multiplied on every side, of the great interest stirred up in the whole body of the membership in this Presbytery, as the result of this movement. The good effects of it are likely to be felt for many a year to come. This is the more to be expected, because of a further action taken at this elders' meeting, which led to the appointment, under sanction of the Presbytery, of one particular elder in each session, to continue permanently charged with the special interests of the Relief cause. In the churches of other Presbyteries, such special elders have wrought a good work for years past. The elder in question sees that the leaflets of the Board are always distributed in the pews before a collection; writes or speaks to absentees from the church on the day of collection, whom he can reach—besides holding himself ready for an appeal to the congregation when the pastor so desires. There can be no difficulty about the collection in a church thus officered and served.

FREEDMEN.

Rev. Dr. Cowan, Secretary of the Board of Missions for Freedmen, has sent us a number of communications from colored ministers and laymen, desiring us to publish them. They all show an earnest, patriotic Christian spirit, and grateful appreciation of what the Presbyterian Church is doing for their people. We are confident that these, for which we find room in this number, will be read with interest, and will encourage larger investments in aid of this most important, needful and hopeful department of our Church's work of Home Missions.

PRESBYTERIAN WORK FOR NEGROES.

REV. M. G. JOHNSON, COLUMBIA, S. C.

There has never been a time in the history of our work here in the South, when the outlook seemed so bright and encouraging. Notwithstanding the financial stringency, poverty and other difficulties confronting us, there has been growth of our work all along the line. Churches are growing more rapidly, a greater number of Sabbath-schools are being organized, and larger numbers are being gathered under the banner of the Presbyterian Church than at any previous time. I think that our people here in the South are beginning to apprehend more correctly than ever the necessary elements of true citizenship. Until recent years it seemed that the great mass of the colored people in the South were under the impression that freedom and politics were the only elements necessary to make one a loyal citizen and fit him for the duties of life. The leaders of these people in most cases were their preachers, nearly all of whom were politicians. Very little attention was given to education, religion and moral training, which the Negroes needed above everything else. But during these years the Presbyterian Church North, through the Freedmen's Board, had a small force here on the field, whose object was to prepare this people for citizens here, and for a higher citizenship beyond. This mission was like a little leaven.

Amidst opposition and discouragements they were found steadfast and unmovable.

What has been the result? Thousands and thousands of these people have been gathered into the Presbyterian Church and saved through her instrumentality. Many of them have passed into eternity. The work that is now being done under the Board of Missions for Freedmen cannot be fully estimated. The eighteen or twenty thousand communicants and the thousands of children and young people in our Sabbath and day schools is very encouraging to the friends of this people. It should also be borne in mind, that there are thousands in churches of other denominations who have received their religious training directly or indirectly through the agency of our Board. Here in South Carolina I can point out scores of young men and women, trained in our schools, many of whom have been permitted to get a taste of that good, substantial, Calvinistic food, which, if rightly digested, will make one wise in head, good in heart and upright in life.

The outlook for the future is brighter. The idea of the masses is changing; they are beginning to look in the right direction. They are beginning to realize that religion, education, morality and thrift, coupled with freedom, must be the standard of true citizenship. This change of ideas is due largely to the work done through the Board of Missions for Freedmen.

And if the friends of this cause will not become weary in well doing they will see greater results of their benevolence, and will be satisfied.

OUR PAROCHIAL SCHOOL AT CAMDEN, S. C.

REV. SAMUEL C. THOMPSON.

For many years the old historic town of Camden, with its thickly settled vicinity, has been an inviting field for the planting of a Presbyterian church and school. It was seen to be such because of the large numbers of our people in this section, who needed the elevating and Christianizing influences of Presbyterianism. But so extensive was the field in general to be occupied by our beloved Church, that this particular field had to

abide its time. In April, 1893, our church in this place was organized. The Board of Missions for Freedmen thought it a good point for a school and commissioned the writer as both minister and teacher. October 9, 1893, was set for the opening of the school. Denominational opposition asserted itself, causing us to open school with only five scholars, in the midst of hundreds who did not attend school. This was no indication to us that the school was not a necessity; hence, we conceived the idea of attracting others by the progress and general improvement of these five. Gradually the number increased until we closed the first term with thirty-seven pupils. In the closing exercises we endeavored to show the nature and thoroughness of the training given in the school. A good impression was made. "We will crowd your school next year," said the parents. They kept their word. That next year was the present school year. We have enrolled eighty scholars, and still they come. They come, not only from the town, but eight, ten, and twenty miles from the country, and board with relatives in town, that they may get the benefit of our school. It is painful to see the little mud-bedaubed log huts scattered throughout the country districts which furnish protection neither from summer rain nor winter's cold; with colored children huddled in them by the hundred, under one teacher, who himself ought to be a scholar in some school. These people have seen that they are in the dark, while there is light in the distance. They are seeking the light as it shines from the better-taught schools of our Church. We are giving them the light as much as possible. In this way the influence of our school is reaching the neglected homes of the country. We teach all the common English branches. The Bible and Shorter Catechism are daily companions for the scholars. Bright views of life are constantly impressed upon them. This school will supply the Church with its future membership, several of the scholars having already become connected with the church. We are teaching in a two-roomed cottage, and both rooms are crowded. We have tried to get a larger building, but in vain. There is no telling how many neglected children could be brought under good influences and saved who are now going to ruin, if we only had a good school building in which to accommodate them and carry on

the work. The indications are that we will soon have to say to the people: "Don't send us any more children until God in his own time helps us to get a school building." We have already bought and paid for a beautiful lot upon which to build our church and have space for a school building. "I want my children to be better than I have been," said a mother to me not long ago. "I don't want them to pass their lives as I have been obliged to pass mine." Our great desire is to help these earnest mothers and fathers to a realization of their hopes and prayers for the future good of their children. We mean to be a living sacrifice for the Master and our struggling people, though circumstances seem to limit our usefulness.

OUR ROUTINE OF WORK.

[Our readers, especially those of them who are experienced teachers, will be interested in the following account of the excellent order and system and fidelity exemplified in one of our institutions for the Christian education of colored young men and women, viz., Ferguson Academy at Abbeville, S. C., of which the writer of the article is the Principal.]

The Christian institution, whose forces are consecrated teachers, the Bible and holy discipline, is the quantity now to be added to the negro problem. Very often persons coming to make arrangements for their children to enter school ask us our rules. We tell them we only have one rule, it is, "*Thou shalt go through our weekly routine of work,*" and that is this: We ring the rising bell at 5.30 o'clock in the morning; at 6 o'clock all the scholars must assemble in the office and answer roll call, thus the principal knows that all are up and dressed, and learns if any are sick. At this time appointments are made for the day.

Immediately after this the girls go about their work—some to the kitchen to get breakfast; some to the dining-room to put it in order; some to do the sweeping and others to attend to the chamber work. So all the girls are kept busy till the time for breakfast except the dishwashers, whose work begins at 8 o'clock. The boys occupy the morning with cutting wood, making fires, cleaning up their rooms, and some of the poorer ones do their washing and ironing. We breakfast at 7.30 o'clock. Before leaving the table, we have family prayers, with singing, reading of the Scriptures, recitation of the Catechism, prayer led by the principal, and two minutes of united silent prayer. It is

now 8 o'clock, and we have one hour for study. At 9 o'clock the bell taps, and in a few minutes the chapel is filled with students. One of the teachers announces a hymn for all to sing. It sounds melodious to hear them. After singing all recite the Ten Commandments, and the leader invokes God's blessing for the day. At 9.30, recitations begin for the day, and continue till 3 o'clock. The first recitation is in Catechism, and effort is made to have the scholar accept as well as learn the doctrines explained therein. Other recitations are reading, arithmetic, spelling, history, writing, geography, English grammar, physiology, physical geography, algebra, Latin and the English Bible. From three to four lessons are given in sewing. At 4.30 o'clock we have dinner. In the evening at precisely 6 o'clock, we begin the study hours which last till 9. The first twenty minutes of this time are spent in reciting memory verses from the Bible, singing and giving thanks to God for his goodness and mercies during the day. On Saturday evening, instead of study hours, we have a covenant and confessional meeting which lasts for one hour. Every student is required to take part. We often derive from this meeting a gracious outpouring of the Holy Spirit. On Sabbath we rise at the usual hour; all unnecessary work is avoided. The students come to breakfast dressed for the day. So, long before 9.30 (the time of Sabbath-school), all are ready, and the majority have had time to study their lessons. At 11 o'clock all attend services at the Second Presbyterian Church. Two hours later we partake of a cold dinner. It is really the most delicious meal we have. At 3.30 o'clock we attend the praise meeting of the Y. P. S. C. E. This is always a cheering meeting. The remarks are pertinent, the prayers fervent and the singing animating. At 5 o'clock we have tea, and at 7 we attend the evening services.

This is about our routine of work for eight months. The spelling book, arithmetic and pen, the sword of the Spirit, and Westminster Catechism, the alms and prayers of the Church, the services of consecrated teachers, are all coöperating, with the self-help, diligence, natural genius of the colored youth to develop the industrial, moral and religious man, capable of being a good citizen and an honored Christian, useful in both society and the Church, and in the last day destined to

be a trophy to the faith of the Church, and the redeeming love of Christ.

At Scotia Seminary, one Sabbath evening in each month is devoted to a "question-box exercise." A box stands on the hall table, the girls write on slips of paper questions on Bible or religious subjects and drop them into the box. Dr. Satterfield answers them and there are usually enough to take up an hour or more. The following are specimens:

Please point me to passages in the Old Testament where the Israelites were taught to look forward to a Spiritual kingdom. I have not found it made plain; and they seem to have had the idea of an earthly.

Please explain the ninth chapter of Isaiah and third verse, where it says "thou hast multiplied the nation and not increased their joy." Do you think the "not" should be left out? The "not" seems as if the joy had not been sent.

What is meant by that verse that says "the parents ate the sour grapes and put the children's teeth on edge?" Please explain Jonah iii. 10. How can God repent who never sins?

At what place in the Bible is it found that tells how long Noah was in building the Ark?

What must any one do when she or he gets so far from God that they have little or no interest in religious service, and when they go to pray they think of about everything except what they should pray for?

Do you believe that from Peter's denial of Christ we need think of him as being weaker than the other disciples, since we know that he did not flee when Christ was taken but defended him, and also followed after?

Please explain Eph. iv. 5, "we know there is but one Lord and one faith," but can we take from this also that there is but one mode of baptism?

Was Lazarus that was raised from the dead the same one who was covered with sores?

If a person feels that God answers their prayers and that they really get what they pray for, and believe in God, yet have never felt his love, are they Christians?

Why did Christ charge his disciples not to tell anybody about the miracles he had performed, and why did they go away and tell it after they had been told not to tell it?

Where is man's soul? Is it in his brain or heart?

Can any one be converted and yet not know it?

Do you think it is right for a person to take sacrament if she is not a member of the church, but is a Christian and attends church regularly? What did God mean by Us in Gen. xi. 7?

Please explain the latter part of Isaiah xi. 6: "And the calf and the young lion and the fating together; and a little child shall lead them."

If a child begins to be a Christian when he is very young, and continues to pray and believe and has faith in God and feels that God answers his prayers, yet doubts when he is older, is he really a Christian?

[Pupils whose minds are enough awake and earnest to ask such questions are worthy of the best teaching of the best teachers.—En.]

COLLEGES AND ACADEMIES.



CORNING ACADEMY, IOWA.

CORNING ACADEMY, CORNING, IOWA.

PRES. T. D. EWING, D.D.

Christian education is one of the most important departments of church work. In this belief the Presbytery of Council Bluffs established Corning Academy.

The determination is to make it a Christian school in which will be found the very best advantages, at the least expense to the student.

The course of study has been increased and enlarged until it is entitled by merit to the name "Collegiate Institute." Students are prepared for the Sophomore class in college.

It is the only Presbyterian Academy in Iowa, and has had a steady growth, until, at the present time, it has an enrollment of

one hundred and fifty students. The necessary expenses of the student do not exceed annually one hundred and twenty-five dollars, while many, by renting rooms and boarding themselves, are living on much less.

A young ladies' hall was built last year, which has been of great value to the school. It is a three-story brick building, heated by a furnace, and lighted by electricity.

The cost to the student in this hall is two dollars and fifty cents per week; this includes furnished room, board, heat and light.

Meals are furnished for any of the other students, at two dollars per week.

The lady principal and some of the other teachers board in this hall, so that the students, when not in school, have the benefit of their companionship and oversight. Par-



CORNING ACADEMY—A STUDENT'S ROOM.

ents having daughters to educate, will here find a home for them, where they will receive the best of care.

This school offers the best facilities for music, at very reasonable terms.

But this academy has always been crippled in its work for want of funds. Endowment is an urgent necessity.

Are there not readers of *THE CHURCH AT HOME AND ABROAD* who, knowing the value of this preparatory work, will aid us in the endowment of this school?

The Board has issued one hundred dollar scholarships which give tuition to a student for five years; also five hundred dollar scholarships which are permanent, giving free tuition to a student.

Very much can be done to aid needy and worthy students by buying these scholarships.

A LEAF FROM THE PAST.

"History repeats itself." "History teaches by example." In the fourth report (1847) of the Society for the Promotion of Collegiate and Academic Education in the West, whose Board included such men as Albert Barnes, T. H. Skinner, Leonard

Bacon and Horace Bushnell, the current history of that day was thus expressed:

"The Society found Western Reserve College involved in a debt of more than \$32,000; Illinois College, \$28,000; Wabash, \$17,000; Marietta, \$18,000, and Lane Seminary, \$12,000. Knox and Beloit were newly organized, and have received aid from this Society."

Since then, for half a century, these institutions have persisted, growing almost as slowly as a century plant, sometimes without any promise of survival, but steadily maintaining against poverty and all vicissitudes a splendid purpose. Through plain living, but high, hard and healthful thinking, with scant resources but telling results, they have won their way into the confidence, esteem and generosity of discerning benefactors. But it was that Eastern College Society that furnished the margin to carry them through the crises of their meagre and inconspicuous beginnings.

Now, the fame of these institutions is in all the land, their endowment and equipment forthcoming, if not generously, at least encouragingly, and a noble future assured.

Other such beginnings are being made in



CORNING ACADEMY—LADIES' HALL.

States now repeating the earlier growth of Ohio, Indiana, Illinois and Wisconsin, fifty years ago. But all advancement is made so much more rapidly to-day, that the crises are more critical and the action must be more prompt, if the Christian college is to have and hold a place beside the State and secular schools of the West.

Let three seers repeat for the guidance of Christian stewards to-day their counsel offered in a meeting of that Eastern Board at Boston, in 1845:

Dr. Mark Hopkins prefaced his address with this resolution:

Resolved, That permanent institutions of learning, under Christian influence, are necessary for the proper organization of society in the West.

Dr. Edward Beecher followed with this:

Resolved, That in the coming conflict of the moral world, it does not become the descendants of the Puritans to be unprovided with engines of war of the highest power.

And he added:

By engines of war of the highest power, I mean those permanent educational institutions which are the basis of society in New England—of which, though we cannot recall the planting, we daily eat the fruit.

Dr. Leonard Bacon's thought was thus expressed:

Resolved, That the plans and operations of the Society for promoting collegiate and theological education in the West are such as to supply an important defect in our previously existing system of patriotic and Christian enterprise.

The Presbyterian College Board is now furnishing to fourteen colleges, *nearly every one out of debt*, a very scant "margin to carry them through the crises of their meagre and inconspicuous beginnings."

Shall history repeat itself in some of its best achievements? Shall history teach by example so favorably that to the farthest West shall come such life-centres as Western Reserve, Wabash, Knox and Beloit are to the middle West?

CHURCH ERECTION.

DISCOUNTING THE FUTURE.

In popular phrase, a man is said to "discount the future" when he incurs obligations, knowing that his ability to meet them depends upon future events still uncertain.

It is indeed true in every case where far-reaching plans are laid that their success is more or less dependent upon what the future may bring forth, but the prudent man will not rashly involve himself in obligations which, in the event of an inaccurate forecast upon his part, will crush him. Yet to the sanguine man the temptation to take the risk is great. It seems, too, that the temptation is more strenuous and effective in the case of a body of men acting together and thus with less sense of individual responsibility than when it attacks one who stands alone.

CHURCH BUILDING ESPECIALLY.

Among such enterprises, the experience and observation of the present writer lead him to conclude that there is none in which there is greater danger of discounting the future than in that of church building. The reason for this is not far to seek. A congregation when discussing plans for a new building is easily persuaded that the superior comfort and attractiveness of such edifice will draw to it a large addition of adherents, and that thus the pecuniary strength, as well as the size of the congregation, will be immediately and greatly augmented. This is apparently so obvious that it seems to follow inevitably that the supposititious increase will be in direct proportion to the size and beauty of the proposed building; the larger and more beautiful the church, the larger and stronger the congregation. There can therefore be no danger in planning a far better and more expensive building than is needed at present, nor in incurring in so doing a debt that the present congregation is entirely unable to carry. The future, which is discounted, will provide. Contracts are signed, obligations cheerfully incurred and the work goes bravely forward.

In some cases there is no disappointment.

The future is all that fond fancy had painted; but in too many instances, it fails to respond when the notes become due.

What then? After a year or two of hopeful waiting obligations begin to press. Hope deferred maketh the heart sick. A little later, those who remain of the faithful band who so cheerfully signed the contracts find that the burden resting upon them is greater than can be borne. They discover, too, that there is another aspect of the matter. If large accommodations and architectural attractiveness invite, they find that a large debt and heavy obligations repel. Too often a congregation that has entered upon its career with high hope and enthusiastic courage in a few years recognizes that it is depressed and chilled by the shadow of coming defeat.

The danger of such disappointment is vividly impressed upon the present writer by the numerous instances of impending disaster to promising churches that are brought to his official notice.

Entirely aside from the unceasing applications that come to this Board from small churches, which need aid to complete their inexpensive and modest buildings, scarcely a week passes in which a letter is not received detailing the straits into which some promising church has come from the erection, under the temptation to discount the future, of an edifice costing twice, thrice or even four times as much as the church was able to collect at the time of building.

In many such instances the amount of the debt is so large that, in view of the well-known limited resources of the Board, it would seem as if application were made to it only because every other possible plan had been exhausted, and the appeal uttered simply as a forlorn hope. Usually with such accounts of impending disaster come statements of the importance of the field, the number of adherents, the promise of fruitfulness, the heroic efforts of devoted men and women, the startling pecuniary loss that will result from failure, and the grief and disappointment of pastor and people, pa-

thetic and moving in the extreme. Not infrequently it is said that it would be a disgrace to Presbyterianism if the enterprise were not rescued.

In most cases reasons quite sufficient are given for the sad and unexpected condition. Friends upon whom the church leaned have died; the advance of the city upon which all had counted has been arrested; the growth of population has been in another direction; the architects and builders misled the trustees as to the amount of expense. The reasons seem good and sufficient, and disarm a criticism which in any case it would seem heartless to make when the suffering is so real.

But when all has been said, it still remains true that in most cases the sad condition results from the enthusiastic but unwarranted discounting of the future with which the work was planned.

It need hardly be added that such cases, when brought to the Board, excite its sympathy and cause it real distress in its inability to help. It has, as has been said, no desire in the hour of the church's distress, to criticise its past career. This would be as ungrateful as to taunt a drowning man beyond the reach of your help with his want of prudence in venturing to sea in a leaky boat.

It is simply painful to be obliged to reply that it is absolutely beyond the power of the Board to make grants of \$10,000, or to make loans of \$20,000, notwithstanding which the church would still be burdened with additional crushing debt. The Board was not organized with any such work in view, and if it were to attempt to make good the expectations with which such churches have started out to build, it would, after meeting the requirements of two or three cases, have no funds left for the small home-missionary congregations struggling to build church homes at an outlay of \$1000 or \$3000.

It is, perhaps, too much to say, that no church in building its edifice should incur a debt; but it is certainly safe to say that no debt should be incurred which cannot be safely carried and effectively managed by the church with its present strength. Doubtless there may be fair prospects of a rapid growth and increasing pecuniary ability, but to risk everything upon this expectation and incur obligations that, if the expectation fail, will crush the enterprise, is to *discount the future* to an extent that is always perilous and usually disastrous.

THE OUTCOME AT MEDWAY, GA.

Our readers may remember that about a year ago (March, 1895) we published a statement in regard to the remarkable work carried on for more than twenty years by the Rev. J. T. H. Waite, at Medway, Ga. We spoke of him as almost the only white minister in the service of our Board of Missions for Freedmen, and referred to the very large congregation of colored people over whom he had so long been bishop.

We printed also portions of a letter from him explaining why the congregation were obliged to leave the historic building in which they had for many years worshipped, and describing the self-denial and heroic work by which the people were striving to erect a new and adequate edifice.

We are sure that our readers will now be interested in the following letter just received from Mr. Waite, describing the new building now completed, and expressing the gratitude and enthusiasm of his people:

My Dear Brother:—I send you a picture of our finished temple. I have been waiting some time to get this, before giving you this pleasant information. It was dedicated the last of December in the presence of about 600 inside, and about 200 around the windows. It is universally pronounced a very beautiful and bright interior, with its thirty-one windows and pretty colorings and ornaments presented. The side ceilings incline with the roof. It is wonderfully easy to speak in. You see a bell on the portico. Before it was lifted to the tower, the picture was taken, sooner than we wished, by a lady of the Congregational school near us. The bell (1200 pounds), with fixings, was a gift of two ladies. That which looks like a staff above the tower is an arm and hand, with finger pointing upward. From the apex of the front window rises a cross, surmounted by a star, the gift of my son Arthur, to represent the birth and death, the incarnation and crucifixion of our Lord, for us.

Our temple is delightfully comfortable, and proves to be attractive, well filled even on Winter Sabbaths. In the rear, leading from the pulpit, is the pastor's room, and session room, and 100 feet beyond that you see our chapel school-house, which we occupied for two years. We have a debt of \$110, half payable this year, and half next year, the Board of Deacons making themselves security for it, so as to relieve the temple of debt.

We have no trustees outside the Board of Deacons. We believe that they are the only Scriptural temporal officers, and had themselves incorporated many years ago. Beside, we believe that there should be no officers of the church who are not communicants of it.

The Board is soon to meet to consider the ways and means of getting another \$1000 insurance on it, for it is considered to be worth more than \$3000.



DORCHESTER CHURCH.

A New York lady sent us a large, handsome central chandelier, and some Savannah gentlemen gave me a beautiful organ lamp, to stand beside the pulpit, and lace hangings. Come and see it. As we cannot thank every one who contributed to the \$1000, we give thanks to God for them all. Our congregation covers ten miles of territory, and are districted with two elders and two deacons each. We have twenty elders and twenty deacons, half of them young men, whom we, Mrs. W. and I, educated, and we call them junior officers. We now have four collections every Sabbath: 1st, for the building; 2d, for Missions (all the Boards); 3d, church support, and 4th, pastor. Considering their extreme penury and want of home comforts, an average of \$3 a Sabbath I think generous.

Now, dear brother, for all your sympathy and help accept our grateful appreciation.

HALLS OR CHURCHES?

I looked over the column of notices of Sunday services in a daily paper. There were more than thirty in all. A large proportion were like this: "The Christian Scientists will meet in Pythian Hall at 11 A.M.," "The Latter-Day Saints will meet in Rutherford Hall," "The Seventh-day Adventists will meet in Odd Fellows' Hall," etc. Not one of these organizations has a home of its own. But as soon as an evangelical church is organized it begins to plan and work for a house of worship. Two churches that started, each with a mere handful of members, two years ago, in a hired

room, have just dedicated commodious and costly edifices free from debt. The Christian wants not merely a place to meet in, but a sanctuary. He regards the church to which he belongs as a family, and every family ought to have a home. The man who only wants to hear a lecture on the Sabbath, does not care how the auditorium is occupied during the week. But the devout worshiper longs for a place that is exclusively the Lord's—a place into which nothing alien or secular can intrude; a place all whose associations are Christian. And hence it has come to pass that there are more than one hundred thousand buildings in this country dedicated to sacred uses, and new and costly ones are added to the number every day. The amount invested in these buildings is at least one billion dollars.

This shows that Christian people have faith in Christianity. They believe that it has come to stay. That it is not one of the religions of the past and present merely, but *the* religion of the future. On the other hand, the so-called liberal, rationalistic and progressive religionists do not show by their works that they have any faith in the permanency of their ideas and organizations. They pay rent, but lay no foundations for the future. They make no investments that involve self-denial. Their Sunday gatherings are for intellectual recreation, and the attendants drift hither and thither from hall to hall, and ready to be carried about by every wind of doctrine. Among my strongest grounds of hope for evangelical Christianity is the number of Christian homes, substantial, costly and commodious, that it is building all over the land.—*Herald and Presbyterian*.

EDUCATION.

A FOURTH YEAR FOR PRACTICAL EXPERIENCE IN MIS- SION FIELDS.

The General Assembly of 1895 adopted the following resolution, upon the recommendation of the Standing Committee on Education:

3. That we commend the proposed fourth year for practical training and experience to the consideration of the whole Church, and recommend that the Board of Education consult with the respective presbyteries, the synodical superintendents, and the various seminaries of our Church, and submit any plan it may formulate to the next meeting of the General Assembly.

The resolution was called forth by the following clause in the annual report of the Board:

Has not the time come for considering the question of providing for the appointment of all of the graduates of our theological seminaries to at least a year of missionary labor in different parts of our land, so that experience may be gained, and preparation made for the larger responsibilities which may be possibly awaiting them afterwards? It would be a great boon to most of our candidates to be assured that a place of labor was awaiting them at the close of their studies; and it is quite certain that there are not wanting those who would much prefer to begin their ministry in an humble field rather than press their way into the more comfortable places where the opportunity to endure hardness is not at hand.

Such a plan has been carefully formulated, put in print, and sent to the presbyteries, the synodical superintendents, and the various seminaries of the Church, that all persons concerned may give it patient study, and forward to the Board any suggestions and criticisms which may occur to them. A matter of so much importance, and involving so many interests, will require time for due consideration, and the most that can be expected this year will be that the Board will report "progress" in the duty laid upon it by the General Assembly. In the "Introductory Remarks" the problem which the Church has to solve is said to be "the providing of a ministry which shall be sufficient in numbers to fill all vacancies, and to take

up the new work which must be expected in a healthy, growing and enterprising Church."

A general calculation shows that our work at home might probably be put upon a fairly good basis if we had at once ready for active service, a force of 777 additional capable ministers. The new force at the beginning of the ecclesiastical year, however, was apparently not more than 250 men, including the eighty-three received from other denominations, not a few of whom are a source of weakness rather than strength. To these may be added perhaps 225 of the men marked W.C. But there is a loud call to the duty of undertaking new work on a large scale, both at home and abroad, in addition to filling up the ranks weakened by death, and making provision for our 1037 vacant churches. Allusion is made to the unhappy lack of wisdom and economy in the use of the material already at the disposal of the Church, so that, as a consequence, there is congestion and distress in some parts of the field, while in other parts hundreds of gathered flocks are ready to perish for lack of pastoral care. The Church meanwhile insists, very properly, upon a high standard of preparation for the ministry; yet, at the same time, a more or less widely-extended prejudice against furnishing candidates with pecuniary assistance is allowed to hinder her from freely enabling her candidates to attain the first-rate education which she exacts of them.

Three things seem to demand the patient attention of the Church at the present time. The first is *a wiser and more efficient and economical use of the ministerial force already at her disposal*. The Church is not prepared to adopt the appointment system in force in the Methodist Episcopal Church. The people demand the privilege of choosing their own pastors. The problem is how to preserve this right for them while at the same time making provision for the full and steady employment of all the ministers of the Church who are in good health and generally capable of service. Several Presbyteries think that they have in some measure solved

this problem by keeping in their own hands the supplying of the pulpits of the churches within their bounds under such regulations as serve to preserve the rights and privileges of the churches in the premises.

In the second place, *it is of the utmost importance that the presbyteries should redouble their vigilance in reference to the additions to their numbers by letter from other presbyteries and from other bodies.* Earnest efforts should be made to eliminate from the ranks of the ministry the unworthy and the inefficient. Applicants from other denominations should be required to show that they have the scholarly qualifications which we are exacting of our own men, as well as a good record for holy living and useful labor in their former relationship. Equal care should be taken to refuse ordination to all applicants until they have complied with the conditions which the Church has judged essential and which are part of the compact among presbyteries constituting our denomination. If a presbytery were acting simply for itself it would be a different matter; but in admitting a man to the ministry it is acting for the whole Church, and it should remember that *if it admits a man without the constitutional requirements it is guilty of a violation of covenant engagements binding it with the rest of the presbyteries.*

In the third place, it is of great importance that *whatever causes may exist tending to induce hesitation as to giving assistance to our candidates in their preparation for the ministry should be removed, if they are founded in reason.* The causes are chiefly the following: (a) An impression that such assistance tends to the undue multiplication of a ministry supposed to be already overstocked; whereas, in fact, present exigencies and the outlook for the immediate future call for a great addition to the ministry of men of the right stamp. (b) An impression that the assistance given exercises an injurious influence upon the character of the young men who receive it; whereas, in fact, the experience of a good part of a hundred years seems to demonstrate that all fears of this kind are without foundation. (c) An impression that the granting of assistance is quite useless, it is being claimed that men of energy, such as are needed in the ministry, will find their own way into the sacred office; whereas, a simple calculation of the expense necessary to attain such an education as the

Church requires will show that it is too great for young men to provide themselves; at least without a dangerous draft upon their strength and a sad interference with full devotion to studies. (d) An impression that the system of scholarship assistance attracts to the ministry an undesirable class of candidates; whereas, in fact, the men to whom these scholarships are given are the carefully selected men, and the men who are under the closest watch and care throughout the whole of their student career; while the real opportunity for the entrance of undesirable characters is through other avenues which are practically unwatched.

Every opportunity should be embraced by the friends of Ministerial Education to correct these false impressions, so that the cause may enjoy the full confidence of the Church.

IMPROVEMENTS NOW PROPOSED.

The plan prepared in outline, and now under consideration, assumes that the Church would be better satisfied to provide scholarships and other necessary assistance for her candidates if they were made to stand to her service somewhat in the relation that is sustained to the government of the United States by the cadets at West Point and at Annapolis. The cadet at the Military Academy is enlisted for a period of eight years; four of which are spent in getting his education, and four years he is under covenant to serve the country wherever it may choose to send him. In a similar manner the State of New Jersey furnishes an admirable course of instruction in her Normal School entirely without expense to the pupils, only exacting from them a pledge that they will, on her demand, devote two years to teaching in the public schools of the State. The West Point cadet receives his free instruction, has all the advantages which the academy can afford, and receives each year \$540 in cash, under the feeling all the time that he is already in the service of the country, while the Church hardly thinks of her candidates as in service until, largely by their own efforts and planning, they have been installed over some parish. It is believed that it would be very much better for all parties concerned if an engagement were entered into by the Church, on her part, to send the candidate, at the end of his seminary course, to some mission field for a definite period, which might be indefinitely extended; and by the candidate,

on his part, that he would devote a definite length of time to service on such a field, unless released from the obligation for sufficient reason.

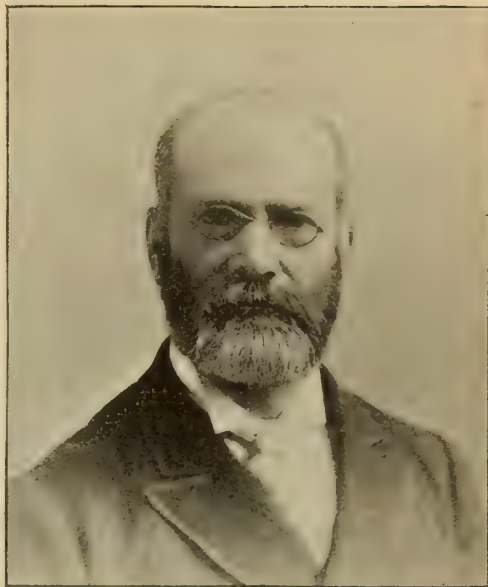
It is believed that such a year, or more, of labor will serve as a valuable season of probation, according to the intention and the provisions of our Book, so that "the churches may have an opportunity to form a better judgment respecting the talents of those by whom they are to be instructed and governed." It will be a great relief to the candidate to know that a field of labor is awaiting him, and he will be under no necessity of neglecting study during the latter part of his course while looking up a place for himself. It will tend to make it easier to settle some of the excellent and experienced ministers, who are for one cause or another out of place by sending the younger men to fields where they can be readily and comfortably supported; but where men with families and under expense for the education of their children could hardly live. It is believed that a large part of the prejudice against the giving of scholarship aid to students would be removed from minds now cherishing it if such a state of things could be brought about.

One further suggestion is contemplated in the plan. It is that all distinctions, as far as possible, should be abolished among the students at the seminaries, and that, in view of the fact that all are receiving in common the advantage of free tuition and other benefits, derived from millions of dollars of endowment, the provisions of the plan should be made to apply to all who are preparing for the ministry of our own Church without distinction or discrimination.

West Point cadets are regarded and treated with entire equality, and are looked upon as already enlisted in the service of the government. The failure of the Church hitherto to constitute a similar condition of things in the case of her candidates is probably one chief cause of the objections and criticisms which are sometimes heard.

REV. JAMES F. MCCURDY, PH.D.

In the April number of this magazine mention was made of the fact that Prof. McCurdy, of Toronto, had consented to deliver one of the principal addresses at the celebra-



tion to be held in Princeton on the fifth of May, in honor of the fiftieth anniversary of Dr. Green's beginning to teach in that institution. Our readers have the privilege this month of becoming acquainted with his features, as last month with those of Prof. Mead, of Hartford. Dr. McCurdy is a graduate of the University of New Brunswick. He spent some time in teaching, and then came to Princeton Seminary, and took a four years' course, and was tutor of Hebrew from 1873 to 1877, in the same institution. He then became instructor in the Oriental Languages, serving from 1877 until 1882. He studied in Germany for two years, and was made Lecturer on the Oriental Languages at Toronto University, Canada, in 1886, and professor of the same subject in 1888. He received his title of Ph.D. from the College of New Jersey in 1878. The subject of his address is *Dr. Green's Contributions to Hebrew Learning*. It was found necessary to make some changes in the plans for the fifth of May as announced in our last number. President Patton takes the place of the lamented Dr. Chambers. His subject is *Dr. Green's Services to the Church at Large*. Dr. William M. McPheeters, of Columbia, S. C., takes the place of Dr. Moore, of Virginia. The celebration marks an important epoch in the history of Princeton and of the progress of the study of Oriental literature.

PUBLICATION AND SABBATH-SCHOOL WORK.

SABBATH-SCHOOL EDUCATIONAL WORK IN THE PRESBYTERIAN CHURCH.

I. A DISTINCTION AND DIFFERENCE.

The Sabbath-school and Missionary Department is divided into two branches or sections, totally distinct in their aims and methods, and yet having, both of them, an important relation to Sabbath-schools. Up to 1887, for many years these two branches were practically distinct departments with distinct sets of officers. In that year a change was made in the organization of the Board, and these two departments were united under one superintendent, the Rev. James A. Worden, D.D. One of these two branches is concerned wholly and solely with the work of Sabbath-school Missions as carried on by the Presbyterian Church in spiritually destitute places of our country. This is Sabbath-school missionary work. The other branch is concerned wholly and solely with the improvement and elevation of existing Presbyterian Sabbath-schools in all parts of our country. This is Sabbath-school educational work. It is the latter that we are now discussing.

II. A GLANCE BACKWARD.

Previous to 1887 the Sabbath-school department occupied a very conspicuous place in the view of the churches. For fifteen years it received the undivided attention of a secretary or a superintendent. It had been the means of drawing attention to some very vital principles. It had turned back a powerful current tending towards the independence of the Sabbath-school from church control. It had greatly elevated the standard of teaching. It had fought down the idea that the Sabbath-school was in any sense a substitute for the preaching service or parental training. It had created the nucleus of a valuable statistical bureau, and had done much to call forth a denominational *esprit de corps*. It had greatly promoted the study of the Shorter Catechism. It had developed teacher-training by normal classes. It had proved itself to be an in-

fluent factor in International and State convention work. It had brought Presbyterian Sabbath-school work into the front rank of the Sabbath-school movement. It had successfully advocated the principle of "Presbyterian literature for Presbyterian Sabbath-schools." It had drawn the attention of Sabbath-schools generally to the work of the benevolent Boards of our Church, and had emphasized in a marked degree the duty of laboring for the conversion of scholars. It had carried the Sabbath-school movement into the synods and presbyteries, so that Standing Committees on the subject were now universally appointed for supervising, stimulating and directing this branch of Church work. It had quickened the conscience of the Church on the subject of infant baptism, and the relation of the baptized child to the Church. In a word, it had proved itself to be a powerful means not only of improving and elevating Presbyterian Sabbath-schools, but also and in particular of giving them a distinctively Presbyterian bias and tone.

If we look back over those years we find the Superintendent of the Sabbath-school Department busily engaged in conducting or taking a prominent part in conventions and institutes, in establishing or leading normal classes, in preparing text-books and selecting literature for teacher-training, in lecturing to theological students, in inaugurating a system of graded supplemental lessons, in corresponding with synods, presbyteries, pastors and superintendents on the different phases of this great subject, and at or about the period of the reorganization of this Board he was laying his plans for the vigorous advocacy of home class work, then rapidly coming into favor. The history of this period of Sabbath-school development in our Church is full of points of encouragement and of progress.

III. A NEW WORK UNDERTAKEN.

In 1887 the General Assembly ordered a reorganization of the Board of Publication and Sabbath-school Work, and the change referred to in the first paragraph of this

article took place. This new arrangement brought upon the shoulders of the Sabbath-school Department (as it had been called up to this point) a new and vast work. There were strong reasons—so it then appeared to the leaders of this movement—for the “consolidation,” and on the whole it has worked exceedingly well. The new or missionary work soon took on strength and developed rapidly, taxing and straining the energies of those directing it, each year presenting problems for solution which demanded closest attention. The question arises here whether this work, grand as it undoubtedly is, should be suffered to detract from the usefulness of the educational branch? There is a possible danger here, and it is to guard against this danger that we now call attention to the value of the educational work in the past and to the various and important lines of effort which are included in its general plan.

IV. EDUCATIONAL FEATURES.

1. CONVENTION, INSTITUTE AND PLATFORM WORK.

The Superintendent is expected to attend a certain number of institutes and similar assemblies every year, and to correspond with those who are engaged or interested in this kind of work in different parts of the country. These meetings are well calculated to give a needed impulse and direction to Bible study and Sabbath-school work generally.

2. NORMAL CLASS WORK.

The range of this work is evidenced by the following resolution adopted by the General Assembly of 1894 :

Resolved, That the teachers of our Sabbath-schools be urged to organize and maintain Teachers' Normal Classes, under competent instructors, either in separate churches or in contiguous groups of churches, in order to the more complete equipment in their work.

3. THEOLOGICAL SEMINARY WORK.

In previous years attention has been given to the delivery of courses of lectures to students on the principles and methods of the Sabbath-school. Pressure of other duties has almost driven this work from the field, but it is far too important to be overlooked.

4. GRADED SUPPLEMENTAL LESSONS.

This subject is attracting the attention of Sabbath-school leaders everywhere. It demands and should receive the best directed efforts of this department.

5. HOME CLASS WORK.

This is one of the most recent phases of the Sabbath-school movement. In the State of New Jersey alone a prominent clergyman has been appointed by the State Sabbath-school Association to devote his entire time to its development. Our

Church cannot afford to neglect the great opportunity of directing Sabbath-school work into this wide sphere of service.

6. THE SHORTER CATECHISM.

The department has been successful in giving a great impetus to the regular study of this standard of our Church among our Sabbath-schools, and it should increase and not relax its efforts in this direction.

7. BIBLE CORRESPONDENCE SCHOOL.

A few years ago the Superintendent of Sabbath-school Work conducted a school numbering several thousand correspondents. It has now dropped entirely out of sight, to the disappointment of multitudes.

8. SABBATH-SCHOOL STATISTICS.

This subdivision has steadily gained in effectiveness of methods and accuracy of results, and is today a well-equipped and essential feature of department work, needing only to be sustained in full strength.

9. CHILDREN'S DAY.

The primary object in the adoption of this yearly festival by our Church was the spiritual uplifting of Sabbath-schools. By the wise ruling of the General Assembly and the hearty concurrence of the Church, offerings are almost universally made on this day on behalf of the Sabbath-school and Missionary department of our Board. Nevertheless, the main intent and influence of the day is educative. The Sabbath-schools feel on that day the influence of a common spiritual life and the thrill of Christian brotherhood. They keep step together to the same glorious music, learn the same hymns, recite the same Scripture passages and listen to stirring words on the same great themes. It is in every sense a day of sacred joy and of instruction on sacred themes, and the bringing in of offerings to the cause of Sabbath-school missions is not the least important of its educative features.

10. RALLYING DAY AND THE UNITED MOVEMENT.

This is an effort made every year, and now becoming very general throughout our own and other churches, to emphasize the close of the summer vacation and the beginning of a new school year, followed by a systematic canvass for new scholars, especially in neglected districts.

V. CAN THE CHURCH NEGLECT THIS WORK ?

Of the ten leading features here presented, which of them can be set aside as of slight importance? Some of them through pressure of other duties have been either partly or entirely neglected. Is the Church willing that this neglect should continue? If not, the department must be encouraged, yes instructed, to carry on the educational part of Sabbath-school work with renewed vigor, and so to order its affairs that neither of the great trusts committed to it shall suffer or fall into the rear.

In no hour of its history has the Presbyterian Church proved recreant to the trust committed to it by God to train its youth in the doctrines of grace and in Christian living. It is contrary to its spirit and genius to either ignore or fail in its duty in this respect. The entire past of this Church is a pledge that it will not only maintain, but enlarge and make more thorough its Sabbath-school work.

HAS THE PRESBYTERIAN CHURCH A MISSION TO HER OWN CHILDREN?

Is the educational work of the Sabbath-school and Missionary department of such a nature as to demand in the present day and, say, for the next generation, the close attention it received in our Church between the years 1872-1887? If the reader has thoughtfully read the preceding article, he will probably admit that there is hardly a single feature of the work during those years that has in it one iota of less importance to the Church now than it had then. On some points it may indeed be said that the battle is won and the atmosphere serene. Be it so. Vigilance is the price of safety. To keep alive the sentiment of Church loyalty—to maintain the standard of teaching—to follow up the work of past years by still better work for the future—this means wide-awake attention. It does not mean disbanding and letting matters take care of themselves. But the Sabbath-school question is one that never sleeps. It is full of points and surprises. The whole world is waking to its importance. No thoughtful leader in this work is quite satisfied with things as they are. How to make the best of that short hour or two, to the nurture of Christian life, to the winning of the young to God—how to sift out the mere chaff and sand from all our superabundant inventiveness and make the Sabbath-school a centre of spiritual energy—these are questions not yet fully answered. Has our Church a mission to its own children? Shall we step aside and let the great wave of international, interdenominational energy take the Sabbath-school question out of our hands? Thank God for this great energizing wave. It has its mission. So, we think, has the Presbyterian Church—so has every Church—a mission essentially its own.

Is not the training of our baptized chil-

dren and of those who come to us from without as much a duty of the Presbyterian Church as ever? Is not the Sabbath-school in many respects as deserving of watchful interest as the pulpit? Are we going to close our theological seminaries because instruction in theology is so plentiful elsewhere? If the Presbyterian Church does not take the lead in its own Sabbath-school work, there will be no lack of applicants for the position. Only let us then give up talking about Presbyterian training.

RICH RETURNS FROM FAITHFUL WORK.

REV. J. V. N. HARTNESS.

In Bay county, Saginaw Presbytery, is a neat little church with a comfortable manse, both new. The church has a membership of 140, a fine Sabbath-school and Christian Endeavor Society. I visited the Sabbath-school and preached from the pulpit of that church not long ago. Indulging in a retrospective glance over the years that are gone, I thought of the little Sabbath-school planted there in 1877, and cared for through a precarious existence for some years by one of our Sabbath-school missionaries. About five years ago the church edifice was built; then hard times came. The minister in charge, after a short stay, left the field thoroughly discouraged. Man's extremity again proved God's opportunity. This hopeless field was given to a young licentiate. He called to his aid William L. Hood, our Sabbath-school missionary of Saginaw Presbytery, to visit the outlying country. Since then six other Sabbath-schools have been organized about that little church, and the church itself has grown and prospered. Sabbath-school work makes large demands upon our faith, but I know of no work that makes such rich returns.

—I met a man in the woods, writes Mr. Van Sickle, from Florida, who knew me and said: "I am on my way to Bartow to get doors, windows and nails for a new schoolhouse at Banana Lake. It will be ready for school next Monday, and we want a Sunday-school soon." "Very well. Let us organize next Sunday." "All right. We will be ready." So on Saturday I was on the ground and found them hard at work, trying to complete the building that day. Next day we met at 3 o'clock, with only part of the roof on and a brisk rain-fall, and organized one of the most promising schools on my list.

—On a visit recently paid by Mr. Van Sickle to a Sabbath-school, the teacher of the primary class bethought her of an old man in the neighborhood, 63 years old, and sent some of her class to invite him to come to the session. He came and sat with bowed head in the Bible class, and at the close of the lesson gave his hand to the teacher and said: "I never heard it so plain before." It was then and there arranged to hold a prayer meeting at his house, and this meeting was followed by others on four succeeding evenings, the result being that this man, his wife and ten others openly confessed Christ.

Children's Christian Endeavor.

Our very young readers are making good use of the Bible questions which we have asked them to study, and it makes us very happy to hear from them. Here is a nice letter which we have received from a little girl in Oswego, N. Y. She wrote it on the fourth day of February:

Dear Editor:—My grandmother takes THE CHURCH AT HOME AND ABROAD and I have read some of the children's part in the January number. I will send you as many of the verses as I could find about being dead in the way Paul talked about it. I am nine years old. Send me any one of the pictures, if you please.

Yours truly,

FLORENCE GRAY.

Florence has found a large number of verses in which those words are used by the Apostle Paul, and has written them out in a very plain hand, much easier for us to read than many manuscripts which older writers send us. We will not take room to print the verses, but will give the places in which she found them: Rom. vi: 8, 11; vii: 9, 11, 13; 1 Cor. xv: 31; Gal. ii: 20; v: 24; vi: 14; Eph. iv: 22, 24; Col. ii: 12; iii: 3.

Florence and her grandmother must have had a pleasant time looking up these Bible verses and studying them together. Florence understands what these verses mean much better than she would if she had not studied them in this way. She will never read them again without remembering those dear talks with grandmother. Perhaps she will read them when she is an old lady herself to some little girl who is not yet born, and who will love to call her "Grandma," whether she is really so or not. Old people and little people can help each other ever so much to have pleasant times in such ways, which they will always love to remember *as long as they live*. That, you know, is a great deal longer than this world will last; for all that we get out of the Bible and hide in our hearts is treasure that cannot be stolen from us, and that rust and moth cannot spoil. We shall have it and enjoy it in that world that will last always.

WILD HILL TRIBES OF INDIA.

MRS. ALBERT B. ROBINSON.

Assam lies in the northeastern corner of India, and is bounded by high hills which are the beginning of the great Himalaya Mountains. These hills are the homes of many wild and war-like tribes, among whom are found various forms of spirit worship. Three of the most important are the Nagas, the Mikirs and the Garos. The American Baptist missionaries have labored with great success among them.

My father, the Rev. Miles Bronson, was one of the pioneers in that work. He had been in Assam four years when his attention was directed to the Nagas, who had never heard of the true God, as no white man had ever been among them. He resolved to make an attempt to reach them. He sent his interpreter asking permission to visit them, sending money, with the request that they would build him a house to live in. The man returned with the desired permission, and my father at once began his perilous journey. For three days they traveled over a mere bridle path, at first on the back of an elephant, but as the path grew steeper, the elephant was abandoned and they clambered up the toilsome way on foot. At last their journey was nearly ended—the homes of the warlike Nagas were in view. But at the foot of the highest hill stood, in battle array, five hundred Naga warriors. They were black in color, and their faces, bare breasts and limbs were covered with tattoo marks. Every one of these marks told its own story of bloodshed, for each meant that an enemy had been killed. There they stood, each warrior brandishing a spear taller than himself, with which he had slain many a foe in battle. Fourteen of the choicest young men of the tribe came to where my father stood and closing around him, escorted him to three little huts that they had built for him there. "But," said the missionary, "I do not want to stop here, I want to go up into your hills." "No white man has ever been there," was the reply. "I cannot stay here," urged the missionary. "There is your old chief up among the hills, I want to see him and talk with him." At last they consented and he was escorted by the fourteen young men to their watch-house, where he spent the night carefully guarded. In the morning the principal chiefs visited him and asked why he came. They thought he wished to conquer them and take their country. But they relented, as they found he had come, not with selfish intent, but to teach them. Gradually he won their savage hearts so that they built a house for him and his family, allowed him to move freely among them, and taught him their language. They had no idols, but worshiped evil spirits, who, they thought, dwelt in the hills. They had no caste as had the people in the plains, and their women were not shut up in zenanas as among the Hindus. For a year and a half my father lived among this people; then sickness came and he was obliged to leave the hills and go down into the valley.

The work thus begun has continued with great success, and to-day there are three stations among the Nagas.

The story of the Garo Mission is an interesting one. My father baptized the first two converts at Gauhati in 1863. Now, as reported, the Garos have "thirteen churches with 2400 members. Schools are established in fifty villages, 600 children in Sunday-schools, and a school for evangelists furnishes teachers and assistant preachers. The churches not only pay their own expenses, but send out many evangelists to proclaim the gospel. At a general assembly, one of the churches entertained the other twelve for three days, there being 800 guests."

THE STORY OF NANCY.

After his return from the Garo Hills to the valley, my father instructed the native commis-

sioner of Assam to procure some native children for his school. A poor slave girl from the Angami Naga hills was sent down for instruction. She had been most cruelly treated. Her black face was dull and listless, she was filthy and ragged and terribly drawn out of shape by the heavy burdens she had been compelled to bear on her shoulders, and there were marks of cruel beatings on her poor, scarred back. In her fingers, which she kept closely clinched were earth worms, which she was in the habit of eating. She had been bought by the government official from her master for a small sum of money, and supposed she was still to be a slave. But when the good kind matron of the girls' school gave her a bath and she was seated on a bench with the other girls, it slowly dawned upon her mind that there was something better in store for her than to be a slave, and she manifested great joy. Her improvement was rapid. When she entered the school, she could not speak a word in Assamese,

and manifested as much fear as a wild beast in the forest. She soon learned the Assamese alphabet, and as she became able to read, she delighted to study the Bible, and its blessed tidings of peace sank deep into her heart and made the once wild savage a happy Christian. She lived four years after this a most useful, consistent life. She married one of the native school boys. He was not worthy of her, but she bore her trials with most exemplary patience and cheerfulness.

When sickness came and she knew she could not recover, her expressions of gratitude to the missionaries were most touching. She committed her one little child to their care, asking that it be carefully taught the truths of the Christian religion. The once despised, degraded slave of heathen masters, rejoicing in the faith that had so completely transformed her whole being, went to be with the Saviour who had redeemed her from the bondage of heathenism.

Young People's Christian Endeavor.

OUR BODIES.

In this training period, this school-time of our immortal spirits, our bodies are needful to them and marvelously adapted.

The Bible teaches to regard our bodies as sharing with our spirits the benefits of redemption by the blood of *Jesus*. Involved with our souls in the curse of sin, their share in that curse is greatly mitigated by the redemption; and it provides for them a happy and glorious resurrection—a transfiguration, a transformation into resemblance to Christ's own glorified body.

No other thought has such efficacy to enable us to keep and treat these bodies, according to the New Testament injunction, as temples of the Holy Spirit. If we may glorify God in our bodies, certainly it cannot be without carefully keeping them from all by which they would be marred, or defiled, or enfeebled. In order to glorify God in them, certainly we must faithfully endeavor to promote their health and vigor and energy, their fitness for strenuous and continuous labor in his service, and their freedom from those morbid conditions which worry, or depress, or tempt the spirit.

We are not to tyrannize over our bodies with arbitrary austerities; we are to govern them with temperate restraint; we are to support and strengthen them with wholesome nutrition and exercise and care; we are to use them in dutiful and joyous activity.

Thankful for every sound and convenient bodily organ, for every innocent bodily pleasure, for every hour of bodily comfort, for the gladsome sense of animal life, for the even flow or the exuberant

hilarity of animal spirits—referring them all to the beneficence of the divine Giver, remembering that they all have not only been originally bestowed by a bountiful Creator, but, having been forfeited, have been repurchased by the blood and agony of a divine-human Redeemer, we surely shall be careful not to degrade them by sensuality, not recklessly to endanger them by intemperance of any sort, nor by subjection to the demands of vanity, or of fashion. Equally unwilling will this thought make us to waste our bodily energies by indolence, or to let the excessive care and pampering or adorning of them usurp the attention and time which should be given to our souls.

For, doubtless especially, "in our spirits" we are to "glorify God." Apart from these our bodies would have no worth or dignity or high use.

THE CALL OF GOD.

Samuel was an attentive boy. He was a thoughtful boy. He was an obedient boy. When he did not yet know that God was speaking to him, but thought it was Eli, he at once rose from his bed and ran to him, to learn what he wanted of him.

What if he had not been so dutiful to Eli? What if he had lain still in his bed, not caring for Eli's call nor giving attention to it? In that state of mind is it likely that he would ever have found out what honor and privilege God was offering him?

Is it not quite possible that now there are calls of God, by his providence and by his Spirit, which are not recognized as such by the souls to which they are addressed, simply because they are inattentive or indifferent or unwilling to give obedient attention? Happy are those souls that early learned to be attentive and obedient to human parents and teachers, as Samuel to Hannah and to Eli. Such

are most apt to recognize the heavenly Father's call whenever and however it may come to them.

How do such divine calls now come? Certainly an audible voice in articulate words is not the only way in which the divine Spirit can communicate with a human spirit. That is not the only way in which one human spirit communicates with another human spirit. Did no little child that could not speak yet—did no dear one who could speak no more—ever give you a look of loving entreaty which you could neither misunderstand nor resist? Apart from such signal instances, is it not a common thing, in our human intercourse, to make known our wishes to one another by other means than by spoken words? As to any obligations which duty or love lays upon us to regard another's wishes or to obey another's commands, it surely cannot matter how the wish or command is made known to us, if only it is made known. God did not speak audibly to you last night on your bed. You have not heard to-day the voice of the Lord sounding just like a human voice, calling you by name, and afterwards found that it was the voice of the Lord—that voice that "shaketh the wilderness"—modulated to tones of utmost gentleness. But in the stillness of your chamber alone with God, or in the midst of the day-time activities or studies, have you become clearly and fully convinced of something that God would have you do? If that is clear to your own mind, it cannot make any difference how the conviction has been produced. God is calling you as really as he called Samuel.

If you have not a clear and full conviction—if you need the counsel of some Eli, or some Hannah, seek it. But take no human counsel that does not reverently try to help you find and interpret God's call. But, with or without human help, you cannot be sure of finding what God's call really is to you, unless you begin and continue your search, with full purpose to obey the call, as soon as you do find it.

THE BEAUTIFUL FEET.

We sometimes feel that the sounds of footsteps, announcing the coming of one eagerly expected, are the sweetest of music. Even so if such an expected one is seen at a distance, coming swiftly towards us, springing and leaping over the intervening ground, his motion, his steps, his feet have a peculiar beauty.

This natural motion of a messenger bringing joyful tidings and thereby clothed in superlative beauty to the eyes of those made happy by his coming, is easily transferred, in Scriptural poetry, to those whose privilege it is to bear and proclaim

God's message of peace and love to mankind. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

What an idea of the preciousness of the gospel itself does it give, to see that such interest attaches to the person of the messenger who brings and proclaims it! Most affecting to the hearts of such messengers are the numberless illustrations and proofs of this in the ordinary experience of preachers of the gospel. It is an infinite privilege to bring to lost men God's good tidings and to publish his peace—peace with honor to him, peace and pardon to them. What greater happiness is there for a mortal man than to have his voice, his person, his very footsteps associated in the thoughts of many whom Jesus saves with the words of the gospel wherewith he saves them?

Happy men whom God calls away from ordinary though honest and honorable occupations and, through his church, commissions to go, preach his gospel! This happiness is none the less for the solemn weight of responsibility which it involves, a weight which no unaided human powers could support. The needed aid is divinely promised. Happy youth, whom parental piety consecrates—whose self-consecration humbly says: "Here I am; send me"—whose gifts and graces and improved opportunities win the approval of the Church, disposing her to set them apart and educate them for the ministry! Is any studious toil, any self-denying frugality, any patient discipline, any life-long surrender of secular ambitions or prospects too much to give for such a privilege?

THE WONDER OF HISTORY.

A young man of Galilee, a poor man, of no distinguished or influential connections, actually despised and hated by the great and powerful of his nation, and seeing himself about to be put to death ignominiously, confidently declares that that ignominious death will elevate him to a position of vast power and influence. He asserts this to his few adherents, to his crowd of enemies, to the judge about to sentence him to death, in language and figures the most magnificent, yet in a manner and style wonderfully calm and sober, the farthest possible from the style and manner of a fanatic. Do you know of anything in history more wonderful than that?

Yes, it is more wonderful still, that, as now we can all bear witness, those words of that Galilean have been fulfilled. After so many centuries, there is no man living now, nor has any one lived in all these centuries, whose eminence in history and in the regard of the most intelligent and thoughtful men of

this generation can be compared with that of Jesus of Nazareth. However it is to be accounted for, or given up as unaccountable, all intelligent men recognize that crucified Nazarene as the historic source of the most potent forces now operating upon the world and determining the course of its continuing history. There is no other empire, no other regnancy, now existing, or that ever did exist in this world, that is at all comparable, for actual power, with that of the crucified "king of the Jews" whom Pilate's soldiers mockingly crowned with a wreath of thorns, and who had asserted his royalty to Pilate as real, but not earthly, and more explicitly defined it, as the kingdom of the truth, to which he came into the world to bear witness. This wide and still widening dominion was won by his dying. In being lifted up upon a cross, he won power to draw all men unto him.

THE LORD hath need of them? Does HE need our money, the earnings of our labor, the savings of our frugality, the accumulations of our successful business and profitable investments? "Lifted up from the earth," has he not power to draw all he needs from our coffers? Beholding him *thus* "lifted

up," can we withhold whatever we see that *he* hath need of?

Does he need the best and goodliest of the youth in our seminaries and colleges and homes, to go and tell perishing men, in southern cabins or western dug-outs or in far-off lands, "the old, old story" of Christ lifted up on Calvary, that he might draw all men unto himself? And from this land, over all whose breadth, borne on all its winds, once sounded the wonderful refrain, "We are coming, Father Abraham, three hundred thousand more"—shall we think it a great thing that five or six thousands of our youth are enrolled, as ready to go and carry his gospel wherever he and his people, the stewards of his money, will send them?

O, thou dying Christ, draw us unto thyself, unto thy cross, unto thy pierced feet. Sprinkle thy blood upon us. Swear us with this most solemn sacrament to a new consecration unto the cause for which thou gavest thy blood. In our homes, in our schools, in our churches, in all missions, let the attraction of thy cross be felt so mightily that all men shall see, and feel, and acknowledge that indeed thou art taking unto thyself thy great power, and assuming thy right to reign over the world which thou hast redeemed.

WESLEY AND METHODISM.

[From Bishop Hurst's *Short History of the Christian Church* Copyright, 1892, by Harper & Brothers.]

The religious condition of England in the former half of the eighteenth century was deplorable. The strife between the Puritans and the Anglican Church had subsided, but with no good spiritual results. The Puritan activity had been transplanted into the American colonies, while the Church of England lay largely at the mercy of the prevailing deism, reinforced by French infidelity. The clergy were devoted to amusements, and, with only few exceptions, had no profound conception of the sanctity of their office or the responsibility of spiritual care for the common people. Bishop Burnet draws a dark picture of the general indifference of the Anglican clergy to religious matters, and to the great need of the people for a religious awakening. Macaulay proves the predominance of the French spirit in all the upper classes. The literature, under the influence of Pope and Addison, was rapidly improving, but there was no general discarding of the deistic models.

THE WESLEYS.

John and Charles Wesley, sons of Samuel Wesley, the rector of Epworth, were students in Oxford University. They, with Gambold, Whitefield and a few others, formed the Holy Club. They met at stated times for the study of the Bible in the original tongues and for ministrations to the poor and imprisoned. They were called Methodists, in derision, because of their methodical life. John Wesley, with Charles, went as a missionary to Georgia, a strong colony under the administration of Oglethorpe. He lived in ascetic simplicity,

devoting his attention chiefly to the instruction of the Indians, and to services for the little English colony in Savannah. His religious experience was sombre, and very different from the later cheerful type which distinguished his long career after his return to England.

CONTACT WITH THE MORAVIANS.

John Wesley first came to a warm admiration of the calm and beautiful spirit of the Moravians when crossing the Atlantic in company with some of them, whose equipage was in no wise disturbed by threatened shipwreck. He saw that they possessed what he did not, and, on returning to England in 1738, he immediately sought out the little Moravian society. He had frequent conferences with Peter Bohler, the Moravian bishop; and on the night of May 24, 1738, while worshipping in the little chapel in Fetter Lane, London, his "heart was strangely warmed." He was now clear in his experience; his doubts had disappeared, and until the day of his death, he remembered the hour of his conversion as the beginning of his real religious life. John Wesley was now intent upon rescuing souls. He had long since seen, with clear eye, the spiritual need of his fellow-countrymen, but his great question was, How could he reach them? He began to preach to them, though with evident distrust as to his power to reach any large number. His mode of preaching seems to have been singularly fascinating. His voice was far-reaching, well modulated and calculated to gain and hold attention. His methods were not rhetorical. Here he was excelled by Whitefield, whose manner was more animated, whose voice was music itself and whose climaxes

were overwhelming. No stoical hearer, not even the steady Franklin, could resist his magnetism. But there was in Wesley's preaching a logical order, which was a more powerful factor in his sermon than his manner. He left his audience in the possession of ideas which, as the results prove, never left the hearer.

ORGANIZING POWER.

He adopted special measures to organize the converts into societies. His idea was precisely that of Spencer and Zinzendorf—the building up of the spiritual life of the Church within itself. He had no thought, at first, of a separate ecclesiastical body, and insisted on holding services at other than the regular church hours. He desired to utilize the churches in which to preach, but betook himself to field preaching from two causes. In many cases he was refused access to the churches, and the growth of his audiences was such as to prevent the churches from containing them. He reluctantly concluded to form societies, and to give them the character of a church, though non-episcopal. The mission in America assumed the character of an episcopal church, Wesley himself ordaining Thomas Coke to the episcopacy for the purpose of general superintendency in America. These arrangements for a separate ecclesiastical life of the American Methodists seems to betoken the breaking down of Wesley's doubts about a separate church in England. The year 1739 was regarded as the beginning of the Wesleyan Church, and in 1839 the jubilee of English Methodism was celebrated throughout England and the mission fields with special services.

DEVELOPMENT OF METHODISM.

John Wesley was greatly aided by his brother Charles, who is acknowledged to be the leading Christian hymnist of modern times. But Charles was more conservative as a leader than John, and many of the advanced measures of John were strenuously opposed by him. The whole of the first generation of Wesleyan preachers was involved in the Calvinistic controversy. Whitefield withdrew from fellowship because of his adoption of the doctrine of election. John Fletcher, born at Nyon, Switzerland, September 12, 1729, was a powerful coadjutor of Wesley. He was distinguished for his gentleness of spirit and vigor as a controversialist. The Wesleyan movement extended throughout England and Ireland, but gained only moderate support in Scotland. Coke represented the missionary fervor of the first Wesleyan generation. He established missions at various points along the Atlantic coast and the West Indies, and died in 1814 at the age of 67, while on his voyage to Ceylon, to plant a mission in the East Indies.

METHODISM AT WESLEY'S DEATH.

John Wesley died in 1791, at the age of 88. He had lived to see his small societies grow into large and numerous bodies, held together by firm adjustments and a strong central government. He rivaled Luther in literary productiveness. He knew how to save his moments, and composed many of his writings in chaise and on horseback. In an early letter to his mother occur these words: "Leisure and I have taken leave of one another," a farewell to which he remained true until death. In his long walks he could read conveniently for

ten miles. His travels were enormous. His old age was a beautiful picture of cheerful serenity. His faculties were unimpaired to his last days. Lecky says of him: "Few things in ecclesiastical history are more striking than the energy and the success with which he propagated his opinions. He was gifted with a frame of iron and with spirits that never flagged." He introduced lay-preaching and the class-meeting, both of which have proven strong factors in the development of his general system. He never amassed property, but used the profits from his publications for the benefit of worn-out preachers and their families. While the general attitude of the Church of England was opposed to his societies, many clergymen, and even some of the bishops, were friendly to him, not only admiring his genius and learning, but his profound spiritual life and the magnitude of his service in imparting a deeper religious character to British Christianity.

NOTES.

"If you cannot do what you like to do, try to like the work you have to do."

* * *

"Union in Christ for a world without Christ," is the motto of a Christian Endeavor Union in New Jersey.

* * *

The Good Literature Committee in a Kansas town place good reading matter in the wagons of farmers who come into town on Saturdays to trade.

* * *

"My wealth consisted not in the abundance of my riches, but in the fewness of my wants," is the inscription on a statue erected to the memory of a citizen of Manchester.

* * *

The chiefs of the Samoan Islands, Takafo and Atafo, are active members of the Christian Endeavor Society, and at public meetings give their testimony along with others.

* * *

The subjugation of self, a knowledge of the Bible, tact, love for mankind, and consecration, constitute the necessary preparation for soul winning, said a speaker at a recent convention.

* * *

A depository for religious publications is to be opened in Santa Fé, New Mexico, by the Endeavorers. It is said that heretofore no Bibles have been on sale in that city of "The Holy Faith."

* * *

The first Christian Endeavor Convention in Laos, as reported by the *Golden Rule*, was a remarkable success. The sunrise prayer meetings were times of spiritual power, and all the meetings were filled with inspiration and helpfulness.

* * *

Replying in the *Golden Rule* to the question, "Do you consider missions a side issue in Christian Endeavor Societies?" Dr. Francis E. Clark writes: "If there is any straight-out, all-around, ever-present Christian Endeavor issue, it is missions."

* * *

The subject of the World's Prayer Chain for April is suitable for each month in the year: that

Christians everywhere may recognize the obligations of their stewardship, giving more generously and praying more earnestly for the conversion of the world.

* * *

To perform all services as silently as possible, not to talk about them unless it is necessary in order to stimulate others to do likewise, to forget the good done as quickly as possible, and move forward to the next opportunity, these are among the rules of the King's Daughters.

* * *

The Presbyterian Woman's Temperance Association, appointed by our General Assembly's Permanent Committee, have a supply of temperance literature which they will furnish free to any of our Christian Endeavor or other societies. Address, with return stamps, Mrs. M. Lide L. Hofmann, Superintendent of Literature, P. O. Box 57, Norwood, Delaware county, Pa.

* * *

The *Catholic Review* wishes that it "could transfer a little of the Endeavorers' enthusiasm and intense zeal and devotion to the tepid, half-hearted position of our own people who are mere nominal Catholics. There is no use in pooh-poohing, much less in ridiculing this grand moral movement. Their aim and their motives are good. For the present they seem to be doing a good work. Any organization of earnest, zealous, Christian people who aim at stemming the tide of corruption, purifying politics, elevating the moral tone of communities, and encouraging a more decided type of Christian citizenship, certainly is not to be despised. Nor need we be ashamed to emulate their zeal, their enterprise, and their aggressive devotion in laboring for the good of their fellow-men."

SUGGESTIONS FOR STUDY.

[Africa is the foreign mission topic for June. These suggestions are given one month in advance to accommodate those who desire more time for study.]

CHRONOLOGICAL RECORD.

A chronological record of European exploration, missionary settlement, colonization and occupation, may be found in Larned's *History for Ready Reference*, volume v, beginning with page 3669. This valuable list includes 360 noteworthy events occurring between the years 1415 and 1895.

* * *

MAPS.

A map of Africa, showing the political divisions at the beginning of 1896, may be found in *Liberia* for February, 1896, published in Washington, D. C., by the American Colonization Society.

The maps in *The People's Cyclopaedia*, published by Hunt & Eaton, show the railways of Africa that are completed and in process of construction.

* * *

HELPFUL ARTICLES.

The Heart of Dr. Livingstone, by the Editor. *The Century*, May, 1895.

England and France on the Niger, by Capt. F. D. Lugard in *Nineteenth Century*. *Littell's Living Age*, July 13, 1895.

Ten Years' Travel in the Congo Free State, by S. L. Hinde. *The Geographical Magazine*, May, 1895.

The African Problem, by Edward W. Blyden. *North American Review*, September, 1895.

The Story of the Development of Africa, by Henry M. Stanley. *The Century*, February, 1896.

Metabeleland under the British South African Company, by Sir Frederick Frankland, Bart. *Review of Reviews*, October, 1895.

The Developmental Status of the African Negro, by M. de Saegher, Attorney of the Congo State. *Liberia*, November, 1895.

Some Causes of the Retardation of African Progress, by Heli Chatelain. *Journal of American Folk-Lore*, September, 1895.

Child Life among the Bobangis of the Congo, by Rose Anna Hartsock. *Sunday School Times*, December 14, 1895.

The Congo State: Its People and Products, by George R. Stetson. *Liberia*, February, 1896.

Stories of Congo Discovery, by Cyrus C. Adams. *Harper's Round Table*, April 14, 1896.

The Helpers of Africa, by the Rev. Ross Taylor. *The Treasury*, March, 1896.

The Shire Highlands, by A. Werner in *Gentleman's Magazine*. *Littell's Living Age*, March 28, 1896.

The European Development of Africa, by Charles H. Cooper. *The Dial*, March 1, 1896.

Johannesburg the Golden, by E. H. S. in *Temple Bar*. *Littell's Living Age*, February 29, 1896.

Cecil Rhodes of Africa: A Character Sketch, by W. T. Stead. *Review of Reviews*, March, 1896.

Empire Building in South Africa, by Albert Shaw. *The Cosmopolitan*, March, 1896.

Manners and Customs of the Boers, by Capt. T. Loraine White. *The Forum*, March, 1896.

In Praise of the Boers, by H. A. Bryden. *Littell's Living Age*, April 4, 1896.

South Africa and the Chartered Company, by Charles Harrison. *Littell's Living Age*, April 4, 1896.

* * *

RAILWAYS IN AFRICA.

More than 6000 miles of railway are already open in Africa. "The Egyptian line, running up the Nile toward the south as far as Nubia, and the South African lines, running toward the north beyond Pretoria, are destined to meet and be united; and it may safely be predicted that within the next generation the American tourist will be able to take his palatial car at Alexandria, in Egypt, in the north temperate zone, be carried up the Nile to its source among the great lakes of the central plateau, by the grand Victoria Falls of the Zambesi, Johannesburg, having the largest and richest gold mines in the world, Kimberly, with its matchless diamond fields, and after a delightful ten days' journey of more than 5000 miles, through the entire length and very heart of the old continent of Africa, be landed at Cape Town, in the south temperate zone."

* * *

LIBERIA.

Edward W. Blyden writes thus in the *North American Review*, September, 1895: "The Republic of Liberia, which owes its origin to American benevolence, is the only spot in Africa where the

American Negro, without alien supervision or guidance, is holding aloft the torch of civilization and the symbol of Christianity, endeavoring to establish government on principles recognized by the civilized world and in international relations with the leading nations."

For full and recent information consult Bulletins 1 to 8, issued by the American Colonization Society, in Washington, D. C., and also the Reports of the New York State Colonization Society.

* * *

THE HAUSA PEOPLE.

The Rev. Charles H. Robinson, sent out by the Hausa Association on a linguistic expedition, returned during the year 1895. He first visited Hausa colonies in Tripoli and Tunis. Then by the rivers Niger and Benue he reached Kano, the commercial centre of Hausa land. The result was 3000 new words for a dictionary, materials for a Hausa grammar, and native manuscripts containing history and historical and religious songs. The Hausa, who occupy the central Soudan, northeast of the Niger, are an intelligent people, a black race, but not of pure Negro blood, a people of splendid physique, whose manufactures are known all over Northern Africa. They were, if their history is correct, at the time of the Norman conquest of England more civilized than ourselves.

* * *

EGYPT AND THE NILE VALLEY.

Mr. Frederick C. Penfield, United States consul at Cairo, in a communication to the Department of State, says: "The total bonded debt of Egypt is \$508,945,299, borne by an agricultural population of seven million souls: the burden on every man, woman and child is about \$72. On every acre of productive land in Egypt rests the obligation of paying interest on \$97.17 of the bonded debt, and of contributing annually for the actual expenses of government an average tax of \$8."

A brief summary of the history of the "Question of the Nile Valley," by Captain Lugard, may be found in *Littell's Living Age*, August 17, 1895.

The eastern Soudan includes Darfur, Kordofan, Senaar, Taka, the Equatorial Province, and the Bahr-el-Ghazel Province. Its area is 950,000 square miles, and its population about 10,000,000. It was under Egyptian rule until the revolt of the Mahdi in 1882. Since the death of the Mahdi, one of his lieutenants, known as the Khalifa, has been the ruler, with his capital at Omdurman. The Khalifa still holds some of the prisoners captured at Khartoum by the Mahdi: one of them, Slatin Pasha, formerly governor-general of Darfur, escaped in March, 1895. See in our April issue, page 352, a brief notice of Slatin Pasha's book, "Fire and Sword in the Soudan."

* * *

RECENT EVENTS.

A bill was passed August 1, 1895, in the Cape Colony House of Assembly, annexing British Bechuanaland to the Cape. Khama and other chiefs visited England in September to protest against this action, as they desired to remain under direct British rule. It was subsequently ar-

ranged that after giving up a strip of country along the Transvaal border for the use of the railway to Metabeleland, the chiefs should remain as heretofore under the protection of the Queen. It was also provided that "white man's strong drink shall not be brought for sale into the country assigned to the chiefs, and those who attempt to deal in it or give it away to black men will be punished. No new liquor license shall be issued, and no existing liquor license shall be renewed."

The British protectorate over Uganda was proclaimed August 29, 1894. In 1895 the House of Commons voted £30,000 as an annual appropriation.

About 1,000,000 square miles of territory were placed under the British flag by the formal transfer at Mombasa, July 1, 1895, by the British East Africa Company, of its possessions in Africa.

The government of Lord Salisbury announced, soon after coming into office, that a railway would be constructed from Mombasa to the Victoria Nyanza. A committee had reported in favor of a line to be constructed and operated by the government.

See *Current History*, first quarter of 1895, for an account of Von Goetzen's recent explorations in Ruanda, west of the Victoria Nyanza.

Dr. Donaldson Smith completed in November, 1895, his explorations in Gallaland, south of Abyssinia, accounts of which have appeared in the newspaper press.

The *Review of Reviews*, April, 1896, gives some scenes in the drama which the editor entitles "Europe in Africa at the Close of the Nineteenth Century." Among the events mentioned are England's Ashantee expedition; the arrival in England of Dr. Jameson, who had invaded the Transvaal; Italy's defeat in Abyssinia; the expedition to Dongola.

CONTEMPORARY THOUGHT.

—In his article in the *Ladies' Home Journal* on "The Young Man Entering Life," Dr. Charles H. Parkhurst speaks of that motiveless insipidity that has never been awakened into vigor and electrified into effect by the touch of a supreme purpose. Young men, he says, should not only have a magnificent purpose but be thoroughly wedded to that purpose. There are a great many meaningless men in the community. They have the intelligence to understand an idea, and the heart to feel it, yet the idea never gets so close to them as to have its reality tremendously experienced by them. We do not win our strength and stability by mastering ideas, but by being mastered by them, held in their grip.

—And now the news reaches us, says the writer of "About the World," in *Scribner's Magazine* for April, that at an important crisis of the war between the Italians and Abyssinians, when the army of fifty thousand natives had starved out brave Colonel Galliano in beleaguered Makaleh, the knightly emperor of the mountain, Menelek, suffered the garrison to march out with the honors of war, and sent his own tribesmen to escort the little remnant of his foes back to their main army. This is so fine a story in this nineteenth century, and in "Darkest Africa," that everybody will hope for its truth. The Italians have been having a hard time against these generous foes, and it will be well for them if such an opening allows a reconciliation of

the troubles which have arisen from their African State of Erythrea, bordering on Menelek's domains.

—Will not future history, looking back over the ages, declare that in these last decades of the nineteenth century occurred a revolution not wholly unlike, and even surpassing in its benignant influence on the welfare of man, the great revolutions of the seventeenth century in England or the American and French revolutions of a century ago? England shook herself free from the rule of royal despots. America asserted to the world the inherent rights of popular independence. France broke in blood the shackles of popular servitude. The revolution of which our century is not yet conscious means not so much that labor shall be free and workmen honored as that *noblesse oblige*—that the rich, the happy, the cultured, are put under a moral servitude to every form of distress, only to be likened reverently to that which obliged the Creator of the world to send his Son to minister to man.—*Hon. Robert Treat Paine in American Magazine of Civics.*

—The fitting of its citizens to take a successful part in life is the business of the State, if anything is. Education is the one matter in which we can hardly go too far in the direction of communism. What is spent by us in making ourselves and our children better and stronger men and women is not likely to be regretted. Education is the watchword of social advance in America. The American belief that it is the State's duty to secure proper training and education for its citizens is not only embodied in our public schools and colleges: it is a part of the whole Puritan conception of the duty of the Commonwealth. The State to the Puritan was to be, first of all, a power for righteousness. When the court of public opinion begins the hearing of every case by a statement that, as a matter of law, the question is what decree will tend toward the production of the best, bravest, and wisest men and women, the answer to many vexed problems will begin to appear with much clearer outline behind the mist of selfishness and of supposed rights and privileges.—*Joseph Lee in the Charities Review.*

—Thrifty and patient and cunning as Jews, the Chinese can accommodate themselves to any climate and to any environment. They can live in Java or in Siberia, in Borneo or in Thibet. Unlike the modern Jews, however, they are more to be feared in industry than in commerce; for there is scarcely any form of manual skilled labor at which they are not capable of killing white competition. Their history in Australia has proved this fact. But in commerce also they are able to hold their own against the cleverest merchants of other races. They are adepts at combination, excellent financiers, shrewd and daring speculators. Though not yet rivals of Europeans in that class of production dependent upon the application of modern science to manufacture, they have given proof of ability to master that science whenever the study can profit them. They are learning thoroughly the commercial conditions of every country which they visit; and though the history of their emigration began within recent times, they are already to be found in almost every part of the world.—*Lafcadio Hearn in Atlantic Monthly.*

—The daily life of a Boer family is a simple one. At daylight, all the members assemble in the main room—the kitchen and eating-room, although most of the food is cooked in the open air—where the head of the family reads reverently a chapter or two from the Bible, generally the Old Testament; a simple, manly prayer is then offered, followed by the observance of an ancient Bible custom. A colored handmaid enters the room with a basin of water and a towel. The guest is first approached and invited to wash his hands and face. The head of the family is next approached, and so on around the room until all have been included in the ceremony. With the exception of this ceremony, the only public one is that of the "Nachtmaal." This takes place every three months in the chief town of each district. It is simply a week of public prayer and the taking of the sacrament, but it is made somewhat of a feast as well, for it is the only time when the families in the district congregate. The little church during this week is seldom empty; services are constantly held and most of the marriages and baptisms are performed then, the rites being those of the Dutch Reformed Church. No music is used except in a very few of the churches, the hymns and chants being led by a clerk, but there can be no doubt of the simple reverence and earnestness of the worshippers.—*T. Loraine White, in The Forum.*

—Writing in *Public Opinion* of "A National Divorce Law," Samuel W. Dike, LL.D., says: "But even better than legislation, at present, are the results of systematic efforts to have the family and subordinate subjects studied in our higher educational institutions, and by the people. In this way a far better solution will be reached, so far as any social problem can ever be said to be solved. With this study has begun the awakening of the public mind to the need of attending to the development of the latent forces of the family and home as one of the greatest regenerating, conserving and constructive agents of church, state, school and industry. There is nothing else equal to the home as an instrument of social defense or social reform of any kind. Law follows life. The public law of the family will most safely follow a vigorous domestic life. The study of the family in its content and its broader relations is one of the two or three indispensable introductions to sociology as a science, and to its practical applications. Uniformity of divorce law is only a small part of the problem, even of legislation and administration. The most important work lies deeper than law. This work must be done in bringing the resources of religion and education to the development of a sound knowledge of the family as the primary social institution, and to constructive efforts for its larger and better use in the training of individual life.

—The main difficulty between Italy and Abyssinia seems to arise out of a determination of the former to put down slavery. The German Missionary Flad writes that according to the doctrines of their church, the Abyssinians may enslave prisoners of war captured from the heathens around them, but may not trade in slaves. He inherits them, or receives them as presents, if he does not capture them in war. Every Abyssinian has one or more slaves, and these do all the work. King Menelek has given a written promise that slavery

should cease, but the promise has never been redeemed. His soldiers continue to supply themselves with slaves in the Galla countries. It is the duty of Europe to assist Italy in suppressing this sort of thing. The Galla nations will develop if once they are safe from slavery; and their country, which is immensely rich, will benefit Italy greatly. Regular traffic in slaves, continues Mr. Flad, is carried on mainly by the Mohammedans. Nearly every Mecca pilgrim takes two "servants" with him to Arabia. These are sold in Arabia, and their price reimburses the pious Mussulman for the expenses of his religious journey. Besides these, there are the great caravans of slaves captured in the Galla countries, 300 to 500 in a train. Formerly many of these were shipped from Massowah to Arabia, but the Italians have stopped that. They are now sent through Egypt to Tunis and Tripoli and even as far as Morocco. The slave-trains have to pass through King Menelek's territory, and he demands heavy customs dues from them. The traders, on the other hand, retaliate by stealing poor Abyssinians, whom they add to their stock. The loss of life is terrible, sometimes 50 per cent. die before they reach their destination. —*Translated for The Literary Digest.*

—The German Inner Mission includes the work of many independent voluntary associations of members of the Evangelical State Church on behalf of the dependent, the feeble and the anti-social elements of society. Prof. Charles R. Henderson, in the *American Journal of Sociology*, outlines the essential social forces which brought this movement into being, and gave it direction during the opening years of this century. In subsequent numbers of the *Journal* the later phases of historical development of the Inner Mission will be treated in the hope that materials for a judgment in respect to the possibilities of coöperation in social service in American church life may thus be presented.

The social work of the church grew out of the spirit of evangelization. Johann August Urlsperger represents the transition from the old Pietism to the new movement in which culture, humanity and piety were united. He founded the "Christian Society" in 1780. Its purpose was to foster pure doctrine and true godliness. Among its specific tasks fell the distribution of religious publications, assistance to scattered Protestants living in Roman Catholic districts, and the care of orphans and other dependent children. Branches were formed in Switzerland, England and America. Strict observance of the Sabbath was exacted from members, and specified hours were appointed for concerted prayer for all men and for the kingdom of Christ. All in sympathy with the purpose of the society, merchants, day-laborers, counts and princes, were received. Practical labors of love held them together for some years, but the varied elements could not be combined, and, in 1833, the society ceased to exist. It helped to prepare the way for the Inner Mission by emphasizing the common spiritual need of Christendom, by giving an example of the efficiency of the voluntary association in the promotion of a common and neglected cause, and by holding fast to the value of the church while permitting great variety of opinion among the members.—*Charles R. Henderson, in American Journal of Sociology.*

CHRISTIAN TRAINING COURSE.

[Prepared for the readers of THE CHURCH AT HOME AND ABROAD, by the Rev. Hugh B. MacCauley. See October, 1895, page 340, for full explanation, etc.]

GENERAL REMARKS.

1. In the April number attention was called to the relation of this Course to the Monthly Concert and Junior Work and to the Home Department of the Sunday-school; also to the quality of the tract literature required, and the subjects for the second year Outline B. Inquirers should read p. 355 of that number.

2. During the progress of the Course, the model programmes have given, by number and title, beautiful and celebrated hymns of the various centuries, for study and devotion. No one should be ignorant of these.

3. The subjects for study next year, *the Character of Christ, the Historical Development of the Missionary Idea, and Modern Missionary Heroes*, are of permanent and thrilling interest, and are each connected with a standard but inexpensive text-book, and of permanent value. Due notice by detail will be given of this later.

4. It is well to remember that the three years of study are arranged as a "Course," intended to rotate, and improve with experience. Perhaps a fourth year will be added.

5. Send to the Library of the Board of Foreign Missions, 156 Fifth Avenue, New York, enclosing a stamp, for pamphlet.

MODEL PROGRAMME, MAY, 1896.

Using Study XV in Biblical, Historical and Missionary.

1. HYMN (all the hymns from the Wesleys).
2. PRAYER.
3. BIBLICAL, Study XV, 20 minutes.

The Means of Grace (Part 1). Their number (Ques. 88), Acts 2: 41, 42. The Word of God (Ques. 89, 90), Neh. 8: 8; Jas. 1: 21; Acts 20: 32; Rom. 15: 4; 2 Tim. 3: 15; Deut. 6: 6, 7; 1 Pet. 2: 1, 2; Ps. 119: 18; Rom. 1: 16; 2 Thess. 2: 10; Ps. 119: 11; Jas. 1: 25. Show how the Spirit uses, and how man must receive the Word. The Sacraments (Ques. 91, 92, 93), 1 Pet. 3: 21; Rom. 2: 28, 29; 1 Cor. 12: 13; Matt. 28: 19; Matt. 26: 26-28; Rom. 4: 11; Acts 10: 47, 48; 1 Cor. 11: 23-26. Baptism (Ques. 94), Matt. 28: 19; Jno. 3: 5; Rom. 6: 3, 5; Gal. 3: 27; Acts 18: 8; Gen. 17: 7, 10; Acts 2: 38, 39; 1 Cor. 7: 14. The Lord's Supper (Ques. 96, 97, 98), 1 Cor. 11: 23-26; Acts 3: 21; 1 Cor. 10: 16; 1 Cor. 11: 27, 31, 32; Rom. 6: 17, 18. Prayer (Ques. 98), Ps. 10: 17; Ps. 145: 19; 1 Jno. 5: 14; Jno. 16: 23; 1 Jno. 1: 9; Phil. 4: 6. These subjects are indeed fundamental. Have hymns on them.

4. HYMN.

5. HISTORICAL, Study XV, 25 minutes.

The Modern Period (Part 5), A.D. 1700 to 1800. Read Hitchcock, 38, 39. 9. The Wesleyan Revival; the Wesleys; * the Methodist Episcopal Church. See special article in this magazine, page 438. Here have Wesley hymns. Do justice to this grand epoch, God's second wave of revival influence, following that of the Reformation.

6. HYMN.

7. MISSIONARY, Study XV, 20 minutes.

Present Vision in Siam, Dennis, 93-95. *Flash Light on Siam*. Watchman Voices. See Gleanings and Questions, this magazine, pages 444-448.

8. PRAYERS.

9. HYMN.

As there is only one programme for May, it would be very well, if societies would make two and treat the subject more fully, thus: No. 1, take Biblical, up to Prayer, and Historical; No. 2, take Prayer and add the Lord's Prayer (see Catechism, Ques. 99-107), and Missionary. In this case make the programmes each one hour long.

Gleanings At Home and Abroad.

—The Pan-Presbyterian Council, formed in 1874, has held conferences in Edinburgh, Philadelphia, Belfast, London and Toronto. The next international conference will be held in Glasgow, June, 1896.

—Buddhist monks from Ceylon are attempting to introduce Buddhism into the British dominions of South Africa. It is said they have the coöperation of Sikhs and other warlike races of British India, who have been brought over for service in the police.

—By character I mean all those tendencies that make for truthfulness, sincerity, loyalty, courage, honesty, and a fine sense of honor, in a wider interpretation of that noble word—the honor that will make us live up to our own best convictions and ideal standards.—*The Contributors' Club in February Atlantic*.

—M. Stourdza, the new prime minister of Roumania, has promised to raise the percentage of Jewish pupils who may attend schools to twenty per cent. of the number attending, instead of the three per cent. hitherto allowed; while Jewish soldiers are to be permitted to rise in rank according to merit, a right hitherto denied.—*The American Hebrew*.

—The following striking expressions used by native Africans indicate the possession of poetical ideas: The Mpongwe call thunder "the sky's gun" and morning "the day's child." The Zulus speak of twilight as "the eyelashes of the sun." A native from West Africa, when he first saw ice, said it was "water fast asleep."—*American Board Almanac*.

—A writer in the *Missionary Record* holds that every Christian ought to endeavor to give for foreign missions at least as much as he gives for church purposes at home; and that every Christian church ought to aim at a similar idea, and only think it has discharged the minimum of its obligation to Christ and the world when it has given for the heathen as much as it spends on itself.

—"No amount of preaching against the climate will retard the development of Africa," says Henry M. Stanley. "Civilization has grasped the idea that it must enter in, and now that it thoroughly realizes the fact that the *sine qua non* for securing that possession is the railway, I can conceive of nothing that will prevent the children of Europe finding out for themselves whether they can permanently reside there or not."

—It is believed that much of the success attending the work of the Salvation Army in India is due to the fact that it does not administer either baptism or the Lord's Supper. In that country people may attend as many meetings as they please, but so long as they do not submit to baptism their caste is not broken, and they, therefore, do not encounter the persecution which befalls those who make a formal profession of Christianity.—*The Episcopal Recorder*.

—The aim of the Illinois State Sunday-school Association is: 1. A Sunday-school within the reach of every home in the State. 2. A convention or institute at least once each year, within easy reach of every Sunday-school teacher. 3. A working Sunday-school organization in every county and township. 4. The visitation of every house, to invite all to church and Sunday-school, and to make known to all God's free offer of salvation through Jesus Christ.

—In 1813, Mrs. Elizabeth Fry made her first historic visit to Newgate Prison. She was profoundly moved by the condition of the women she found there, and she set about securing important reforms: the separation of women from men, the organization of visitors and the provision for moral and spiritual instruction. Her labors were crowned with success, and she became so famous that she was invited to the continent, where she stirred many hearts to work for the fallen.—*Charles R. Henderson, in American Journal of Sociology*.

—Some time ago in Calcutta, there came together a thousand of the most prominent men of the native races of Hindustan. They were Parsees and Brahmans and Mohammedans and men of the lower Indian castes. They spoke the languages of the native races of the great Indian empire—the Tamil, the Hindustani, the Hindi, the Telegu, the Punjabee and the rest. But there was only one tongue in which they could make themselves intelligible to each other, and that was the language into which Englishmen have translated the Bible.—*J. H. Barrows, D.D., in the Golden Rule*.

—Christianity has made immense gains in the attention and devotion of young people. It has identified in new ways Christian character with good citizenship. It is more aggressive in its spirit and more inclusive in its aims. There is a much wider interest in applying Christian principles to the solution of problems affecting the present happiness and mutual helpfulness of mankind. Interest in missions has broadened, not lessened. Inquiries concerning the person of Christ and men's relation with him are more numerous and more earnest than ever before. There seem to be good evidences that the Christian conscience is, in some directions, not less sensitive, and is more outspoken to-day than in the last generation.—*The Congregationalist*.

—The financial distress prevalent in the country during the past two years is set forth in a striking way by the fact that the total net earnings of the National Banks in the year 1893 amounted to sixty-eight millions of dollars, while during the year 1894 they amounted to forty-one millions of dollars, a falling off in a single year of twenty-seven millions of dollars. As most of the business of the country is done in the National Banks, such a falling off in earnings indicates a very serious condition of affairs. During the year 1895, matters have not improved to any extent. In the rural districts, if anything, business is in a worse condition than in the year 1894. Letters received by the Treasurers of the Boards show, for instance, that potatoes have been selling in western New York at eight cents per bushel, and in Minnesota at six cents.

—The total number of immigrants coming into the United States in 1895 was 258,536, of whom 2419 were returned within one year after landing. One-fifth of these, over sixteen years of age, were unable to read or write their own language. According to nationalities, those from Norway and Sweden were the least illiterate, only one in a hundred being unable to read and write, while forty-four Italians out of every hundred were ignorant of their mother tongue, save for speech. The percentage of illiterates was smaller last year than the previous year, probably because the immigration from central Europe was smaller. Great Britain, Germany and Scandinavia still lead as to the number of immigrants, fifty-two per cent. of the whole, but the subjects of Austria, Italy and Russia follow close after, with forty-one per cent. of the total.—*The Charities Review*.

—Like the live oaks of Florida, whose roots interpenetrate an area equal to its spreading branches, so must the Church at home give adequate nourishment to the work abroad. In it are gathered resources sufficient for the prosecution of any enterprise. The masses in the Church must be organized into a praying, working and giving constituency. "A missionary paper in every home and a contribution from every member," should be the watchword. But such a constituency cannot be built up without the creation of a missionary conscience in each church member. A missionary church is necessarily made up of individual missionary units. These must be made sensitive, responsive, intelligent and loyal. The missionary conscience grows out of a deep sense of personal responsibility to Christ for getting the gospel preached to every creature.—*W. R. Lambuth, D.D.*

—The leading characteristics of the Church that enjoys the approval of the Enthroned Redeemer are brought out with singular clearness and force in the letters to the seven churches in Asia Minor. A careful study of what he commends and what he censures, along with the titles under which he introduces himself and the promises made to the overcomer, clearly indicates seven distinctive marks of the instrumentality by which it is his purpose to convert the world: Devotedness to the person of the Saviour; trustworthiness; zeal for the purity of the Church in its individual and collective membership; loyalty to the mediatorial authority of Jesus Christ in teaching and in manner of worship; spirituality; endowment with power from on high, revealing itself in aggressive and successful evangelism; individual interest and activity in Church work, the result of a living relation to Christ and close communion with him.—*Herald of Mission News*.

—Said Dr. James S. Dennis, in one of his lectures at Lane Theological Seminary: "The influence of personal example as exhibited in the characters and lives of missionaries and their converts is a potent factor in regenerating society. Christian family life and the influence of Christian women are essential features in the social value of missions. A Christian mission lays the foundations of a new social order by giving a stimulus to new national aspirations and new ideals of government. The whole Oriental world is responding to the awakening touch; an era of social transition is at hand.

It is true that the escape from hitherto dominant retrogressive forces will involve unrest and struggle. The victories of civilization will, however, be repeated in the social results of Christian missions. It is a closed question that where Christianity has not wrought for the social welfare of man, the life has been one of deterioration. Christian missions, in the light of history, are the social light of the world."

—To one who admits the organic unity of the human race, the notion that Christ's law is ultra-rational is absurd. It is and must be the law of the organism. It is the simple scientific expression of the relation of the members to the body. The bond that unites us to our fellows is, therefore, one that we cannot sunder. To sever ourselves from our kind is self-mutilation. This is not some counsel of perfection for saints; it is the fundamental fact of life. All our industry, all our social organization, must conform to it. No man liveth unto himself. Our daily work is a social function. Wealth is valueless and impossible apart from human fellowship. To set up natural law in the social world or the business world, as distinct from and contrary to the Christian law, is not only immoral, it is unscientific. Love is the fulfilling of all law. And not only do these ideas make our life sacred and love our daily regimen, they ought to fill us also with confidence and courage—*Washington Gladden*.

—A writer in *Harper's Weekly* describes a joss-house, or Chinese place of worship in New York city. It is located at the top of one of the dilapidated old houses on Mott street. After feeling one's way up several flights of dark rickety stairs, a powerful odor of sweet incense fills the nostrils, and a bewildering accumulation of strange interior decorations denotes the sacred place. It is the ordinary large room extending across the full width of the house, but completely changed in character by the imported carved black wooden furnishings, the carving being relieved with gold. This gives a very sombre but rich tone to the place, which is added to by the elaborate lanterns and hangings from the ceiling. A large screen in the centre of the floor faces the altar, which is truly gorgeous in its color and glitter, its peacock feathers and candles. There are no congregational services in the temple; each individual pays for his own candle and incense, and conducts his own worship, or pays the small fee to the soothsayer, and has his probable luck in any contemplated undertaking foretold.

—Mrs. Laura H. Bates writes thus in the *Missionary Herald*: "The Christian homes, scattered up and down the whole colony of Natal; the family life, no longer mere animal existence, but a circle where love reigns and Christ is the 'unseen Guest;' the changed faces, marking the inward transformation; the gradual undermining of degrading social customs; the development of wants which force the indolent native to wholesome exertion; the elevation of woman, no longer a drudge, a slave, a piece of property to be bought and sold, but an individual, a treasure, 'a crown to her husband;' the awakening of a thirst for knowledge which packs 130 girls into buildings planned for sixty, which fills the Girls' School at

Umzumbi so full that the doors must be closed against other applicants for lack of funds; the arousing of a feeling of dissatisfaction with heathen homes and surroundings, which compels the opening of a home for scores of runaway girls who flee for succor to the missionaries—these are some of the signs that the leaven of the gospel is working in the hearts of the people of Natal, and will work until the whole lump is leavened."

—There is at the foundation of the Chinese civilization and of the Chinese national character a nucleus of moral worth and intellectual capabilities which may come to the front again. When the walls break down which separate China from the rest of the world so as to give the Chinese a chance of learning from us all they can, it is very doubtful what the result of a free competition with the Chinese would be. Their imperturbable patience, their endurance, their steadfast character, their pious reverence, their respect for learning, should not be underrated. If these virtues are but turned in the right direction and tempered by that breadth of mind which is indispensable for progress, the Chinese will soon recover; and nothing is more apt to produce a national rebirth than hard times, trials, and humiliations. China is offered in her recent misfortunes the chance of a spiritual rebirth. Should she avail herself of this opportunity she would, with her four hundred millions of inhabitants and her untold virgin resources, at once take a prominent rank among the nations of the earth; and her civilization might become strong enough to influence and modify our own.—*Dr. Paul Carus in The Monist.*

—A Christian college, to be worthy of its name, must be the home of enlarged knowledge and varied culture. It must abound in all the appliances of research and instruction; its libraries and collections must be rich to affluence; its corps of instructors must be well-trained and enthusiastic in the work of teaching. Into such a temple of science the Christian spirit should enter as the Shekinah of old, purifying and consecrating all to itself. In such a college the piety should inspire the science, and the culture should elevate and refine the piety and the two should lift each the other upward toward God, and speed each other onward and onward in errands of blessing to man. We do not contend that religious zeal can be a substitute for scientific ardor, but we do argue that it may and will furnish the highest aspiration when directed to scientific studies. We do not hold that the culture of the religious feelings is a substitute for the training of the imagination; but we do contend that the imagination, when fired by Christian faith and fervor, rises to its loftiest achievements. We believe that the Christian faith is the perfection of the human reason, as truly as a necessity to the human heart, and is, therefore, essential to the highest forms of human culture. No institution of higher education can attain the highest ideal excellence in which the Christian faith is not exalted as supreme; in which its truth is not exerted with a constant fidelity, defended with unrelenting ardor, and enforced with a fervent and devoted zeal; in which Christ is not honored as the inspirer of man's best affections, the model of man's highest excellence, and the master of all human duties.—*Noah Porter.*

—It is impossible, says a writer in the *Christian Intelligencer*, for an independent American or a self-respecting Briton to place himself in the position of a Hindu about to become a Christian. The right to think and act for one's self, the habit of individual action, the encouragement of self-dependence, have so long been part and parcel of Anglo-Saxon life and thought, that there is no possible change great enough to illustrate what, to the Hindu, is involved in conversion. It means lifting one's self out of the ruts of thought which have been followed by one's parents, grandparents, and ancestors, for more centuries than America has been known. It means rising above powerful superstition to which Hindus are peculiarly subject. It means breaking the shackles of hide-bound custom—the bulwark of caste, which is the still all-powerful autocrat that brooks no individual action. It means the giving up of old faiths, old deities, old worship, in a word, of the old religion. It means the severance of old ties, the alienation of old friends, the antagonizing of the whole community, and the forfeiture of all status as a Hindu. It means life among strangers, many of whose ways are repugnant to all one's past; want of assistance from family or friends; dependence on self, without the usual means of support. For it means expulsion from caste, from community, yes, and even from family, by friends, relatives, brothers, sisters, fathers, and even mothers. It means leaving all the old, familiar, well-beaten paths, a future well-defined and approximately certain, and for what? For an unknown, untried road, a future whose one certainty is untold trouble, whose one reward is only a "hope" based on the teachings of foreigners. Verily it is the fulfillment of Christ's condition—forsaking father and mother and brothers and sisters and houses and lands, to follow him. "Whither?" "Follow thou me," the answer. And if that "whither" often puzzles, and sometimes staggers an old Christian, how portentous and fearfully indefinite must it be to the flickering hope, just born, in the soul of a young heathen?

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor and place the results of a few at the service of the many.—*President Noah Porter.*

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Samuel Johnson.*

The Ascent of Mount Ararat, by H. F. B. Lynch. *Scribner's Magazine*, February, 1896.

Some Notes about Venezuela, by Thomas R. Dawley, Jr. *The Cosmopolitan*, February, 1896.

The Education of the Negro, by J. L. M. Curry. *American Magazine of Civics*, February, 1896.

The Armenian Massacres, from October, 1895, to January, 1896. *Review of Reviews*, February, 1896.

Justice to the Modern Jew, by E. G. J. *The Dial*, February 1, 1896.

Our Indians, by the Hon. Hoke Smith. *Youth's Companion*, March 26, 1896.

Rise of the German Inner Mission, by Charles R. Henderson. *American Journal of Sociology*, March, 1896.

Aids to Good Citizenship, by Richard Jones. *Educational Review*, March, 1896.

The High Court of Nations, by Edward Everett Hale, D.D. *Lend a Hand*, March, 1896.

Citizenship and the Republic, by William B. Baldwin. *American Magazine of Civics*, March, 1896.

The Jews and the American Anti-Slavery Movement, by Max J. Kohler, A.M., LL.B. *The Menorah Monthly*, March, 1896.

The Origin of the Truth found in Ancient Hinduism, by Rev. K. S. MacDonald, D.D. *Knox College Monthly*, March, 1896.

Evangelical Buddhism, by Merwin Marie-Snell. *The Biblical World*, March, 1896.

Present Hindrances to Missions and their Remedies, by Frank F. Ellinwood, D.D. *Presbyterian and Reformed Review*, April, 1896.

China and the Western World, by Lafcadio Hearn. *Atlantic Monthly*, April, 1896.

Miss Eliza Agnew, by Mary and Margaret W. Leitch. *Woman's Work for Woman*, April, 1896.

Papers in Comparative Religion: I. The Fetish, by David James Burrell, D.D. *Homiletic Review*, April, 1896.

The Sultan of Turkey, by Edward F. Hay. *The Chautauquan*, April, 1896.

Two South African Constitutions, by the Hon. James Bryce. *The Forum*, April, 1896.

Problems of the Transvaal, by Karl Blind. *North American Review*, April, 1896.

Africa's Claims, by Frederic Perry Noble. *Student Volunteers*, April, 1896.

Altruism in College, by John B. Thompson. *American University Magazine*, April, 1896.

The Quarrel of the English-speaking Peoples, by Henry Norman. *Scribner's Magazine*, April, 1896.

English Response to the Appeal for International Arbitration. *Review of Reviews*, April, 1896.

QUESTIONS FOR THE MAY MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. Give an outline of the life and work of Rev. James Kemper. Pages 389-393.

2. What has been accomplished as the result of twenty years' Christian effort in Utah? Page 388.

3. What are the present needs of the work in that State? Page 388.

4. Glean incidents and facts from reports of home mission work. Pages 395-398.

5. Name the results of twenty-five years' labor among the Pimas of Arizona. Page 385.

6. Tell something of the Presbyterian mission to the Jews. Page 386.

7. Describe the condition of the people in New York city tenements. Pages 393, 394.

8. What danger threatens our nation? Page 377.

9. From what countries do our most intelligent immigrants come? Page 445.

10. Name some results of Presbyterian mission work for Negroes. Page 420.

11. Describe the routine of work in Ferguson Academy. Page 421.

12. What indication is there of serious thoughtfulness on the part of the pupils in Scotia Seminary? Page 422.

13. What is the distinction between Sabbath-school missions and Sabbath-school educational work? Page 432.

14. Name ten leading features of Sabbath-school educational work. Page 433.

15. What are some of the rich returns from faithful work? Page 434.

16. The aim of the Illinois State Sunday-school Association is what? Page 444.

17. How many buildings in this country are dedicated to sacred uses? Page 428.

18. What is one strong ground of hope for evangelical Christianity? Page 428.

19. How does the popular phrase, to "discount the future," apply to the enterprise of church building? Page 426.

20. Tell the story of the origin of Lane Theological Seminary. Pages 391, 392.

21. What false impressions have caused hesitation as to giving assistance to candidates in their preparation for the ministry? Page 430.

22. What problem has the Church to solve through its Board of Education? Page 429.

23. Describe the new plan suggested by the Board. Page 429.

24. What was President Noah Porter's idea of a Christian college? Page 446.

25. Dr. Edward Beecher meant what by engines of war for use in the conflict of the moral world? Page 425.

26. Describe the "only Presbyterian Academy in Iowa." Page 423.

27. What results have followed the aid given to collegiate institutions fifty years ago? Page 424.

28. How did John Wesley use the profits from his publications? Page 439.

29. How many families are there now upon the roll of the Board of Ministerial Relief? Page 418.

30. What plan was adopted by the elders of one presbytery, and with what result? Pages 418, 419.

31. What testimony to the value of Christian Endeavor is given by a Catholic journal? Page 440.

32. What excellent rules have been adopted by the King's Daughters? Page 440.

WORK ABROAD.

33. The foreign missionary sustains what relation to the civil government? Pages 399, 400.

34. What is the present outlook for our Board of Foreign Missions? Page 401.

35. Trace on the map the tours made by our missionaries in Siam. Pages 410-412, 413-415.

36. Tell the story of the origin of the church in Nakawn. Page 407.

37. What are the two cardinal principles of Buddhism? Page 412.

38. Relate the story of a missionary's attempt to "beard the lion in his den." Page 416.

39. What intelligence comes from the Laos Christian Endeavorers? Page 439.

40. Name two reasons for the difference between the results of missionary work in Siam and among the Laos. Page 412. [Consult on Siam the Suggestions for Study in our April issue, page 351.]

41. What proportion of the Protestant missionaries in China are women? Page 383.

42. What industrial characteristics do the Chinese manifest? Page 446.

43. What national characteristics make the future of the Chinese hopeful? Page 446.

44. Tell of the kindly helpfulness of Chinese magistrates to our missionaries. Page 400.

45. Describe the Chinese joss-house, or place of worship, in New York city. Page 445.

46. What does it mean for a Hindu to become a Christian? Page 446.

47. What was the effect upon caste of the last meeting of the National Council in India? Page 403.

48. Describe the wild hill tribes of India. Page 435.

49. Tell the story of Nancy, the Naga girl. Page 435.

50. To what fact is the success of the Salvation Army in India attributed? Page 444.

51. What has been one result of Mr. Wishard's suggestion to convert the colleges of foreign mission lands into strongholds and distributing centres of Christianity? Page 383.

52. Describe the new University Missionary Settlement for the women of India. Page 382.

53. What efforts are Buddhist monks making in South Africa? Page 444.

54. What are some signs of the progress of the gospel in South Africa? Page 445.

55. How is the daily life of a Boer family described? Page 442.

56. What relation does England sustain to the Transvaal? Page 378.

57. State the result of King Khama's visit to England last year. Page 441.

58. What is said to be one cause of the difficulty between Italy and Abyssinia? Page 442.

59. Relate the story of the magnanimity of King Menelek. Page 441.

60. Give some description of the Eastern Soudan. Page 441.

61. What progress has been made in railway building in Africa? Page 440.

62. Tell something about the Hausa people. Page 440.

63. What are some indications that native Africans possess poetical ideas? Page 444.

64. What is the Inner Mission of Germany, and how did it develop? Page 443.

65. How is the condition of the Jews in Roumania improving? Page 444.

In aid of the MILLION DOLLAR FUND, a Woman's Edition of the *Presbyterian Journal* will be issued May 14, 1896. All the work upon the paper, and everything incident to its publication, including the illustrations and the management of the editorial, publishing, advertising and circulation departments, will be conducted by representative Presbyterian women. Good Literature Committees in Endeavor Societies can help by getting friends to buy copies. The price is five cents per copy. Address Woman's Edition, 1328 Chestnut street, Philadelphia, Pa.

Book Notices.

A MANUAL FOR LEARNING THE BOOKS OF THE BIBLE. The Names of Old and New Testament Books Classified and Written on the Hands. *Bind them upon thy fingers; write them upon the table of thine heart.*—Prov. vii. 3. The plan of the Holy Word Shown at a Glance. A Help to Bible Study. Published and Copyrighted by Rev. Manfred P. Welcher, Peekskill, N. Y., 1896.

Such is the full title-page of a manual of which a proof sheet has been sent us. On one of its pages the titles of the books of the Old Testament are classified and printed on the fingers and palm of a hand; and on another page the books of the New Testament are presented in the same striking form. Other pages give "Helpful Hints for Using the Manual" and explanation of its object and structure. It is highly commended by the President and Secretary of the United Y. P. S. C. E., and also by Mr. John Wanamaker, and Drs. E. R., Craven, John Hall and J. A. Worden.

LIFE AND WORK IN INDIA. By Robert Stewart, D.D., One of the Workers. Philadelphia, Pearl Publishing Co.

This volume of about 400 pages well sustains the author's claim that it "deals with both the facts and the theory of missions," especially in

India. As "one of the workers," whose scholarly attainments as a theological professor in the United States had trained him to habits of accurate thinking, Dr. Stewart makes the best possible use of his subsequent observation and experience as a missionary. In a graphic and even fascinating way he furnishes a vast amount of information concerning India and her people. The chief value of the book, however, is its contribution to the literature of missions. It deals very frankly with some of the grave problems of mission policy and methods, illustrating the positions taken by facts from the field. With almost judicial fairness the author states both sides of important questions, while clearly indicating his own position. The treatment of these questions gives evidence of careful study and a wide induction of facts; for, though Dr. Stewart naturally dwells much upon his own mission (U. P.), he is far from being narrow in his range of observation. A tone of hopefulness and encouragement pervades the book, and, while the author does not look for any immediate sweeping triumph of the gospel in India, he confidently predicts a steady advance until the empire shall become Christian. Altogether it is perhaps the best single volume on North India for those who wish to inform themselves on missionary problems as illustrated by missionary life among the people.

WHERE KITTY FOUND HER SOUL is a delightful story told by Mrs. J. H. Walworth, and published by Fleming H. Revell Co., New York, Chicago and Toronto.

Kitty got lost in the woods, and came upon a very lowly cabin, in which she found a happy poor girl most unselfishly caring for her invalid mother and hard-working father, and who seemed to have "found her own soul" and who helped Kitty to find hers. I should think the story would charm any girl, or boy either, who may read it. And I know girls and boys who might be greatly helped by it to find their souls, and to make them worth finding. A beautifully bound and printed little book of thirty-six pages. Price, 30 cents.

ONE OF THE SWEET OLD CHAPTERS. A Fragment. By Kate Porter. This is another such little book. Forty-eight pages. Beautifully printed and bound. Same publishers. Price, 30 cents.

It tells instructively some precious Easter-tide experiences of Mary Gordon, a conscientious young Christian, just passing from girlhood into womanhood.


RISEN WITH CHRIST is another beautiful booklet, of thirty-two pages. By the same publishers, and at the same price, 30 cents. It is an Address delivered by Rev. A. J. Gordon, D.D., at Northfield, August 12, 1894.

There is much in it that is precious to all believers, and which can be enjoyed by all, although some have to pardon what they must regard as too confident assumption that some views are unquestionable, on which Christians of equal learning and piety are not unanimous.

THE VICTORIOUS LIFE. The Post-Conference Addresses Delivered at East Northfield, Mass., August 17-25, 1895. By Rev. H. Webb-Peploe, Prebendary of St. Paul's Cathedral, London. Edited by Delevan L. Pierson.

Dr. A. T. Pierson, in his Introduction of this book, says: "It may seem almost vain to attempt to reproduce on the printed page the charm of a rapidly spoken, cumulative, urgent, magnetic address. But these addresses have been edited with consummate care, so that they make be adapted to the printed page." Publishers, The Baker and Taylor Company, New York.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

ELDRED, BUSHNELL H.—Born at Winfield, N. Y., 1810; graduated from Yale College, 1834, and from Yale Theological Seminary, 1837; pastor Kinsman, O., 1838-74. Died at Cleveland, O., May, 1895.

Married, 1838, Miss Janet Swift; 1863, Miss Sarah T. Peck, who survives him; one son, Henry Peck, died in 1874.

FRY, WALTER.—Born at Jydling, England, December 20, 1845; graduated from Nottingham Institute of Theology, and became assistant pastor to three small churches in Lincolnshire. In 1871 he came to America; ordained 1872 by a Council of the Niagara Baptist Association; pastor at Lafayette, N. J., 1873-74; Mt. Vision, N. Y., 1874-76. In 1877 became a member of the Presbytery of Otsego; pastor, Middlefield Centre, 1877-82; Downsville, 1882-89; Livingston Manor, 1889-93; Lyons Falls and Turin, 1893-96. Died, March 1, 1896.

Married, February 19, 1873, Miss Eleanor Kemp, who survives him with two sons and a daughter.

JENKINS, WILLIAM G.—Born in Wales, August 20, 1849; graduated from Western Reserve College, 1874, and left Lane Theological Seminary, February, 1876; ordained by the Presbytery of West Chester, 1892; entered deaf-mute work, Little Rock, Ark., in February, 1876; called to Philadelphia, Broad Street Deaf-mute Institution, in 1878, and in 1885 commenced work at the Hartford School for Deaf-mutes. Had attained a high position in his profession. Last fall he received a flattering call to the principalship of Deaf and Dumb School, in Belfast, Ireland, but he preferred to remain in America. Died at Hartford, Conn., March 3, 1896.

Married, September, 1876, Miss Lillian Heath, of Cleveland, O., who, with three children, survives him.

KELLOGG, SAMUEL.—Born at New Canaan, Conn., June 30, 1808; graduated from University of New York, 1835, and Princeton Theological Seminary, 1838; his first pastoral charge was Quogue, L. I.; after about three years' service there he was settled at Dobbs Ferry, N. Y., for eleven years; his third pastorate was at Hempstead, Rockland county, N. Y., for twelve and one-half years; he retired from the work of the ministry at the age of fifty-five. To the last, however, he maintained interest and participation in Christian activity whenever opportunity offered and his strength permitted. He was a quiet, unassuming Christian gentleman, respected and beloved by all who knew him for his kindly and most lovable nature, his high qualities, both of heart and mind. Died at his son's residence, at Mt. Pleasant, near Plainfield, N. J., January 14, 1896.

Married, August 2, 1838, Mary P. Henry, who died July 14, 1861; married his second wife, Eliza S. Henry, May 6, 1863, still living; three children survive him, one of these is Rev. S. H. Kellogg, D.D., of Dehra Dunn, North India, a member of the committee now engaged on the new translation of the Bible into Hindu.

KENNEDY, EDWARD.—Born at Ballymony, Ireland, August 15, 1819, and came to this country in 1837; graduated from Lafayette College, 1847, and from Princeton Theological Seminary, 1850; ordained by the Presbytery of Winchester, April 19, 1851; stated supply, First

Church, Prince William county, Va., 1850-53; missionary to California, 1853-55; stated supply, Berwick, Pa., 1855-58; stated supply, Elkland, Pa., and Osceola, Pa., 1858; pastor 1859-66; stated supply, Fall Brook, Pa., 1866-70; stated supply, Barclay, Pa., 1870-74. Died, December 13, 1895.

Married, October 18, 1860, Miss Mary Lewis, who survives him; there were five children, two of whom survive him.

LEYENBERGER, JOSEPH ANDERSON.—Born in Washington county, Pa., December 7, 1834; graduated from Jefferson College, 1861, and the Western (Allegheny) Theological Seminary, 1864; licensed to preach, April 22, 1863; ordained by the Presbytery of Wooster, June 28, 1864; missionary to China, 1865-96. Died while on furlough, at the Livingston Missionary Home, Wooster, O., March 14, 1896, from paralysis.

Married, September 14, 1865, Miss Margaret R., daughter of John Fugate, of Berlin, O., who, with two sons, survives him; one of the sons is Rev. James P. Leyenberger, pastor of the churches of Toronto and Pleasant Hill, O.; the other, Mr. Harry Leyenberger, is with his mother, at Wooster, O.

MCMARTIN, PETER ARTHUR.—Born at Johnstown, N. Y., June 15, 1812; graduated from Union College, 1839, and from Princeton Theological Seminary, 1841; taught several years in Maryland, Virginia and New Jersey; ordained by the Presbytery of West Jersey, December 3, 1856; pastor, Cape May, N. J., 1856-57; Hillsboro, N. C., 1858-61; driven thence at the beginning of the civil war with loss of most of his property; pastor Congregational Church, Schenectady, N. Y., 1862-63; Plainfield, Aledo and Lowton, Mich., 1867-71; Winneconne, Wis., 1874-75; Tehonsha, Mich., 1875-77; West Sebewo and Sunfield, Mich., 1878-79; Bad Axe, Ubbly and Verona, Mich., 1881-91. Died at Plainfield, Mich., March 13, 1896.

Married, June 12, 1856, Isabella C. Dougall, of Florida, N. Y., who died November 10, 1882; of their eight children two daughters and two sons survive.

MARSHALL, ALEXANDER STEWART, D.D.—Born at Dayton, Pa., April 29, 1829; attended Eldersridge Academy; graduated from Washington College, Pa., 1853; studied theology at Allegheny and at Princeton; licensed by Blairsville Presbytery, June, 1855, and ordained by the Presbytery of Cedar, April, 1857; missionary at Ozaukee, Wis., 1855-56; pastor, Marion, Iowa, 1856-96. Died at his home, in Marion, February 3, 1896.

Married, December 3, 1855, Mary R., daughter of Andrew Christie, of McKeesport, Pa., who died in 1883; one son and three daughters survive.

PIRES, EMMANUEL N.—Born on the Island of Madeira, October 19, 1838; his family driven from home by religious persecution, came to this country, 1849; graduated from Hanover College, 1863, and from Princeton Theological

Seminary, 1866; ordained by the Presbytery of Sangamon, May 4, 1866; missionary in Brazil, 1866-70; pastor of the Second and Central Portuguese Churches, Jacksonville, Ill., 1870-78; pastor of Second Portuguese Church, Springfield, Ill., 1878-91; pastor of the United Portuguese Church, 1891-96. Died, March 3, 1896, at Jacksonville, Ill. In 1890, at the request of the A. B. C. F. M., and his people giving him leave of absence for six months, he went to the Hawaiian Islands and started a mission among the Portuguese there. He organized two churches which are now supplied by ministers reared in the Portuguese churches of Jacksonville and Springfield. His second daughter has charge of the Kindergarten department of the Honolulu School. He leaves a widow and six children.

STRAIN, DAVID J.—Born in Ohio, July 7, 1832; graduated from Miami University, 1858; studied theology privately; ordained by the Presbytery of Sangamon, 1866; pastor Presbyterian Church, Virginia, Ill., 1866-80; pastor North Sangamon Church, 1880-84; again pastor of Presbyterian Church, Virginia, Ill., 1884-96. Died, March 5, 1896, at Virginia, Ill. By proclamation of the Mayor all business houses were closed for two hours at the time of his funeral. His wife died about two years ago. One son, Leslie Strain, of Nebraska, survives him.

TYLER, GEORGE PALMER.—Born at Brattleboro, Vt., December 10, 1809; graduated from Yale College, 1836; and from Union Seminary, 1840; ordained June 2, 1841; pastor, Lowville, N. Y., 1841-53; pastor Congregational Church, Brattleboro, Vt., 1853-69; stated supply, Lansingburgh Olivet Church, 1869-75; stated supply, Troy, N. Y., 1875-83; pastor-elect, Olivet Church, Lansingburgh, N. Y., 1883-91; pastor emeritus, 1891-96. Died, January 18, 1896.

Married, May 12, 1841, Miss Elizabeth Atwater Trowbridge, who died in 1891, soon after their golden wedding. He is survived by a daughter and two grandchildren. He received the degree of D.D. from Middlebury College, Vt.

WALKINSHAW, JAMES DAUGHERTY.—Born, Saltsburg, Pa., February 14, 1832; studied at Eldersridge Academy; graduated from Jefferson College, Pa., 1854, and from the A. R. Theological Seminary, at Allegheny, in 1858; licensed by Presbytery of Westmoreland, October, 1858; and ordained by same presbytery in June, 1860; pastor, Beulah and Union, 1860-65; West Newton and Sewickley, 1865-69; united with the Presbyterian Church, 1869; pastor, Martinsburg, O., 1869-73; Upper Buffalo, Pa., 1873-83; Wellsburg, W. Va., 1883-86; Millersburg, O., 1886-89; labored for shorter periods at Aledo, Ill.; Fairbury, Neb.; Hamilton, Mo., and at Keithsburg, Ill., where he died, February 18, 1896. He was twice married. His son, a physician in West Virginia, was with him at the time of his death.

The Church at Home and Abroad.

JUNE, 1896.

CONTENTS.

Current Events and the Kingdom,	455	Offenses,	459
Our Moslem Brothers,	457	Presbyterian Mission House, Chautau-	
The Happy Calling,	458	qua,	460

PUBLICATION AND SABBATH SCHOOL WORK.—Results and Illustrations of Sabbath-school Mission Work,	461-468
--	---------

HOME MISSIONS.

Notes.—Debt—Brave H. M. Churches—Treasurer Eaton in Syria—Gold in Alaska—Hard Times Testing—Large H. M. Circuits—H. M. Work Useful—Texas Rapidly Changing—New Work no Longer Forbidden—Arizona not Arid Zona,	469, 470
A Frontier Incident, <i>Rev. J. B. Hewitt, D.D.</i> ,	470
Indian Pentecost,	471
Concert of Prayer.—Our Missionaries,	473
Rev. David C. Lyon, <i>Rev. R. F. Sample</i> ,	475
Letters.—Alaska, <i>Rev. W. W. Warne</i> —Arizona, <i>Rev. C. H. Cook</i> —S. Dakota, <i>Rev. E. J. Nugent</i> , <i>Rev. J. P. Williamson, D.D.</i> —New York, <i>Rev. F. H. Pierce</i> —Florida, <i>Rev. H. Keigwin</i> —Oregon, <i>Rev. F. G. Gwynne, D.D.</i> , <i>Rev. John E. Day</i> —Indian Territory, <i>Rev. R. J. Lamb</i> —Utah, <i>Rev. G. W. Martin</i> ,	480-483

FOREIGN MISSIONS.

Notes.—Schools and Preaching—Family Life in China—Address from Board of Foreign Missions to King of Siam—Minister Denby Instructed to Claim Rights of American Citizens—Missions to Non-Evangelical Christian Countries—Self-support in Missions—New Missionaries—Dr. Dennis' Work for this Magazine—Missionary Calendar,	484-487
Concert of Prayer.—Missions in Africa—Fang Fetiches Buried, <i>Rev. G. W. Marling</i> —Hindrances to Educational Work, <i>Rev. W. C. Gault</i> —Kamerun's Interior Work,	488-495
Letters.—Turkey, <i>Rev. E. W. McDowell</i> —Africa, <i>Rev. W. C. Johnston</i> —India, <i>Rev. John N. Forman</i> ,	496, 497

CHURCH ERECTION.—Year's Work—Primitive Church Edifices,	428, 429
COLLEGES AND ACADEMIES.—The Presbyterian College of the Southwest, <i>President Enos P. Baker</i> ,	500, 501
EDUCATION.—"Educated Beyond Humble Parishes," <i>Rev. E. D. Morris, D.D.</i> ,	501-504
MINISTERIAL RELIEF.—Review of Twenty Years—The Annual Report,	504-506
FREEDMEN.—A Trying Year—Rev. Thomas A. Grove—A New Appointment—The Talented Tenth, <i>Rev. H. L. Morehouse, D.D.</i> (from <i>The Independent</i>),	506-509

CHILDREN'S CHRISTIAN ENDEAVOR.—Letter of Rev. W. J. Swallen,	510, 511
YOUNG PEOPLE'S CHRISTIAN ENDEAVOR.—Laban—Christian Endeavor in China—That Deep Well—Everything Shall Live—Acquainted with the Map—Missionary Personals—Notes—Contemporary Thought—Christian Training Course—The Board of Home Missions—The Board of Foreign Missions,	511-521
'GLEANINGS AT HOME AND ABROAD,	521-525
Worth Reading,	525
Questions for June Missionary Meeting,	525, 526
Book Notices,	526, 527
Ministerial Necrology,	527, 528



PRESBYTERIAN S.-S. MISSION IN WISCONSIN. SEE PAGE 465. A SABBATH-SCHOOL INSTITUTE AT SAUK PRAIRIE, 1895.

THE CHURCH

AT HOME AND ABROAD.

JUNE, 1896.

CURRENT EVENTS AND THE KINGDOM.

THE SHAH OF PERSIA.

The late Shah, Nasr-ed-Din, to whose enlightened progressiveness Persia owes many of the reforms introduced during the last decade, granted protection to our missionaries. Will their position be equally secure under his successor? Great anxiety is naturally felt.

THE LORD'S DAY IN ENGLAND.

For the first time Parliament has, by a decided vote, assented to the opening of the British Museum and National Gallery on Sundays. It is an ominous step, says the *Free Church Monthly*, indicating a distinct change in the nation's attitude towards the Lord's Day. But what is more serious is the indisputable fact that the act of the legislature is sustained to a large extent by public opinion.

DUELLING IN GERMANY.

The duel in Germany between Count von Kotze and Baron von Schrader has led to serious thought on the part of influential citizens. While it is true that the custom is encouraged in the higher circles, and the Emperor is known to favor the practice among military men, it is believed that the emphatic resolution of condemnation passed by the Reichstag meets the hearty approval of the better class of citizens throughout the nation.

DEBT OF THE FOREIGN BOARD.

At the time of our going to press our latest advices from the Treasurer of the Board of Foreign Missions indicate that by the most careful scrutiny of expenditures and by cutting off \$100,000 from the actual work in foreign lands, the last year's deficit has been reduced to \$76,770.46, and there

is still hope that before this reaches our readers further contributions to the Reunion Fund will have canceled this remnant of debt.

LELAND STANFORD UNIVERSITY.

The suit brought by the United States against the estate of the late Senator Stanford, to recover \$15,000,000, Mr. Stanford's proportion of the liability of the Central Pacific Railroad Company to the United States for bonds advanced by the government, was decided in March by the Supreme Court in favor of the estate. This decision has enabled Mrs. Stanford to pay a bequest of \$2,500,000 which her husband left to the Leland Stanford Jr. University in California.

LI HUNG CHANG AND THE BIBLE.

We are informed by the *Chinese Recorder* that just before he left Shanghai for Europe, Li Hung Chang was presented with a copy of the Imperial New Testament, a *facsimile* of the copy presented to the Empress Dowager. He received it graciously, and promised to read it daily on his voyage. He also expressed a kindly interest in the work of missions, and said that on his return to China he would be pleased to do more to facilitate the cause.

THE AMERICAN VOLUNTEERS.

The spirit of this new enterprise is set forth by Mrs. Maud Ballington Booth, who says in a recent article, that having followed the poor black sheep into the darkest wilderness, and having seen the worst of sin, crime and depravity, she does not despair, but is full of hope and courage. She is still a firm believer in the redeemability of humanity. "Beneath the sin and misery and wretchedness we see fine streaks of gold that

are worth retrieving, and gleams of jewels, that when cleansed and cut and polished, will be fit for a king's diadem. From among the harder, rougher, more unlikely class, God may enrich the treasure-house of heaven as largely as from the more fortunate and cultured sections of humanity."

THE PRESBYTERIAN ALLIANCE.

The Western Section of the "Alliance of the Reformed Churches throughout the World holding the Presbyterian System," held its semi-annual meeting in Philadelphia, on April 28, 1896. The business session was held in the afternoon at the rooms of the Presbyterian Historical Society. A plan of coöperation in Home Missions between the Churches in the Alliance was reported and approved. Reference to this plan will be made in a future number. Resolutions in commemoration of the life and services of the Rev. Dr. Talbot W. Chambers, President of the Alliance, were unanimously adopted, and with equal unanimity Rev. W. H. Roberts, D.D., was elected the successor of Dr. Chambers. In the evening the members of the Alliance were the guests of the Presbyterian Social Union. The Sixth General Council of the Alliance will meet at Glasgow, Scotland, June 17 to 26, of this year.

THE HUNGARIAN MILLENNIAL.

The celebration in Hungary, which opened in May, and will continue until October, is intended to display the moral and intellectual advancement of a thousand years. An attempt will be made to depict the history of the development of wild Magyar tribes who, under Prince Arpad, settled the valley of the Danube, into the present Hungarian nation. The activity and enterprise of the capital in preparing for this celebration has led some to speak of Budapest, a city of 600,000 inhabitants, as "the Chicago of the East." As a practical exhibition of Hungary's interest in education, four hundred new schools are to be opened in September in various parts of the country. Of special interest to those who remember that the Hungarian churches have formed the eastern bulwark of Protestantism in Europe, is the monument recently erected in Debreczin to the memory of the Hungarian martyrs of the seventeenth century. Three hundred Protestant pastors,

condemned by the tribunal of Pressburg in 1674, suffered many cruelties and forty-one of the number were sent to the galleys. The names of these galley-slaves appear on the monument, which also displays an open Bible. The interest in this historical commemoration was much increased by the setting apart of forty-one young men to the work of the ministry.

DEATH OF BARON HIRSCH.

The death of Baron Hirsch, who must be written as one who loved his fellow-men, is felt as a personal loss by thousands in many parts of the world. While his heart was especially moved by "the great affliction and reproach" of his own race, his sympathies were cosmopolitan. When offered the highest honors if he would devote a part of his great wealth to political purposes, he declined, saying his money should aid the poor and wretched to whom the world turns a cold shoulder. He believed that persecution alone had made the Jew what he is to-day, by keeping him hemmed in and confined to certain pursuits. His ideal was a new race of Jews, a new growth of manhood, purified by outdoor toil, and thus brought nearer to God. The Jewish Colonization Society is entrusted with the task of carrying on his work.

THE ARMENIAN PATRIARCH.

The Patriarch Matthias, who is both political and religious head of the Armenians in Turkey, has incurred the displeasure of the Sultan because he reported to the Powers of Europe the real facts concerning the sufferings of his people, instead of keeping silence and thereby assenting tacitly to the false statements sent out by the Porte. An article in the *Outlook*, of which this paragraph is a summary, states that after failing to secure the Patriarch's resignation through the intervention of prominent Armenians, the Porte commanded Matthias either to sign an address putting all the blame for the late disorders upon the Armenians, or to resign. The National Council, expressing its full confidence in their leader, gave him the discretion to do as he thought best in order to terminate the strife with the Porte. Those best acquainted with this wise, strong, calm and able man, assert that no considerations of personal safety will influence him in making his decision.

OUR MOSLEM BROTHERS.

In a railroad car going across from Budapest on the Danube to Varna on the coast of the Black Sea, seated in the same compartment with me, was a mild-mannered gentleman who spoke French and English with equal readiness, politely using the latter when he spoke to me. On an Austrian steamer from Varna to Constantinople, we were detained in the Bosphorus for five days of quarantine, but they were pleasant days as to weather, and in the enjoyment of social intercourse, such as was practicable among a hundred and twenty ladies and gentlemen speaking a score of different languages, all courteously and amiably endeavoring to entertain one another. No one of them all was more courteous than the one with whom I had begun to make acquaintance as we rode together across Bulgaria. Especially ready was he to interpose helpfully as an interpreter between me and a pleasant Egyptian, whose small English and my poor French made our attempts to converse somewhat laborious. This bland and gentlemanly stranger attracted me, and won my grateful regard. I took him for a French gentleman. At length I asked him, "Are you from France?" He replied, "No; I am a Turk." He was Secretary to the Turkish Embassy in London. His residence there explained his English dress and speech and manners, as courteous to ladies as any English or American gentleman.

Promenading with this friendly Turk on the deck of the *Flora*, in the leisure of our quarantine, I asked him, "What is your religion?" "Mohammedan," was his prompt reply, with no more appearance of repulsion than we now expect between two Christians who find each other in different denominations. But, as our conversation proceeded, I found a not altogether pleasing explanation of this in his remark, "I am not very religious." Was his stern early faith loosening and falling out of his mind, and no better faith coming into it? In a later conversation he politely offered me a cigarette when about to enjoy one himself. On my respectfully declining, he so kindly acknowledged the wisdom of such abstinence that I ventured to express the opinion that the indulgence is not wholesome, especially to one of light and delicate physique like

himself. He acknowledged the probable correctness of that opinion, but added: "I do not set much value upon my life."

"Are you not happy?"

"No," was his frank reply.

Is it not likely that many such hearts are aching in the gloomy fatalism of Islam, or shivering in the chill of skepticism into which foreign travel or English or French literature has led them away from their early stern but sincere faith?

When I was surprised by that first pleasant acquaintance with one of that nationality and religion, I asked myself: "Is there no balm in Gilead for that weary aching? Is there no genial warmth for those chilled and shivering souls? Is not the time gone by when Christians were excusable for only fearing the Turks and studying to save Christendom from their invasion, or to rescue 'holy places' from their control? Is the time near when Christian love may win and save those unhappy fellow-men?"

The time was not yet near as our human impatience measures. But surely it would be sin to doubt that it is coming, and may be nearer than it seems.

Later in my Eastern traveling, my journey from Tiflis to Djulfa on the river Aras had been rather hard for me. I crossed the Aras into Persia, October 13, 1884, not very strong, and suffering a degree of illness. Two missionaries were with me—Dr. Cochran and Rev. Mr. Whipple. They had thoughtfully come four days' journey from Tabriz to meet me there and make my journeying easier and safer. Not in my lifetime have I been more thankful for the presence of a "beloved physician." While men were preparing our horses and their loads for our journey over that roadless land, I was reclining in the genial October sunshine, and a number of natives stood near. Dr. Cochran informed me that their words, unintelligible to me, were expressive of interest and sympathy toward myself, with various suggestions of remedies for my illness. I preferred his professional advice to theirs, but desired him to convey to them my grateful appreciation of their kindness. One who seemed to be the principal man in the group, a manly and dignified person, responded with a fervent prayer, commend-

ing me to the merciful care of "Allah," and desiring him to grant me health and a prosperous journey. When this had been interpreted to me, I raised myself from my reclining posture enough to extend my right hand. He took it without hesitation, and grasped it warmly. I am not ignorant of the immense possibilities of hypocrisy, but Dr. Cochran, who has spent most of his life in Persia, did not bid me doubt the sincerity of that man. I cannot help feeling warm gratitude for that Moslem's prayer. What should the reciprocal prayer be, but that he may know that his "Allah" is the God and Father of our Lord Jesus Christ—may know him not merely to fear him with slavish fear, but know his love; may know that "God so loved the world that he gave his only-begotten Son?"

Recent events have naturally and not unreasonably renewed among Christians of every name the old fear of the Turk. The Turk has never desired to be less than terrible to his foes. His religion does not make him less terrible to those whom he counts his foes and foes of "Allah."

But let not us forget that our religion does teach us to love our enemies. Our

Jesus, dying, prayed for them who were cruelly slaying him: "Father, forgive them; they know not what they do."

The fierce Kurds are also Moslems. Their ruthless slaughtering is in the name of "Allah and his prophet."

"Who is that Yesous upon whom they called while we were killing them?" So they are reported as asking since their dreadful massacres of Armenians. May it not be that the sound of *that name*, plaintively and imploringly uttered by the voices of his martyrs, may be still resounding in the soul of many a Kurdish warrior, and may yet persuade him to learn who that Jesus is, and to trust and love him?

Even so did not Stephen's dying invocation of *that name* continue sounding in the ears of the young man who was "keeping the raiment of them that slew him," until Jesus met him and won him and sent him to evangelize the nations in HIS NAME? Is it beyond the reach of our faith to expect that blessed miracle of evangelism to be repeated and multiplied in Turkey and Persia? Let us cease invoking the "the powers" of Europe, and look, believing, to the power of Christ.

THE HAPPY CALLING.

SILVANUS KIRK.

Many years ago I listened to a venerable minister of Christ speaking of the blessedness of that sacred calling in which he was then serving God and his people. I wrote down some of his words soon after I heard them, and reading them over now, I think them very truthful and precious words. He spoke of the exposed and defenseless situation of ministers, liable to so much unkind criticism and unjust censure without liberty to retort and retaliate. But he showed how the faithful minister finds in this very peculiarity of his situation his best protection, except with the malignant, the mean and the cowardly, from whose attacks there is no safety in any calling. [Is there not much more exposure to such mean and cowardly malice in politics and even in trade than in the ministry?] He reminded us how the faithful minister is honored and cherished and loved and trusted by the best and noblest minds everywhere, as the same

man would hardly be in any other calling. He showed how, even granting the trials and burdens of the ministry to be as great as any represent them, its delights and rewards immensely overbalance them. He illustrated this by an incident in the experience of a pastor—himself, I guessed. A dying woman, grasping the pastor's hand, congratulated him upon the fact, of which she gratefully assured him, that he had at least been the means of saving one soul, her own.

I was right glad to read words of similar import from the pen of Dr. Morris, in the May number of THE CHURCH AT HOME AND ABROAD, and would be glad to see these words of Dr. Truman Post, of the last generation, reproduced in print for the encouragement of young men of this generation. Why cannot these young men be permitted to hear and read more of the unspeakable delights, the inestimable privi-

leges, the "sober certainty of waking bliss" to be found nowhere else on earth so surely as in the ministry? They should not be attracted to it by hope of ease or wealth, but they should be told by those who know, that God does wonderfully take care of and bless his faithful ministers and their families. He gives them indeed no prospect of dazzling or burdensome wealth, but makes them more secure from abject poverty than any other class of people. He gives to them generally as much domestic happiness and as pleasant social relations as to any

others. He withdraws them as far from the exposures and perils of politics and trade as from their gains and distinctions. He gives them occupation suited to the development of their best powers. He gives their children, in their own homes, the educational benefit of intercourse with refined and intelligent guests and visitors. He makes them the objects of the tender, steadfast, reverent love of Christian people. In such ways as these he makes up to ministers, a hundredfold, every earthly advantage which they forego or relinquish for his sake.

OFFENSES.

This word, which occurs repeatedly in the New Testament, is the English rendering of the Greek word from which our English word *scandal* is directly derived. It primarily denotes a trap or snare, in which one may be caught, or any impediment over which one may stumble. When transferred from the experiences of the body to those of the soul, its most proper application is to anything which ensnares the soul, or causes it to stumble or err. We have to speak figuratively whenever we speak of what pertains to mind or spirit, transferring terms which properly apply to material things. The soul's erring, or stumbling, is *sin*—any wrong act, or exercise, or state of the mind. Our modern usage has varied the meaning of the term; and we now call that an offense which is calculated to excite our displeasure, or anger. There is one example of this usage in the New Testament. It is where the Lord said to Peter, "Thou art an offense unto me." Ordinarily we may presume that this latter sense of the word will involve the other. To provoke a person to anger is to tempt him to sin. So do the shades of meaning of this word run into each other.

We may well presume that our Lord was chiefly concerned about offenses in the strictest sense, *occasions of sin*. He does not care so much for what merely gives pain, as for what leads or tempts to sin. Well knowing what was in man, and what was in the world, he clearly foresaw that offenses would come. We need not interpret his "*must needs be*" as denoting a strict philosophical necessity, but a clearly perceived

certainty. He looked out into the world, on into the future, with an affectionate solicitude, not unlike that which a parent feels when his child goes away from home, to encounter the manifold exposures of life. The parent cannot hope that his child will escape moral exposures. He does not doubt that temptations will assail him, that offenses will come to him, that he will experience many dangerous incitements to the evil that is in him by nature. There will be impediments in his path of duty—objects or incidents calculated to make him stumble, or to make him err.

Our Lord, in his tender forethought, anticipated trials of this kind to come upon his disciples. He seems to have expected that these stumbling blocks might be placed in their way maliciously, or at least heedlessly. He utters an exceedingly solemn warning against this—"Woe to that man by whom the offense cometh." He very solemnly adds that it would be better for a man to have a millstone fastened about his neck, and to be thrown into the sea, than to offend one of these "little ones."

The special emphasis which he lays upon offending "little ones" is instructive. We may understand it literally of young children, or we may understand it of the weak, the less instructed, or less firm—those most easily influenced, and so most liable to be spiritually damaged by temptations or provocations. He would have us shun inflicting such spiritual damage more carefully than we would guard against falling into the sea. He would have us dread the guilt of misleading, of causing to sin, those who can be

influenced by us, more than we would dread being deliberately bound to a heavy weight and thrown into the deep.

Do we duly heed this warning of our Lord? Do we ponder it and keep it in mind as we ought? The occasions are every day arising on which we need the admonition. How apt we are to provoke one another by hasty speeches, or by unguarded actions! How often does our conversation tend to worldliness—to uncharitableness—to ungodliness! Is it a matter of sufficiently frequent and careful inquiry with us, whether we are influencing others to good or evil? Have we as keen a dread as we ought to have of making the soul of any fellow-being worse by our intercourse with him? We cannot cultivate this feeling too sedulously. Our dread of harming any soul by leading or prompting it to sin ought to be immeasurable.

Let us not forget or overlook the special force of the admonition, as it applies to our intercourse with the “*little ones*.” We are prone to be inconsiderate towards those whom we think *weak*. We are prone to indulge a contempt for such persons, which is inconsistent with thoughtful and patient kindness, and with the care not to harm them, which our Lord so strongly enjoins. We should guard ourselves at this point very carefully. Remember the apostle’s exhortation, “We, then, that are strong,

ought to bear the infirmities of the weak, and not to please ourselves.”

The application is equally good to little children. Our own children, “bone of our bone, and flesh of our flesh,” spending their days and nights in our houses, always dependent on us, always under our influence, always liable to be misled—how circumspect, how prayerfully cautious ought we to be not to trip their little feet by stumbling blocks which we put in their way! We are also liable to harm children that are not our own. The conscientious teacher may not need to be reminded of this, in respect to his pupils—but is there not too much thoughtlessness in respect to our treatment of children in the families of our friends, in houses where we are guests, or where we make transient visits? We cannot be too kind to the little ones thus met, but we may harm them with flattery, and we may give them impressions by heedless words, such as we would not utter if we remembered our responsibility—impressions that will endure, and that may greatly increase the difficulties of their parents, in leading them in the right way. In an artist’s studio we move cautiously, lest our disturbance should mar the work of his genius. Shall we be less careful not to interrupt or mar the work of forming to the “beauty of holiness,” immortal spirits? Take heed that ye give no cause of sin to one of these little ones.

THE PRESBYTERIAN MISSIONARY HOUSE, Chautauqua, which has been previously mentioned in THE CHURCH AT HOME AND ABROAD, offers its hospitality this year to missionaries connected with either of the Boards of Missions of the Presbyterian Church. Nearly forty such guests were entertained during the summer of 1895, and it is hoped that as many will avail themselves of this opportunity to enjoy the privileges of Chautauqua this year.

Free admission to the Assembly grounds has been granted to all accredited missionaries, and any home or foreign missionary under the care of either of our Presbyterian Boards is cordially invited to the free use of rooms in the Presbyterian Missionary Cottage for two weeks during July and August.

The Dormitory of the Presbyterian headquarters has been completed and its rooms are available for the free use of gentlemen,

either missionaries or young men who come to Chautauqua to further fit themselves for missionary work. All who occupy rooms in either building will, of course, conform to the rules of the Assembly grounds and of the houses.

A fine programme of lectures and entertainments extends through these two months, though the best of the programme last year was in July. The Missionary Institute usually occurs during the last days of July.

Applications for rooms and for other information may be addressed to Mrs. D. A. Cunningham, Chairman of House Committee, 103 Fourteenth street, Wheeling, W. Va., till May 30; later than that date to Presbyterian House Committee (care Mrs. Julia N. Berry), Chautauqua, N. Y.

MRS. G. W. BARLOW,
Secretary Presb. Ladies' Aux.
of Chautauqua.

PUBLICATION AND SABBATH-SCHOOL WORK.



CAMERON SCHOOL-HOUSE AND SABBATH-SCHOOL, IDAHO.

RESULTS AND ILLUSTRATIONS OF SABBATH-SCHOOL MISSION WORK IN 1895-6.

Figures are prosaic to look at, but when closely studied often become radiant with the poetry of truth. The Department of Sabbath-school and Missionary Work has just been taking stock, so to speak, of its spiritual gains for the past year. It has been counting the treasures God has given to it and to the beloved Church of which it is the steward in this particular service, as the results of another year of unremitting labor. What more fitting than to present in the pages of this magazine, where they will surely meet the eyes of the fathers and brethren of the General Assembly of 1896, the soul-quickenings facts as they stand recorded!

The work has been arduous both in the office and on the field. The calls for en-

largement have been constant. The necessity for the most rigid economy has pressed heavily upon the executive. Improved methods have been carefully studied and conscientiously followed. From the Secretary, charged with the general supervision of this as of the other Departments of the Board, and the Superintendent, burdened with the active direction of this many-sided work, through the entire staff of workers and missionaries, there has been but one mind and purpose, that of increasing the effectiveness of the Department. It has been the aim not only to do the best work possible, but also to gather in the results from the field with such fullness and particularity of detail as would do justice to the missionaries and demonstrate to the churches the importance and value of the work performed. In this article we can only summarize the results, but we beg the reader to weigh mentally each paragraph of that sum-

mary until its significance flashes from the cold type.

The illustrations in this article speak for themselves. We have not felt able to put a "kodak" into the hands of our missionaries, but some of them have borrowed "kodaks," or bought them; at any rate, in response to our earnest requests for photographs some few have been sent to us. More than by letter-press do these pictures show the different features and phases of our work. But waiving them aside for the present, we ask the reader to follow us through a few facts and figures, and then we will let some of our missionary brethren tell their own stories, with a few words from ourselves here and there to bind the sheaves together.

FIGURES THAT FLASH—MEN AND MILES.

Eighty men are on the field, fourteen of the eighty being synodical missionaries, having a fraternal supervision of the presbyterial missionaries and entitled to move at large over the synod or synods where they are commissioned to labor. In two or three cases the synodical missionary has the entire field with no one to supervise but himself. In a few instances there is no synodical missionary, and then the presbyterial brethren have to get along by themselves, subject of course to Departmental superintendence and the direction of the Presbyterial Standing Committees on Sabbath-school Work.

These eighty men cover a vast region. Much of their traveling is on foot. A few of them keep ponies. Whenever they can use the railroad or other public conveyance to advantage they do so, but the Department strictly limits them in the matter of expenses outside of their salaries. Last year they traveled, in the discharge of their duties, no fewer than SIX HUNDRED AND SEVENTY-TWO THOUSAND, EIGHT HUNDRED AND SEVENTY-SIX miles.

ORGANIZING AND REORGANIZING.

These brethren soon acquire the faculty of what we may term "diagnosing" a district. From pastors, from presbyterial committees, from postmasters, from stray acquaintances, they learn where there are settlements in need of spiritual help. Thither they go. We advise them to put as much system into their work as possible, and to map out a route before they begin their main journeys in the spring, and some of them do this;

but, system or no system, the point is to reach places that need Sabbath-schools. And when they do reach such places their real work begins. How many such localities our missionaries discovered last year we cannot say, but month after month the reports came in of localities where successful work was done, until the aggregate result for the year was reached, and we discovered that ONE THOUSAND AND THIRTY new schools have been organized and THREE HUNDRED AND SIXTY-THREE schools which had suspended have been reorganized—the first direct fruits of the year's work of eighty men.

ENROLLING MEMBERS.

FORTY-SIX THOUSAND, SIX HUNDRED AND SEVENTY-FOUR children and youth were gathered into these schools, besides FIVE THOUSAND, TWO HUNDRED AND SIXTEEN teachers; and one hardly knows which of these two items speaks more eloquently than the other of earnest and often painful effort. Many a school crumbles to pieces a few weeks after organization for want of teachers or of a superintendent. The little army of teachers and officers brought in every year is a most important feature of Sabbath-school work.

SCHOOLS AIDED.

Besides these new and reorganized schools our brethren visited FOUR THOUSAND AND ELEVEN other Sabbath-schools, not always of our own denomination, giving addresses and such help in literature as lay in their power.

HOUSE-TO-HOUSE VISITATION.

The most trying and yet the most blessed work done by the Sabbath-school missionary is the visitation of families. Before he is shrinks a little from this, but after a season, thoroughly acclimatized, as it were, he he finds himself perfectly at home, and would as soon think of resigning his commission as leaving a settlement without lifting every front-door latch and calling out in cheery tones, "God bless all here." NINETY-SIX THOUSAND, EIGHT HUNDRED AND TWENTY-EIGHT distinct family visits were paid by our eighty missionaries the past year. How many families received more than one visit we cannot say, but as the brethren tramp over a vast territory they have few opportunities of repeating

their calls, so that in all probability at least two-thirds of these visits represent separate households.

No one can do this work of house visitation, no matter what the errand may be, without seeing a great deal of human nature and meeting occasionally with very strange adventures. Be sure that a Sabbath-school missionary travels with his eyes wide open, and learns how to extricate himself quickly from an embarrassing situation and to turn every little point to advantage in his noble work. Some of these experiences are thrilling and pathetic in the extreme. But let us pass on.

on the practical and spiritual blessings flowing from Sabbath-schools.

DISTRIBUTING THE PRINTED PAGE.

And what about the printed page? In these days it is printers' ink that rules. The Board of Publication and Sabbath-school Work publishes just the kind of literature in periodicals and otherwise that catches the eye and attracts the interest of the people, old, middle-aged or young. The missionary has his gripsack full of it, and last year the brethren gave away an aggregate of TWO MILLION, FIVE HUNDRED AND FIVE THOUSAND, TWO HUNDRED AND



A SUMMER SCHOOL, METHOW, WASHINGTON.

SPEAKING IN PUBLIC.

One of the qualifications of a Sabbath-school missionary is readiness of speech. He has not much time for preparing public addresses, but as a rule he soon learns to stand before a critical audience—and rural audiences can be critical—without trembling, and to talk to them in a direct and manly way that will command their respectful attention. During the past year, TWENTY-FOUR THOUSAND, TWO HUNDRED AND ONE public addresses in Sabbath-schools and elsewhere were delivered by our brethren on great gospel themes and especially

TWENTY-TWO PAGES. Here, indeed, was food for the hungry! At the same time they gave away or sold no fewer than EIGHTEEN THOUSAND, FOUR HUNDRED AND EIGHTY-FOUR bound volumes, besides giving without money or price FIVE THOUSAND, FOUR HUNDRED AND THIRTY-THREE Bibles and New Testaments.

This does not represent the whole distribution of literature, for in addition to what the missionaries give away the Sabbath-school and Missionary Committee make grants of the periodicals of the Board, including the Lesson Helps, to needy schools,

and these grants during the past year aggregated another FIVE MILLION, THREE HUNDRED AND EIGHT THOUSAND, FOUR HUNDRED AND TWENTY pages of periodicals, and SEVEN THOUSAND, ONE HUNDRED AND TWENTY separate bound volumes. By a little figuring it will be found that this is equivalent, with what the missionaries dispersed, to a distribution on an average of about 21,407 pages of periodical literature, 70 bound volumes, and 15 Bibles and New Testaments for every day of the year.

SOME NEW AND TELLING POINTS—PREACHING STATIONS AND CHAPELS.

Thus far we have presented to the reader a series of facts of a nature with which the student of our work is fairly acquainted. That they are fresh and new every year goes without saying. We have this year a few more items of information, the like of which we have not heretofore been able to report. They show this grand work in new aspects which the reader will find to be of special interest.

To introduce the PREACHED WORD into the new settlements of our country is an object dear to the Sabbath-school missionary. He may, it is true, and does preach, wherever he can, but he is traveling hither and thither, and when he leaves a little settlement it may be months before he visits it again. If he can secure for the people regular preaching by qualified ministers, be it only once every two weeks or even once a month, he does them a service which is usually much appreciated and may prove to be of incalculable benefit. SEVENTY-SEVEN such preaching stations have been reported to us as having been established during the year, and in connection with these preaching stations twenty-three chapels have been built. These figures are not so large as some of those we have been quoting, but they mean a great deal. In the first place, it is in most cases Presbyterian preaching that is provided. Secondly, this kind of work is in its infancy and there is a great future before it. It is a serious problem how to link this preaching work to the Sabbath-school work, so as to draw in a multitude of little schools to some kind of church connection, and hold the ground, in well-planned cases, for our own Church, while the population is growing. Thirdly, it opens up the whole question of lay

preaching and lay evangelization as it is termed, as specially adapted under direction of the presbyteries to a new country and sparse settlements. And lastly, the building of a little chapel in such settlements is a wonderful help to the Christianizing of the community and the bringing it into the Presbyterian fold. A hundred dollars in money, with the help given on the spot in labor and material, will put up a very neat chapel or schoolhouse. So important is this whole question, and so thoroughly in a line with Sabbath-school work, that we expect to see these items of preaching and chapel building grow from year to year.

CHURCHES.

As a natural outgrowth of Sabbath-schools we expect CHURCHES to be developed, and we find that during the year no fewer than SIXTY-FIVE church organizations have been reported by our missionaries. FORTY-NINE of these churches are Presbyterian, with a membership at starting of EIGHT HUNDRED AND EIGHTY-EIGHT. This is a remarkable showing, when it is borne in mind that the Board of Home Missions has, for some time past, discountenanced all new work, and that these church enterprises have had to rely exclusively upon local support.

SCHOOLS AVOWEDLY PRESBYTERIAN.

The relation of this work to the Presbyterian Church is shown not only in some of the ultimate results, but also in the fact that of the 1393 new and reorganized schools mentioned in a previous paragraph, no fewer than 427 were from the first AVOWEDLY PRESBYTERIAN. Perhaps it may be asked, "Why are not all the schools organized by our missionaries Presbyterian schools?" The answer is simply that this is not to be expected, for in the western half of this country Presbyterians are decidedly in the minority, and in many places "conspicuously absent." To refuse to organize a Sabbath-school except on a positively Presbyterian basis would be to abandon many a promising field. This subject has been gravely discussed over and over again, and the conclusion always reached is in favor of a wise and generous catholicity. Our missionaries make no secret of their preference for a Presbyterian organization over any other, but in the majority of cases the school is started as a local or Bible

school. That nearly one-third of the number should from the beginning accept the Presbyterian system is a proof of the spread of Presbyterianism among the masses of the people through the agency of Sabbath-school missions.

HOME DEPARTMENTS.

A decided movement has set in of late years towards the Home Department of Sabbath-schools. We encourage our mission-

tion work. In one sense, indeed, this is not strictly missionary work, but educational. For many years—both before and since the consolidation of the educational and missionary branches into one Department—institutes and normal class work have been among the most successful features of Sabbath-school work as carried on in our Church under the leadership of the present Superintendent. First as Superintendent



LOGGING SCENE NEAR MILES CITY, OREGON.

aries to form Home Department classes, especially in places where, for any reason, they cannot organize Sabbath-schools. Some of the brethren have been successful in this line of effort, and the result this year is EIGHTY-TWO Home Departments.

YOUNG PEOPLE'S SOCIETIES.

Our missionaries are also instructed to establish Young People's Societies wherever they find it possible to do so, and reports have been sent in during the year of THIRTY-FIVE of these useful organizations.

BIBLE INSTITUTES.

One of the aims of the Missionary Department is to do such forms of evangelistic work as are necessary to or grow naturally from Sabbath-school missions. One of these relates to Sabbath-school or Bible institutes, and to Normal Class and Conven-

tion work, then as Secretary, and since 1887 as Superintendent of Sabbath-school and Missionary Work, he has devoted to them a large share of time and personal attention, himself taking charge of normal classes and of convention work, and training the missionaries under his care to do the same, to the best of their ability and opportunity. As a necessary consequence these institutes have grown in popularity and effectiveness, and in some parts of the missionary field have become exceedingly influential.

The frontispiece of this magazine represents a Bible institute held last summer at Sauk Prairie, Wisconsin, under the management of Synodical Missionary Joseph Brown, and his colleague, Missionary Bain, and other ministerial brethren. Mr. Brown believes intensely in this kind of work. He regards it as a great upbuilding and in-

structive element in Sabbath-school work. He invariably insists upon prominence being given to recitations from the Bible and from the Shorter Catechism, and presents prizes for proficiency in these subjects. Sometimes schools of other denominations besides our own take part in these gatherings, but Mr. Brown's chief object is to drill the teachers and scholars of the schools established by our missionaries. We have similar testimony to the value of Bible institutes from other missionaries, and notably from the Rev. Dr. Dillard, the colored synodical Sabbath-school missionary in the synods of Atlantic and Catawba. We have reports of the holding of SIXTY-TWO of these institutes and conventions during the past year.

REVIVAL MEETINGS.

The other form of evangelistic work referred to is that of REVIVAL MEETINGS. These are held principally in the winter, when travel in the remoter fields becomes difficult or impossible. Our missionaries arrange with pastors for the holding of series of meetings at different points, particularly in localities favorable to Sabbath-school organization. TWO HUNDRED AND FIFTY series of meetings were thus held during the year, resulting in 2841 credible cases of conversion, and in known additions to Presbyterian churches of 796 persons. No one can estimate the good effect of this work. Sometimes entire communities have been brought to Christ. The record of conversions does not stop here, for we find that the reports of our missionaries give many cases of conversion occurring in connection with the Sabbath-schools themselves.

KEEPING TRACK OF THE WORK.

It may be asked how it is possible to keep track of the schools and of all the other numerous details of the work. It is not easy to do this, but the Department has within the past two years introduced a system of field correspondence which is proving very effective. The location of every school is accurately determined, and its condition is reported from time to time until it becomes self-sustaining, or passes to another denomination or ceases to exist. The details are recorded by presbyteries. The conditions peculiar to every presbytery and the views of Standing Committees and pas-

tors in relation thereto are carefully noted. It is gratifying to state that this correspondence is exercising a marked influence upon the character of the work, besides bringing out to the light many points and incidents which show its utility and success, and which might otherwise be passed over. It is also gratifying to note the growing acquaintance with and interest in our work among the presbyteries and churches, and the zealous and hearty coöperation extended to the Department and to the missionaries by the chairmen and members of the synodical and presbyterial Sabbath-school committees.

CAMERON SCHOOLHOUSE AND SABBATH-SCHOOL.

The building shown in this picture is a good specimen of a primitive schoolhouse in the far Northwest. It is in a settlement of the same name in what is termed the Potlatch district, Nez Perces county, Idaho, in the Presbytery of Walla Walla. It was the first schoolhouse built in the district, and a Sabbath-school was organized there last March by our presbyterial Sabbath-school missionary, the Rev. M. G. Mann, who we are glad to notice has been sent this year by Walla Walla Presbytery as a commissioner to the General Assembly. The group represents the day school and as such the picture was taken, but as every scholar in the day school has joined the Sabbath-school, it also represents the latter. The loose boards in the wall are for ventilation, and on the side not shown are two windows. Very natural and life-like is this group of sturdy young Cameronians. Some of the faces show marked refinement, and all are bright, interesting and intelligent. It is delightful to think that these children of the mountain and prairie are learning the songs of Zion and the truths of the living gospel, and that this far outpost of civilization will not be without living witnesses for Jesus in the days and generations to come.

Here is also an illustration of the possible development of church life. By and by the seed sown from Sabbath to Sabbath will bear fruit. Christian fellowship will ripen into the communion of saints. The old weather boarded building will give place to a neat chapel, and then will follow the more stately church edifice, and the hills and valleys will catch the sound of the Sabbath bell

summoning the inhabitants of the land to the praise of the triune Jehovah. If the reader will refer to **THE CHURCH AT HOME AND ABROAD** for last April, page 342, he will find a charming account by Brother Mann of some of his experiences as a Sabbath-school missionary in the wilds of Idaho.

A SUMMER-SCHOOL IN WASHINGTON STATE.

In the same vast region of our country, across the border line, in the State of Washington, we have a faithful Sabbath-school

of Massachusetts, had, when I visited it first, a little over a year ago, but one resident minister of any denomination. We held the first religious services ever held in Methow (a thriving mining camp), and the next Sunday organized a Sabbath-school out under the trees. The boys fixed up an arbor with poles and boughs, and during the first summer the school has met in its rustic temple. I enclose a picture taken in July. The school continued all through last winter. Soon after its organization the citizens of the camp and the miners from the hills made a bee and erected a log building for its use, and in return the school gave a Christmas tree and entertainment which was enjoyed by the whole camp. This place is in the



IMMANUEL MISSION, BOONE, IOWA.

missionary laboring in Spokane Presbytery, Mr. Charles A. Phipps, who has sent us a beautiful little photograph of a summer school assembled in session in the primeval forest. Here we must let the missionary speak for himself, as he does in the following letter accompanying the picture:

In replying to yours of December 27, 1895, I can but echo the wish expressed that I had a "kodak," for eastern Washington and northern Idaho, which comprise my territory, furnish some of the wildest as well as some of the most beautiful bits of scenery in the Northwest.

Lake Chelan lies between spurs of the Cascades and is beautiful beyond description. The reflection of the mountains is so distinct in its peculiarly clear water that one may look over the side of the boat down into the blue depths and see plainly on the snow-covered mountains, that glisten dazzlingly white, the deer and mountain goats as they play and jump from ledge to ledge. Looking toward the shore, it is at times impossible to tell where the water line ceases and the shore begins. Okanogan county, which is about the same size as the State

valley of the Methow river, about twelve miles west of where it joins the Columbia and about twenty miles north of Lake Chelan. The year 1895 has been a very busy one, but as we look back we can see that God has honored our work. At Union Valley, in Lincoln county, where we went last February, and where over forty conversions were the result of the meetings, they are erecting a church building which I hope to send you a picture of when completed.

During 1895, from April 1 to December 31, I traveled 5967 miles, visited 878 families, delivered 169 addresses, organized thirteen new schools, re-organized 3 and organized five societies of Christian Endeavor. Over 600 hundred miles were traveled on horseback, besides many miles on foot.

The people are cordial everywhere, and the children delighted to have a school, but in some places we cannot organize because superintendents and teachers cannot be secured. Men have come to me after service and said it was the first they had attended for over twenty years. We often find young men and young women that have never been in a Sabbath-school before: young people that have never read or heard the Ten Commandments, and that have never heard a prayer offered.

The Church can not appreciate the field there

is for mission work here in the Northwest, for if it did these schools would be followed up with churches and home missionaries.

Stevens and Okanogan counties, with an area of about sixteen thousand square miles, have only one Presbyterian minister.

We will not spoil the effect of this admirable letter by adding a single comment.

LOGGING SCENE IN OREGON.

This illustration gives a lifelike view of a great industry carried on in Oregon. It is from a photograph sent to the Department by our excellent missionary, Brother William A. Smick, laboring in Willamette Presbytery, and shows the ox teams at work in the forest near Mill City, in Marion county, drawing the splendid timber to the sawmills. The lumber trade is the chief industry of this settlement. It is through such scenes as these that the Sabbath-school missionary presses on in his search after souls. One can easily imagine him stopping to rest awhile in these forest glades and talking with the men on the subject of Sabbath-schools for their children. Sometimes they are willing to listen. Sometimes they greet him with jest and even with oaths. It is his business to turn a deaf ear to discouragements, and in a manly, outspoken, cheerful way, that soon disarms opposition, make known his godly errand. This is what Mr. Smick writes in the letter accompanying the picture:

I have just returned from Mills City, where I have been assisting in revival meetings for the past two weeks. Ten persons united with our church there last Sabbath, and five others have given their names to the pastor as desiring to unite next Sabbath. This is the place where I went last spring a year ago, and found a community of about forty families without a Sabbath-school or church privileges of any kind. A Sabbath-school was organized for them, and in less than six months also a Presbyterian church with thirteen members. Mr. D. H. McCullagh served them for one year in connection with the church at Mehoma, and left to enter the San Francisco Theological Seminary. The Rev. J. C. Sylvanus is now serving the two churches. The church now numbers about thirty-five of the best people in the community, who are talking of erecting a house of worship during this year. The Sabbath-school was first organized as a union school, but is now under the care of the session of the church, and using the Westminster Lesson Helps.

I enclose a photograph of the logging teams that draw the logs for the sawmill which is the chief industry of the town. I tried to get a photograph of the sawmill and the beautiful falls on the river, but could not find one.

Brother Smick uses few words, but they are very much to the point. His letter reads like a chapter of the Acts of the Apostles. It is a record of progress, and of spiritual blessings following steady, unselfish toil; and with all the facts before us duly verified, we can but praise God that he uses the instrumentality of Sabbath-school missions for accomplishing such gracious results.

IMMANUEL MISSION, BOONE, IOWA.

From the wonderland of the great Pacific region we now travel east among scenes of a different character. From Iowa, Mr. J. B. Clapp, our indefatigable Sabbath-school missionary laboring in Fort Dodge Presbytery, sends us a picture of one of his successful schools. He says:

I send you by this mail a picture of our Railroad Mission Sabbath-school which I organized last July. Our pastor, Rev. Scott W. Smith, changed the name and it is now called "Immanuel Mission." They are holding their meetings in a small dwelling house. I don't think there is one in the picture but what is identified with the school. They also have a Y. P. S. C. E., which is doing nicely. I visited the school not long ago and was very much pleased with the interest taken by all. I am hoping and praying the dear Lord will open the way for another mission chapel at this point.

Brother Clapp is one of a band of six presbyterial missionaries laboring in Iowa under the supervision of our synodical missionary, the Rev. S. R. Ferguson. These brethren have organized fifty-five new Sabbath-schools and reorganized nineteen during the past year, and have held revival meetings at no less than thirty-eight different places, covering about one hundred meetings and resulting in 480 credible cases of conversion. Of one of these series of meetings he writes as follows:

I have just closed a short series of meetings with Canon Lea Sabbath-school in Emmet county, which resulted in a petition for a church with twenty-five members which will be presented to our spring meeting of presbytery, and which will be granted I hope. One man and his wife who were converted told me they had begun family worship and thanksgiving at the table, and at the first time of asking a blessing one of his little ones said, "Papa, when did you learn that?"

It seems almost invidious to select a few instances out of the many before us illustrative of this important work, but as opportunity offers we shall gladly refer to others in future numbers of this magazine.

HOME MISSIONS.

NOTES.

It is with heavy hearts that the Board goes to the Assembly the seventh time in succession with a crushing debt. The debt last year was \$364,850.05. In addition to that debt there were unpaid salaries of missionaries, school and other expenses amounting in round numbers to \$52,000. This amount and all the obligations of the year just closed have been paid, and the old debt reduced to \$305,000.

Twenty brave home mission churches have struggled up to self-support during the past year in spite of the business depression which all the States and Territories have so sorely felt.

At last accounts, Treasurer O. D. Eaton and Mrs. Eaton were in Syria, having visited Egypt and Palestine. Mr. Eaton's health was not much improved. He expects to spend the summer among the mountains of Switzerland.

The steamship *Topeka* sailed from Port Townsend, Washington, on March 5, with three hundred miners for the gold fields of the famous Cook's Inlet and Yukon county. The rush to the north is unprecedented. It is confidently predicted that the output of gold in Alaska mines the coming summer will reach several millions.

Hard times are the testing times of faith. In view of innumerable instances of relief when relief was most needed, we have every reason for going on hopefully and joyously with the Lord's work. He always has bread, even in Egypt, for his people, and in his own time and way the granaries will be unlocked and his Church will be supplied.

Some of the home mission circuits are large even in the State of New York. One missionary in this State serves five churches, two serve four each, twenty have three each. The Synod of New York has also an extensive frontier region in the Adi-

rondacks, where the Rev. R. G. McCarthy, the presbyterial missionary, is developing a great work.

The work of home missions never showed better results than during the past year. In spite of the troubles in money matters, the mission churches have steadily grown in membership and moved toward self-support. They have contributed nobly to home and foreign missions and have led the whole Church in their prompt responses to the call for the Memorial Million Dollar Fund.

In a very few years the great cattle ranges which have been characteristic of Western Texas will have passed into tradition. That immense stretch of fertile country, with its salubrious climate, will be an unbroken stretch of waving grain and fruitful orchards. Villages and cities will spring up at frequent intervals, and present a great field for home mission work.

The number of missionaries reported by the Board of Home Missions for the year just closed is 1544, against 1731 the previous year. This is accounted for in part by the omission from this roll of the ninety missionaries in Indiana, who are supported entirely by the synodical fund of that State. There is still a reduction of ninety-seven which must be attributed to retrenchments. The 1544 missionaries have supplied nearly 4000 churches and mission stations. The hard times affect the missionaries, therefore, not only in financial matters, but also in the additional amount of work which falls to each.

The Board at its last meeting removed the embargo that has so long existed against *new work*, but on condition that there shall be no increase of the aggregate amount appropriated to all the work within the bounds of any presbytery. The heavy debt still resting upon the Board makes this condition necessary.

Instead of increasing appropriations, the Board is under the painful necessity of retrenching still further. But presbyteries

can undertake important and promising new work by urging aid-receiving churches up toward self-support, or by grouping them so as to save money, or by relieving the Board in any other way.

The name "Arizona" to many minds suggests barren sand and utter desolation, but the Fall River Valley gives a radically different meaning to that beautiful name. One hundred thousand acres of land, which a few years ago were arid, have been reclaimed by irrigation, and are in a high state of cultivation. Thousands of acres of alfalfa, and groves of oranges, figs, olive trees, orchards of apricots, peaches and other fruits suggest the possibilities of that wonderful territory. The inflow of population demands more missionaries. The Presbytery of Arizona is asking for a presbyterial missionary to itinerate among those new towns in order that the scattered sheep of the house of Israel may not be entirely lost before the shepherds are sent to them.

A FRONTIER INCIDENT.

REV. J. D. HEWITT, D.D.

Early in January, 1879, having finished my three years' service in Helena, Montana, I was asked by the Rev. Sheldon Jackson to go to Miles City, and if possible organize a Presbyterian church in that new community.

I left Helena one morning when the thermometer was twenty degrees below zero, and reached Bozeman, a hundred miles distant, the next night, where I remained with the Rev. Mr. Richards over Sunday, and on Monday morning, protected by all the clothing I could get on, which included a complete suit of buffalo skin, I started for my trip down the Yellowstone river. The stage route had just been opened by the Government, and this was really the first trip that had been made.

The weather became extremely cold; part of the time during the night the thermometer reached thirty-five degrees below zero.

We usually rode day and night in those trips, and were somewhat apprehensive that we might be attacked by the Indians; but our reliance was in the cold weather, as they are not apt to go on the warpath when the weather is extremely cold.

About noon on Friday of the week we

left Bozeman we arrived in Miles City. The weather was still cold, twenty degrees below zero. The town was new, extremely new. It had been founded by emigrants who had come up the river just before navigation closed for the winter.

I could find no room or bed, but having several blankets I finally secured a sleeping apartment over an eating-house, and bought a stove for sixteen dollars, with which to keep myself comfortable during my brief sojourn.

That afternoon I looked for a place in which to hold services the following Sunday, and finally succeeded in securing from a Jew a room over his clothing store. There was no furniture, only the stove to heat the room.

Empty nail kegs were secured from one of the hardware men, and then search was made for boards to be used as pews. There was a young man building a dance-house and saloon just opposite the clothing store. Noticing a pile of boards that would suit my purpose, I asked him to loan them to me until Monday morning. He seemed greatly astonished at the impertinence of the demand and said he was going to use them himself.

I said, "Not going to work on Sunday, even in building your saloon, are you?"

He straightened up and looked me all over, and then said, "Well, sir, you can have the use of the boards; I can wait until Monday."

With these we started our provisional, perhaps I ought to say "institutional" church, having borrowed a small organ, and with the hymn books that I had taken with me, and the promise of help in the musical part of the service from one of the ladies of the community, we considered ourselves ready for the services.

I prepared about thirty notices, and went to the dance-houses and the saloons and all the other places of business, and asked permission to post these announcements, and I was not refused in any case.

On Sunday morning about twenty-five people gathered for the service. My text was Romans 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

In the evening our house was filled with all sorts and conditions of men and women.

To such an audience I had never preached, and I never felt more anxious to do well than on this occasion. I felt as though the salvation of some souls depended on the presence of God in that meeting.

By this time it had become apparent that a church could not be organized just then in that community; but I said to the congregation that if they would coöperate we would start a Sunday-school. We passed the hat for the necessary funds and the donation amounted to about twenty dollars.

I appointed a meeting for organization for the next Sunday, and in the meantime found a man who was a member of the Methodist Church, a woman who had been a member of the Lutheran Church and a young man, apparently about twenty years of age, who was a Baptist.

We met in the office of the probate judge of the county, and after talking over our matters the young man was appointed superintendent of our Sunday-school, and we sent for the literature from our Presbyterian Board with which to carry on the school.

For a few months I had letters from them from time to time, and then lost sight of the enterprise. Last November, however, there came to me a letter postmarked "Miles City." I found it to be a request for the history of the organization of the Miles City Presbyterian Sunday-school. Among other things the writer said: "The Sunday-school organization has been continued, and you will no doubt be pleased to learn that the young gentleman, Mr. Miles, whom you appointed as its superintendent, still occupies that office. He is a member of the Presbyterian Church, having united at the time of the organization here.

It may be interesting to add in this connection that our service in January, 1879, was the first religious service that had ever been held in that community. It may also be of interest to state that the Miles City Presbyterian Church has a good building and is entirely self-sustaining.

AN INDIAN PENTECOST.

A peculiarly interesting tribe of Indians dwell on the Cowlitz river. They were once very powerful and numerous, but are now dwindled down to about fifty families. Their homes extend from the mouth of the Cowlitz river, where it enters into the

Columbia, to the foothills of the Cascade Mountains. I first visited them in 1880, when I took the census of these Indians for the U. S. Government. One of their number, named I-yell, a bright, intelligent Indian (of commanding presence, being nearly six feet high), became converted about five years ago through the influence and labors of some of our Mud Bay Indian Christian brethren. He had been, as he told me, not boastfully but sorrowfully, a notorious sinner, addicted to gambling, horse racing and drinking, but by the power of God became a changed man. I had before this frequently met him on my missionary trips during the past eighteen years, and he had often attended my preaching at Nisqually and Puyallup, but he had always made light of the religion of Jesus until he became drawn and renewed by its irresistible power. As this I-yell had been the "chief among sinners," so now he became, by the grace of God, a preacher of righteousness. As he had been instrumental in leading many young Indians into sin so now he determined to use all his time and talents and rhetorical abilities for the Saviour and to save those who were his associates in sin. He told me how he went about it. He made a great feast, and for that purpose killed a beef, sent out messengers among all his acquaintances, and went himself up the creeks, into the deep woods and lonely prairies to invite all to his dinner which he had prepared, and while they were enjoying his hospitality, preached to them of Jesus and told them of his conversion. He told them that he had tried the whole round of earthly pleasure and sin and found no happiness in them, nor peace to his soul, until now he had found what he wanted, true peace and joy in trusting in Jesus and obeying him. "Now you see," he said, "you are just where I used to be, in a very dangerous place. Come out of the mire to the firm, dry ground where I stand."

The whole country became aroused by his wonderful preaching and there were many inquirers and converts, and still more were flocking to his house. When the beef and flour gave out he sent his team to the nearest town for provisions and he kept on in his revival work until he had killed the last pig in his pen where there had been seven.

He was assisted in his evangelistic work

by earnest Indian converts from Mud Bay and Chehalis, and the number of hearers became at last so large that his house was too small to hold the congregation. Then he set about to clear a piece of land on a hill near his dwelling, overlooking the valley, and built a church 20 x 30 feet by his own means and with his own labor, aided to some extent by voluntary contributions on the part of the Indian brethren. When finished he invited me to preach to him and his people. Before this time, the religious movement had no church connection whatsoever, being entirely the work of the Holy Spirit who worketh when and where he will. Accordingly I went to visit these Cowlitz people during the month of August, got off at Sopnenah on the Northern Pacific Railroad, when I was met by I-yell's son with a wagon and driven several miles to his home. I found a large number of Indians already gathered, representatives from six different tribes and bands of Indians.

I-yell's daughter, ten years old, was very sick with brain fever, and yet amid his grief and anxiety on account of the impending death of the little one, the father welcomed each new arrival and found tenting-places or lodgings for the families in the orchard, and pasture for the horses in his meadow.

The child was beyond all medical help. I did all I could to make it comfortable by bathing the hands and fevered temples (the Indians are very poor nurses) and pointed the anxious parents and friends to him who said, "Suffer the little children to come unto me and forbid them not."

During the evening services the little girl passed away, and then I spoke to all of the hope of immortality we have through Jesus Christ who died and rose again for our justification and became the first fruits of them that slept. I closed the eyes and lips (a custom which the Indians entirely omit), and these little attentions and kindnesses seemed appreciated by both parents and relatives, so that what I had to say found a ready lodgment in their hearts. I sung an appropriate hymn in the Chinook language, which all tribes of the Rocky Mountains speak and understand.

Our services lasted until midnight, and so full of interest that no one looked at watch or clock to indicate weariness. The Indians, some of whom had come from a long

distance, desired to lose no time, so we began services on Saturday evening, and though I preached, the speaking was not confined to myself, but the Indians themselves took a very active part, and not only the men but the women as well did so, to my own edification as well as to that of the Indians. At our first meeting that Saturday evening I counted about eighty adult Indians present.

They were sitting either on the floor or on rude benches, or on rough boards resting on cedar blocks. On Sunday morning there were still more adult Indians present—nearly one hundred. After again preaching to them the gospel of our Lord and Saviour, of the great supper to which the spiritually hungry of all nations and tongues are invited, and commended in favorable terms the faith and polity of our own beloved Church, and that under her sheltering arms they might find fostering care, it was exceedingly interesting to hear their professions of faith. They first spoke in their own native dialect, either Klickitat, Cowlitz, Chehalis or Puyallup, and when addressing me they usually spoke in the Chinook language.

Then as they sang (they have poets among them) each tribe or band ranged or grouped themselves together, then some one, the leader or the composer of the hymn and tune, would start the singing and lead the rest. Imagine a service conducted and carried on in four languages. It is simply a miniature Pentecostal season reproduced, and thus these Indians, coming lately out of darkness and superstition, become not only missionaries to their own people, but also poets and singers. The Lord put a new song into their mouth. I must not omit to mention one blind Indian, named William Meander, who sang so sweetly the first verse, a solo, and then joined by a chorus of voices, and I could realize in a measure the feelings of the disciples on the Mount when they said, "It is good to be here; let us make tabernacles."

Dr. Henry Kendall, when out here, attended our services in the Government barn fifteen years ago on his way to Alaska, and was particularly struck with the graceful gestures of the Puyallup Indians, but had he been present at that Sunday morning meeting in the Cowlitz valley, his admiration would have been unbounded in watching

the native politeness, oratory, pathos, fine suitable gestures, and hearing such real sweet musical voices.

On the way to Toledo, I-yell told me of his manner of procedure in winning souls for Christ. "After my conversion I used to go from house to house among my acquaintances and former partners in sin and beseech them to cease from their wicked habits and turn to God. On one occasion I wanted to talk with a notoriously wicked Indian up the valley. This Indian's house could be approached by two different roads. He knew I was coming to try to convert him, so he sent out two delegations, one on each road, to meet me and discourage me and my friends from proceeding any further. Some of my friends were ahead of me and had turned back. I said to them, 'I shall preach this day at Sotelic's house if he is at home, and if he locks his door against me I shall preach outside of the house, loud enough for him to hear me inside.' Sotelic was not at home. I spoke to his wife about Jesus and what he had done for me. Soon after Sotelic himself came home, and though at first he treated me coldly and would not return my salutations, I addressed him kindly, told him what I had come for, told him of my new faith and how I had come to leave off my former evil habits. I talked with him and with the whole company present, and we prayed and he and all his family are now converted."

Up to this time these Indians had no white preacher, and no one to guide or to instruct, only as they had occasionally heard me preach during the hop-picking season in the Puyallup valley, and therefore they belonged to no Christian denomination. So after the evening services I-yell and a few other influential men asked me if I could not visit them regularly or at stated times. I advised my Indian friend to come to our meeting of presbytery at Tacoma, be introduced and state his want, and perhaps I might be sent to organize a church. He will represent a people converted to Christianity by zealous work, and ready to be organized. There are several excellent and devoted men who might make elders of the new church.

The work at Nisqually, Chehalis, Mud Bay, Oyster Bay, among which places I have divided my time, is still interesting and very hopeful.

Concert of Prayer For Church Work at Home.

JANUARY.	The New West.
FEBRUARY.	The Indians.
MARCH.	The Older States.
APRIL.	The Cities.
MAY.	The Mormons.
JUNE.	Our Missionaries.
JULY.	Results of the Year.
AUGUST.	Romanists and Foreigners.
SEPTEMBER.	The Outlook.
OCTOBER.	The Treasury.
NOVEMBER.	The Mexicans.
DECEMBER.	The South.

OUR MISSIONARIES.

From the Annual Report of the Board of Home Missions to the General Assembly at Saratoga.

The missionaries of our Board are working under the most varied conditions. They are in crowded cities, in sparsely settled territories, in the arctic zone, and near the tropics; among miners in the mountains and among the hamlets of the valleys and plains.

Wherever they are, however isolated, they are strengthened by the confidence that they are a part of a grand united force.

By their special spheres and methods of work they are divided into seven classes.

1. *Synodical Missionaries.*—There are twenty-four of these. They are selected by their respective synods for their wisdom, experience and ability to discharge important and complex duties. They are the apostles of to-day, sent forth to extend the conquests of the gospel; to establish the churches; to counsel presbyteries; to guide and comfort young Timothy; to serve the Church at large and the churches locally. They are, perhaps, the most effective and economical agency of the Church in its missionary efforts.

2. *Presbyterial Missionaries, or Evangelists.*—These men are employed to hold services and do exclusive mission work in destitute communities where churches have not been or cannot be organized. They are pioneers. There is a great demand for this kind of service, but the Board has been unable to supply it.

3. *Pastors-at-Large* have the pastoral care of the vacant churches within the

bounds of a presbytery for which no other provision can be made. They moderate the sessions of those churches, administer the ordinances, preach as often as possible in each church, and make pastoral visits. There are many of these useful itinerants. They raise much more than their salaries from churches which without their services would not be called upon to make offerings for the Boards of the Church.

4. *Missionary Pastors* and supplies differ from other pastors and supplies in two respects, viz., in receiving a part or all of their salaries from the Board, and frequently in serving two or more churches. They form the great home missionary army that has marched across the continent and given the churches their permanence and character.

5. *Helpers* are pious and capable young men among our exceptional population, who are devoting themselves to the service of the Master, but who are not yet qualified for regular licensure. They make special preparation for each service under the instruction of our missionaries, by whom all their labors are directed. There are forty-one of these useful young men among the Mexicans and Indians of the Southwest. Some of them are supported by the Woman's Executive Committee.

6. The *Mission School Teachers* are known by name in many of our Presbyterian homes throughout the Church. They rescue the children of the exceptional populations from ignorance and vice, teach them the common branches of learning, the Catechism and the Bible. They do much more. They teach them how to dress, and how to live; how to behave and how to talk. Through the children the teachers reach the homes and regenerate them, and instruct and prepare parents as well as children to hear the gospel preached when the missionary comes.

7. But there are homes in out-of-the-way places where schools cannot now be established, and where there are no ministers. These homes are visited by consecrated and capable women whom we call *Home Helpers*, who read the Bible and instruct these lonely neglected people in everything that pertains to Christian living.

The *Salaries* of the synodical missionaries, presbyterial missionaries, pastors-at-large, ministers-in-charge, and most of the

helpers, are paid in part or wholly from the treasury of the Board of Home Missions. The amounts paid vary according to the expense of living and the amounts received from the people on the field of labor. Taking the whole of our extensive and varied country, the average amount paid a missionary is \$325. This average is greater than formerly, chiefly because seven of the largest synods, where the average amount to be paid the missionaries is lowest, have adopted plans of synodical sustentation, leaving to the Board the regions where the average is highest.

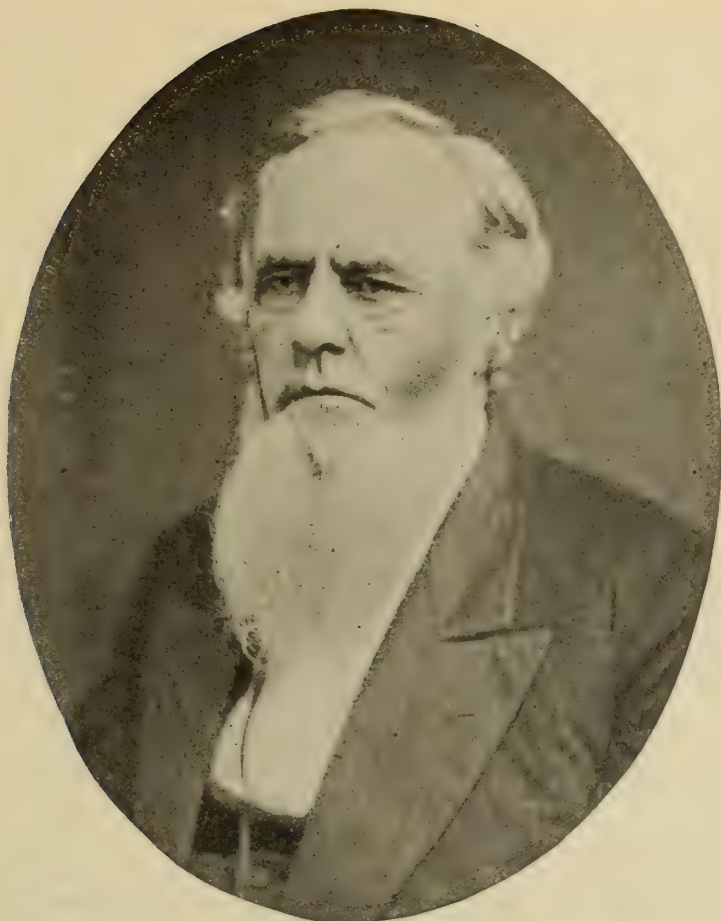
The *Number of Missionaries* was smaller last year than the previous year by 287, owing in part to causes already discussed; in part to the fact that those who were employed in Indiana, being supported by the synod's fund, were not on our roll during the last year; in part to the fact that many churches became self-supporting, and thus relieved the Board, while no additional work was undertaken, and in part because by the economical grouping of churches a smaller number of men was required.

The *Number of Schools* was greater by three than the preceding year, but the number of teachers was smaller by fourteen. Thus a greater number of communities were benefited at reduced expense.

The number of boarding scholars was increased 226, while the number of day scholars diminished 725.

NUMBER AND DISTRIBUTION OF MISSIONARIES.

Alabama	2	Nebraska	86
Alaska	7	Nevada	1
Arizona	9	New Hampshire....	2
Arkansas	2	New Mexico	43
California	84	New York	142
Colorado	58	North Carolina....	1
Delaware	4	North Dakota	60
Florida	18	Ohio	40
Idaho	25	Oklahoma Territory	26
Illinois	33	Oregon	44
Indian Territory...	35	Pennsylvania	12
Iowa	103	Rhode Island	4
Kansas	112	South Dakota	81
Kentucky	18	Tennessee	27
Maine	2	Texas	27
Maryland	5	Utah	23
Massachusetts	5	Vermont	1
Michigan	89	Washington	62
Minnesota	100	West Virginia....	1
Missouri	55	Wisconsin	66
Montana	22	Wyoming	7
Total		1,544	



REV. DAVID C. LYON.

REV. DAVID C. LYON.

REV. R. F. SAMPLE, D.D.

The Rev. David C. Lyon was born in Oswegatchie, St. Lawrence county, New York, November 7, 1809. He was a descendant of a long line of Presbyterian ancestors who first settled in Morristown, New Jersey. His mother dying when he was six years old, he was sent to live with his grandfather, on the banks of the St. Lawrence, and his admiration and love for that splendid river endured throughout his life. After his father remarried, he returned to the farm, and as the eldest son became the chief assistant, his active habits in the open air doing much to develop a naturally good constitution, and to secure him that rugged health which continued through many years.

EARLY EDUCATION.

Educational facilities were meagre in that new and sparsely settled country, and he was twenty-six years of age when, with a great thirst for knowledge, he entered the academy at Ogdensburg, N. Y., first as the pupil, and later as the assistant, of the distinguished Dr. Tayler Lewis. Mr. Lyon was much interested in astronomy, and as at that time the scientific world was expecting the arrival of a comet, he resolved to be the first in the town to discover it, and having accomplished his wish, he hastened with the intelligence to the house of Prof. Lewis, after midnight, and together they watched the appearance and prepared an account of the celestial visitor. To his latest years Mr. Lyon loved to watch the stars, discerning many wonders and beauties in the constella-

tions and teaching his children from the map of the firmament itself. In his years of declining health he often lay by the open window looking upward, and when asked what attracted his attention, would say, "I am looking at the stars."

He spent four years in Union College, during the presidency of Dr. Eliphalet Nott, graduating in 1842. Among his college friends were the Rev. J. M. Buchanan, D.D., and the Hon. John W. Cary, both of whom were for many years residents of Milwaukee, Wis.

Mr. Lyon's theological studies were pursued in Princeton, when Dr. Archibald Alexander was in the prime of his strength. Having graduated from the seminary, he was ordained by the Presbytery of Ogdensburg, July 5, 1845, and was first settled at Covington, N. Y., remaining two years. Here he married Miss Eliza Shiland. But believing he was called of God "to preach the gospel to the regions beyond," he went as a missionary, in 1848, to Grafton, Wis., and after two years became stated supply of the church at Mineral Point. His wife having died he returned to the East, and ministered for five years to the church at Bedford, N. Y., having been installed as pastor December 1, 1852, and released May, 1857. Here he married Miss Emily Henrietta Martineau, who survives him. In Baird's history of this church he is described as a "faithful pastor and an able minister of the word." Returning to the West, he served for one year as synodical missionary in Wisconsin, and then took charge of the First Presbyterian Church of Winona, Minn., in 1859, where he continued until 1867. The congregation was small and financially weak, but largely through his patient efforts a tasteful church building was erected, and the spiritual growth of the church was thereafter specially encouraging. But his great work was to be done elsewhere.

SYNODICAL MISSIONARY IN MINNESOTA AND DAKOTA, 1867-1885.

In Minnesota, the population of which was rapidly increasing, there were pastors who had improved intervals in their immediate work to plant churches in needful settlements. The Rev. Dr. John G. Rhiel daffer exerted a large influence and gave dignity to Presbyterianism in a country where Dr.

Edward D. Neill and himself were the pioneer ministers. Dr. Sheldon Jackson wrought nobly in the interests of the Church in southern Minnesota. Dr. Charles Thayer led little flocks well on towards self-support, then laid new foundations on which others might build. Rev. I. O. Sloan, refined and gentle, with a consecration that ploughed deserts into gardens, and tunneled mountains that a Christian civilization might go through, accomplished notable things for the Master.

But the work was too great, and openings for churches were multiplying too rapidly, for settled pastors, or any missionary committee, to compass the possibilities of the swiftly passing days. Then the Synod of St. Paul, in 1867, asked Mr. Lyon to undertake the duties of State missionary, believing that he possessed the qualities required for such a service. He had been permitted to witness the completion of the church edifice in Winona, to enjoy for a little the results of his self-denying labors, and had grown much attached to the little city which for nine years had been his home; but he left all that he might do what he believed was the Master's will. Accordingly he removed his family to St. Paul, making it the base of his operations, then pushed his way out in every direction, seeking believers who were scattered abroad, gathering them for Christian work and worship, establishing Sabbath-schools, stimulating the people to the utmost possible benevolence, and ultimately securing them pastors under whose nurture, with the blessing of God, they might go from strength to strength.

Then, too, there was the extended correspondence which such a position involved; carefully inquiring as to men who were available for mission stations, and appealing to theological seminaries in the East to send laborers into the fields which were ripe for the harvest. There frequently arose questions among the feeble churches respecting modes of work, the selection of persons to fill the spiritual and temporal offices, the best means for securing financial support, and occasional differences of opinion concerning one or all of these brought distraction where unity was essential to continued existence. Mr. Lyon was singularly successful in finding the solution of difficult problems, satisfactory to all, healing breaches,

and adjusting the activities of the several churches so as to secure the greatest possible harmony and growth. His was work which required great wisdom, knowledge of men, administrative ability, fertility of expedients and constant dependence on God. Few men have shown themselves better adapted to this foundation work; few have accomplished more healthful and abiding results. The State missionary above all others, especially in the incipency of the work, gives character to the church of the future. In this respect the fruits of Mr. Lyon's labors are subjects of congratulation and gratitude to God. His multiplicity of duties, which soon embraced Minnesota and Dakota, left him little time for study. With pulpit gifts that in more favorable circumstances would have distinguished him as a preacher, he was content to occupy a lower plane, and to devote his energies to a less attractive service. He was willing to be a hewer of wood and a drawer of water, if God so appointed.

PIONEER EXPERIENCES.

Those were pioneer days. To reach widely separated villages an open stage, carrying the mail, was the usual conveyance, or a hired team was summoned to his aid. Sometimes barns were his lodging places, and on several occasions he walked from five to ten miles to breakfast, usually subsisting on the coarsest food. The construction of railroads brought relief. Then the sod house and log cabin were just giving way to something better. The straw mattress was a luxurious successor to the bed made of branches of trees. The threshing floor of some Araunah, or a railway car shunted off on a side track, or a saloon which was one of the earliest tokens, alas! of a civilization going West, or, at a later period, the schoolhouse, was the place of worship. Occasionally the minister was interrupted by some cowboy who wanted to know where Cain got his wife, or whether it was true that Jonah swallowed a whale—a rude set, whose skeptical sneers were old traditions, and their souls more barren than the Bad Lands on which the Dakotas reared their wigwams. It was no light matter to push along the bridle paths of the big woods, or to follow the lonely prairie trails of the New West, and amid privations by day and greater discomforts by night,

lay the foundations of churches, which are now the chief attractions of villages, or the pride of little cities distinguished for their phenomenal growth. All honor is due to the man who blazed the trees that others might follow, and built little sanctuaries that believers might meet to pray, and gathered the little ones that they might hear about him who was once a child, and down by the Jordan said, "Suffer little children to come unto me."

Now Minnesota has 244 churches, with over 18,000 communicants and 20,000 children in Sabbath-schools, and the two Dakotas have 225 churches, with nearly 9000 communicants and 11,000 children receiving Sabbath-school instruction, and among the largest proportionate contributions to Christian benevolence in our denomination were those that came in 1895 from churches in North and South Dakota, whose walls were reared and consecrated by Mr. Lyon. His sagacity in locating churches was remarkable. As an evidence of this the fact may be stated that only one of all the churches he organized has been disbanded. Some have experienced great trials, but have survived them, and most of them give promise of strength and usefulness, whilst a few of them are centres of great influence reaching far as the Pacific coast.

RAPID GROWTH IN THE NEW WEST.

Great changes have taken place in the field covered by Mr. Lyon's labors since he entered upon it. Growth in population and in all the elements of civilization has been rapid. New countries take long strides. I remember a harvest field in southern Minnesota which was covered with golden grain in September, and by residences of over a hundred families the following summer. Immigration brought wealth, intelligence, enterprise, and true refinement on its tidal waves, and before our synodical missionary had laid down his work, St. Paul and Minneapolis had an aggregate population of three hundred thousand. The once open prairies were dotted with flourishing villages and growing cities. Colleges and female seminaries had been established. One on the remote borders of civilization, looking over on an Indian reservation, from which it was separated by a river, is now known as Pierre University, having for its president a minister of exceptional scholarship, aptness to

teach, administrative qualities of a high order, and pulpit ability which had been called into requisition in two important city charges in the East. Macalester College had grown out of the Baldwin School founded by Rev. Dr. E. D. Neill, and was deeply rooted near the boundary line which separated the cities of St. Paul and Minneapolis. Churches had attained great strength, spiritual power, and far-reaching influence. The House of Hope in St. Paul and Westminster in Minneapolis were among the largest in this country, worshiping in edifices rarely surpassed in size and beauty in the oldest cities of the East. Many other churches were pressing on toward like distinction. Yet all of them were once feeble, drawing most of their support from Home Missions, and the greater number of them organized during the fifteen years of Mr. Lyon's labors.

PROMINENT CHARACTERISTICS.

It is the judgment of the writer, after an extended and intimate acquaintance with Mr. Lyon, that few have excelled him in strength and beauty of character. Self-forgetfulness, sympathy, charity, affability, and personal magnetism, joined to an earnest consecration of all his energies to the kingdom of Christ, and habitual communion with his Saviour, distinguished all his life, and continually widened his sphere of influence. Great-hearted, benevolent even to a fault, unswerving in his attachments, devoted to whatever was true and good, ever ready to make personal sacrifices for the advantage of others, carrying sunlight and love and loyalty to the Master wherever he went, deeply conscious of his dependence on the Holy Spirit and constantly looking to him for help, he was one of the Lord's noblemen, accomplishing a work the results of which shall continue until the end of time, to beautify the earth and enrich heaven. Goodness is true greatness. It is a lever to lift the world to a higher orbit. It has in it the breath of summer, the music of the skies, the radiance of a concrete evangel, revealing the way to God.

CHARITY.

On one occasion when John Ruskin was admiring the curvilinear form of a rock which lay in his path, and a little later was occupied with the deep recess of a noted

cathedral on which poetic shadows rested, one remarked to him, "If you look for curves you will see curves; if you look for angles you will see angles." He did not mean thereby that jagged lines are curves and that broken corners are angles, but that many are so constituted that they see what they want to see. It is a process of selection which involves elimination. We may turn away our observation from what is weak and censurable in another, and contemplate what is noble and praiseworthy. Christians have not attained perfection, but are on the way toward it. There are tokens of the Spirit's power in every soul, overlaid by sin and frailties, as there are beautiful pieces of entablature among the scattered fragments of the Acropolis. Our view of any one is incomplete. It is well if we are quick to discern the good and slow to discover the evil. Of course we are not speaking now of policemen, detectives and civil magistrates, but of men in general. Now it was one of the characteristics of David C. Lyon that when he went abroad he found much to admire in the character, and to praise in the work, of his brethren, and when he rested and looked out over the fields he had traversed he always sat in the south window. He loved the missionaries whom he had introduced to, or found in, the difficult and often morally desert places of the new Northwest, gave them credit for their zeal and success, was prompt to see the foundation stones they had laid beneath the line of ordinary observation, congratulated each humble builder on the church with pinnacles and towers that would rise from that lowly beginning, and be the birthplace of souls. He was sometimes deceived by a fair outward show, and by the sound of trumpets. Nevertheless we admire a man who, in the spirit of Christ, is quick to apologize for others' failures and to forget the weakness of the flesh, recognizing the willing spirit which climbs to higher things. A minister's wife said, "When Mr. Blank visits us, he brings with him a crucible that hisses and burns; Mr. Lyon comes with benedictions and brightens our view of the Christian life."

John Newton, the Olney preacher, was not the less useful, but the more winsome because he thought well of men whose feet, in the esteem of their critics, should have been in the stocks.

SELF-SACRIFICE.

A spirit of self-sacrifice was one of Mr. Lyon's characteristics. Where he was needed he went. He may have just returned from a long journey among the scattered households of faith, but he was prompt to respond to the call of some little flock, long unfed, or some perplexed and destitute missionary who was on the point of flying from ills he had to those he knew not of, or of a long vacant church, aside from the great thoroughfares of travel, which would consult him about a prospective supply. It mattered not that exposure, discomfort and weariness crowded the road, or multiplied at the journey's end. He would leave his family, with whom he had thought to enjoy a brief respite from toil, and hasten away at what seemed to him the call of duty.

I am here reminded of an incident illustrative of this trait of his character. I had gone with him to Pembina, at that time far away on the seemingly mystic Red river of the North. When we arrived at the little hostelry where we were to spend the night, he insisted it was no fit place for me to stay, and going immediately out he found a comfortable room in which one person might lodge, and returned to the inn, bearing without a murmur the discomforts of the place, gently chiding his fellow-traveler's reluctance to leave him alone. The next day he pushed his way into the further and more inhospitable interior, whilst I ministered on the Sabbath to a gospel-hungry people who met in a long, narrow passage-way of a grain elevator, a trying-place of souls quite on the verge of heaven.

SYMPATHY.

One incident I recall which illustrates several of the leading traits in Mr. Lyon's character. The Presbytery of St. Paul was in session in Westminster Church, Minneapolis. Mr. Lyon had called upon a physician to inquire concerning the health of a minister who, in consequence of feeble health, had for ten years been unable to preach; a brother much beloved, cultured, devout, and, even during this period of disability, eminently useful. Entering the church, he came directly to the moderator's chair and asked whether we might not interrupt the business in which we were then occupied and pray for our dear brother, Isaiah Faries, whom the physician pro-

nounced in a dying condition. Assent was obtained. Mr. Lyon was one who prayed. The impression made upon my mind by his earnest pleading with God in behalf of the sick minister will never be forgotten. Whilst we were thus engaged the physician, without our knowledge, was in the sick-room. His mind was unusually stimulated, and he was drawing on the resources of long experience. He made out a new diagnosis of the case, changed the treatment, and the minister recovered. For several years Mr. Faries preached to a church in the southern part of the city, a colony from Westminster, and often came to my study to report the progress of his work, repeatedly saying, "With me every day is a day of thanksgiving. I thank God for the great privilege of preaching the gospel; I am a monument to the power of prayer."

BENEVOLENCE.

Frequently Mr. Lyon was known to give his last dollar to some more needy brother, and his cheerful presence, bearing the gifts of some Epaphroditus, brightened many a missionary home when the barrel of meal was nearly empty and the cruse of oil almost exhausted. He did not encourage dependence on others, but when he discovered unavoidable suffering he could not rest until it had been relieved, his own almost unparalleled benevolence stimulating not a few to fulfill the law of Christ in the bearing of others' burdens.

COURAGE AND TACT.

At Bismarck an incident occurred which exemplified his courage, as well as his knowledge of men and tact in dealing with them. On the first through train from St. Paul, consisting of flat cars, with no stations for refreshment on the whole route of three hundred miles, he found himself a passenger with a party of gamblers and dissolute women going to locate at what is now the capital of North Dakota. Having arrived at their destination, he put a notice on a saloon door, the most conspicuous place available, announcing that there would be divine service on the following Sabbath at half-past ten in the morning and at half-past seven in the evening. Returning to the same place a few hours later, he saw a large crowd collected around the door, evidently waiting for his appearance, most of them well armed, wearing top boots and

wide sombreros, all of them rough and dangerous cowboys, gamblers, and inebriates, with which class the town was then filled. He did not slacken his pace nor change countenance, there was no manifestation of fear. He calmly looked at the motley crowd, glancing around him for an interpretation of this assembling, and presently observed that under his own notice another was posted, stating that there would be a dog fight at such a place at half-past ten Sabbath morning and a cock-fight at half-past seven in the evening. The ruffians watched him while he deliberately read every word of the notice, and were surprised when he good-naturedly remarked, "Well, gentlemen, you can have your choice."

His quiet demeanor was not expected, but evidently appreciated, and with some courteous words they turned away and left him master of the field. Most of them came to hear him preach, some of whom may have turned from their evil ways, for God's word shall not return unto him void. He seldom talked of himself, but in the course of his long work, much of it devoted to the roughest elements of a new population, he must have had many thrilling experiences. In the course of the long journeys he made, averaging at least 15,000 miles a year, he never met with an accident, except when in the last year of his service the train was thrown into a river from a burned bridge, and once when he was thrown down an embankment, narrowly escaping sudden death.

At last when distances became too great for him to travel, and he too infirm to bear the exposure and fatigue incident to his work, he resigned his position, at the age of seventy-three, being called, very truly, "The Father of Presbyterianism in the Northwest"—especially in Minnesota and Dakota. His widow survives him, and with a daughter, Miss Fannie Lyon, resides in St. Paul, among a people who ministered to her husband with great affection during his last years. A son, Alexander B., an officer in the Presbyterian Church, lives in Minneapolis. Miss Mary Lyon is a teacher in Morristown, N. J.

In person Mr. Lyon was large and imposing; in manner courteous and cordial; in life true and good. His declining years were saddened by the sudden death, in his

early prime and usefulness, of a beloved son, on whom he had leaned for support. He never recovered from the severe and unexpected blow, but sank gradually and surely under it, until in his seventy-ninth year, May 10, 1888, he passed to his heavenly home, universally beloved and sincerely mourned, his splendid manliness and noble life to be remembered long after his worn-out body shall have returned to dust.

Letters.

ALASKA.

REV. W. W. WARNE, *Chilkat*:—I have been complaining of crowded houses for five winters. We can seat about forty in each of our school-rooms in Chilkat and the mission. Imagine for yourself then what it must be to have an average congregation of 130 at Chilkat and about 100 at the mission; to this add the fact that some come and go away because they cannot crowd in, and still others do not come at all because the rooms are so uncomfortable even for such people as these. Add to this still another fact that the people of each village request the people from the other to stay away, and some bad feeling has been created because neither seem willing to comply. Do you not think that I have a right to present a request for two chapels?

About the beginning of the quarter I noticed a great increase of interest which was about to blaze up when Rev. T. Crosby, of the M. E. Church at Port Simpson, B. C., came in on us one Wednesday evening as we were about ready for prayer meeting. Bad weather kept their little boat here five days, and we held meetings every night and during the day, which resulted in three or four new professions, but not until Mr. Crosby left did the revival reach its height, if indeed it has reached it yet. I think something like a hundred have made more or less of a profession, and where matters will stop I cannot tell. I have organized a church with twenty-five members, twenty-one of whom were received on profession. These are by no means all recent converts.

The first native who came to me, about four years ago, and spoke about becoming a Christian, has at last taken the stand. I baptized him and his baby and received him and his wife into the church and publicly married them.

I have been waging a crusade against the old custom of marriage which has resulted in nine lawful weddings, and others are probably not far off. One man has put away one of his wives, and a second wife of another man has left him. I am also trying to get an old man to put away a little girl of not over ten who is his second wife. Of course, I expect to succeed, if I have to use the law.

I have baptized twenty-three in all, started the prayer meetings, delivered about forty sermons and addresses, and have either made or received over one hundred pastoral calls. I have also begun to take collections, \$7.00 of which I sent to the Million Dollar Fund; the rest we are using for incidentals and a church bell for Chilkat.

The attendance on day-school is the largest we

have ever had, and I am compelled to refuse admission to the boarding-school to many more than ever before. Four of our mission children have made public profession of faith in Christ, and I postponed four others.

ARIZONA.

REV. CHARLES H. COOK, *Sacaton*:—During the year we have received thirty-two new members into the church, two of whom, however, a girl formerly of our Tucson school and a middle-aged woman, have departed for the better world. We have had a gradual increase at church attendance. At the Blackwater villages about one-half of the adult population attend church regularly. We have there, thanks to the efforts of Miss Schreiner, a good Meneely bell, also a good belfry, lately built.

One hundred dollars would enable us so to enlarge our church as to seat fifty more persons. This is greatly needed. We have received a few new members from a village five miles above here, which has long been a stronghold of heathenism. Our church near by is also too small for the regular attendance in the afternoon and nearly filled at the evening meetings.

With the help of our Tucson carpenters, benches, window-casings, etc., will soon be all ready for the Gila Crossing Church, and with the aid from our Church Election Board we hope to complete a large chapel and a small manse there ere long.

We are trying to develop the grace of giving for the work of the gospel. For the past two years the water supply for irrigation has been inadequate and especially so the last year, when some of the villages could not raise any grain. Some of our white brethren, contrary to law, sometimes take the water away from their red brethren. Our people try to dress better and to prepare for themselves better homes.

The attendance at our meetings at the churches, as also at a number of villages, has been good. The work up here has kept me so busy that I was unable to spend any time at the Gila Crossing field.

At our last communion we received into the church twenty-one new members. One of our members has just handed me \$3.00 for home missions; another, living some fourteen miles from here, gave me \$1.75 a few days ago. As soon as the Government helps us to a better water supply, the Pimas will do more toward the support of the gospel.

SOUTH DAKOTA.

REV. EDWARD J. NUGENT:—I visited the old mining town of Rockford, on the B. & M. R. R., recently and held service at night. It was the first religious service held in that place for five years. All the people in the village came out. Even two saloon-keepers closed up their saloons and came to the service. The people were enthusiastic and voted unanimously for me to hold regular services, which I gladly consented to do. They secured a hall, had it warmed and lighted, and will put an organ in it by next time, for use.

Two gold mills are close to the village, and it is said, rich ore abounds. The scenery is romantic in the mountains, lovely to behold. Many of

the places in these hills have never heard the sound of the church-going bell. People are not searching for churches or Christians, it is gold they are here for, many of them.

Our presbytery embraces seventeen counties, giving us an area of 20,808 square miles, occupying territory as large as New Jersey, Connecticut and Massachusetts. A large part of it is as yet but sparsely populated.

The Black Hills proper contain 4000 to 5000 square miles, and embrace in their domain 100,000 to 200,000 acres of mineral lands and from 2000 to 3000 square miles of pine timber, with its immense quarries of building stone of various grades and colors besides mountains of gypsum. It is said all the known minerals but two are found in the Black Hills; new discoveries of gold are being made every week in some place.

REV. JOHN P. WILLIAMSON, D.D., *General Missionary, Greenwood*:—The season of the year for harvesting souls is upon us, and the Lord has not entirely passed us by. Already we are gathering the harvest in some places. At Yankton Agency Church we received, at the close of the Week of Prayer, eight new members; at Hill Church we received six.

We have reason to thank God for raising up so many worthy and able native workers as we have in Dakota Presbytery. There are now fifteen ordained ministers and seven native helpers unordained in this work. There are also sixty ruling elders in our churches who without remuneration from the church give much time and strength to the care of the flock. The religion that can produce such a body of upright zealous teachers of righteousness, only one generation from heathenism, is surely from God.

NEW YORK.

REV. FRANCIS H. PIERCE, *Chestertown*:—This church has been and bids fair to continue to be a good feeder to churches in the centres of population. Glens Falls, twenty-seven miles away, is the richest town in the United States. If you should take out of that village the men formerly connected with this church it would paralyze its chief industries, cripple its benevolences and lower the tone of its piety. Four years' residence there taught me this, and the pastor of the Presbyterian church there is of the same opinion.

FLORIDA.

REV. H. KEIGWIN, *Supt.*:—At Punta Gorda on the southwest coast, and at Cocanut Grove on the southeast coast, we recently organized churches which now enjoy the distinction of being the southernmost Presbyterian churches in America.

Work has been begun at Miami, on Biscayne Bay, and the outlook is most promising. Here, in the most beautiful section of fair Florida, is the terminus of Mr. Flagler's E. Coast R. R., and this is destined, in the near future, to become the most popular resort in the State for winter tourists and residents, as well as a place of great commercial importance. Already lots for our church have been donated, valued at \$4500, and the attention of Presbyterians all over the State is being directed to

this coming portion of Florida. At present nine-tenths of the people are living in tents, but it is expected that workmen to the number of a thousand will come in for work during the summer upon the immense hotel and the numerous stores and dwellings already projected. A gospel tent and reading room combined is the beginning of a church work which gives promise of soon becoming more permanent and self-supporting.

A new church building has been erected at Dunellon, at a cost of \$1600, which stands as a monument of the self-sacrifice and zeal of the little band who, in spite of the hard times that are now upon the State, did not hesitate to undertake great things for the Lord.

Hard times of unparalleled character have for more than a year past been resting upon the State. The earnings of a lifetime, in many instances, were swept away in a single night by the double freeze of the winter of 1895, and families of refinement and opulence were left worse than penniless. One not an eyewitness can scarcely conceive of the distress and privations of the families in the orange belt of Florida. Still, with true Christian zeal, the depth of their poverty has abounded unto the greatness of their liberality in sustaining the gospel, and this, together with the unusual liberality of the Board, has enabled us to keep our church doors from being closed.

Already our skies are brightening. A very large proportion of the frozen groves have sprung up again from the roots and put on a vigorous growth. Bloom is putting out again this spring, and in some places the groves will begin to give an average of one box per tree, and, unless misfortune again overtakes us, Florida will be shipping a fair crop of oranges in two more years.

No vacant pulpits. At present all our churches are supplied with faithful ministers. The hard times compelled us to "double up" some of our fields, and give to each a smaller amount of ministerial service, but it is somewhat remarkable that, notwithstanding the stress, for the first time in years, we have all our churches in successful operation, except those which have only a mere nominal existence.

OREGON.

REV. F. H. GWYNNE, D.D., *Synodical Missionary*:—I have during the quarter held evangelistic services in the following places: Ashland, Mount Tabor, Portland, Glenwood, and Canyon Washington.

Glenwood, Klickitat county, Washington, is a very fruitful field. As the result of three weeks' services we received into membership twenty-three persons, where heretofore there were only two Presbyterian families, and only a few Christians; the whole valley is a hotbed of infidelity. A young man, whose father is a rank infidel, and whose mother died a little while ago cursing her Maker, having refused to allow the word of God to have a place in the house, when he was challenged stood up in a meeting for his master, the devil. His audacity sent a shudder through the congregation, and as a result ten persons surrendered to the Lord in that service. Satan once more overreached himself.

The above place is thirty-five miles from Golden-

dale, which is the nearest preaching place, therefore it is impossible for the pastor of that church to serve it. An active young man should be sent to that field at once. This newly erected church, with four or five other places calling for the gospel, within a circuit of twenty miles, would form a fine field for a consecrated man.

The people are eager for the gospel, as witnessed by their driving ten, and some fourteen, miles through five feet of snow night after night to attend the services. In leaving the place I had to ride in a bob-sled fourteen miles, and fourteen miles on horseback, through snow from three to six feet deep.

In spite of the great depression in financial matters most of the fields in this synod have prospered during the past three months. Several of the churches have experienced revivals, while there have been some additions to all.

I had the privilege of organizing a church lately at Liberty, four miles south of Salem, with twenty members. But I question the wisdom of doing this kind of work if the present embargo, "No new work," must be continued.

I have during the past three months done all I could to supply and to look after the interests of our vacant fields. I have in every way possible tried to impress upon our churches the duty of aspiring toward self-support.

Considering the financial depression, which I think is more keenly felt at present than at any previous time, in this State, the churches are in as promising a state as can be expected.

REV. JOHN E. DAY, *Butteville*:—The congregations are good, and although there is a large element that justifies President Cleveland's words at the great missionary meeting in New York, still we believe in the power of the gospel to make the desert rejoice and blossom as the rose. When I assumed charge of the Aurora church, over eight years ago, I made an afternoon appointment at Butteville one Sabbath. There was a horse race a little off the road at which there seemed to be present a thousand people, while about half a dozen gathered at the church. One of our elders said to me, "About five years ago a preacher could not find shelter over night anywhere in this neighborhood." A resident of the community congratulated me on coming here, by saying, "We believe in neither God, man nor the devil." But now we have congregations of from fifty to seventy when weather and roads are good.

I spent the afternoon of one Sabbath lately with a family near here, some of whom have united with the church, singing many of our gospel songs with the family, who were so much interested in the singing that they let the dinner scorch on the stove. The whole family attends church, and the house that is now filled with the praises of God was once the resort of a drunken crowd on the Sabbath where wine was made upon the premises and the road leading to the place strewn with those who had been intoxicated in the house.

The congregations at Aurora are larger than I have ever seen them before. The old prejudices of the colony are breaking away. The young people almost all attend divine service on Sunday evening and the Sabbath-school is larger than ever before.

INDIAN TERRITORY.

REV. RALPH J. LAMB, *Park Hill*:—The Lord has called us to drink deeply of the cup of sorrow. On November 10, our only boy, who up to a day or two before had been a particularly healthy child, was taken from us. My dear wife and I were alone at the time, making him comfortable for the night, when suddenly he ceased to breathe. We were almost stunned, so terrible was the shock. He was a fine, stout boy, aged seven years and seven months. It seemed for a time almost impossible to realize that it was true and to bow to the will of God, but "his grace has been sufficient," and what he does must be well. We can trust him, knowing that in this great blow there was nothing but love.

On Sunday, December 24, we took the annual thank-offering to be divided between the Home and Foreign Boards. It will be of interest to you to hear something of how this offering was raised. We began to talk of it several weeks beforehand, and announced that anything would be taken and the value of the same placed to the credit of the giver. We also announced to the school-boys that the wood pile at the parsonage awaited them, and if they wished to earn money for their thank-offering there was an opportunity. I was perfectly astonished at the response, as the difficulty was not to find boys to work but to find wood, axes and saws, for so many applicants. I had to allow them so much each, so that more might have a chance; but one boy, about fifteen years old, came to me and said, "Mr. Lamb, can't I have another cord, as I have some brothers and sisters too little to work, and I want to earn some for them." He got his cord. A little girl about seven, with a younger brother, came asking to pick chips "so as to have something to give." One of the teachers asked one boy, "Charlie, how much of what you earn are you going to give?" He looked up quite surprised and said, "Why, all of it, of course." It was Christmas time and these boys do not see much spending money. I believe they honestly did give it all, and I can assure you that they earned their money, as I never saw a more faithful set of workers. The offering came in some money, corn, lumber, stove-wood, chickens, eggs, canned fruit, pop corn (a little girl's offering raised by herself), etc., etc., and the total amount was \$45.00. We think that from this church the above is very satisfactory, also bearing in mind that, owing to the delay in the sale of the Cherokee bonds, many of our people are very much straitened, in fact very poor. The calls are so numerous and the field so great that it seems almost impossible to get time and opportunity for the necessary study. We are making special efforts to get hold of the young men and boys and are trying to fit up a room for their use as reading room, and under our own control, so that we can give them something better and brighter and so acquire an influence over them. If any one has anything in the line of books, or an organ or anything that would help in the furnishing or fitting up, we should be glad to hear from them or glad to write any one particulars of our plan. This is our own enterprise, the teachers and myself, and no burden to the Board or any one.

UTAH.

REV. GEO. W. MARTIN, *Manti*:—The utterances of prominent Mormons in the speeches on Statehood Day, throughout the State, were distinct recognitions of the hindrances heretofore existing, and mention was made of the pledges which Utah had given to the nation. These things look better. Our delegate to the Constitutional Convention, Hon. C. P. Larsen, a faithful Mormon, said at the celebration: "Up to the present time we have been denied the boon of Statehood for certain reasons. But now we have no regrets for this matter. . . . I am sorry if any one fears our going back on our word. His fears are not well grounded. We have made certain pledges to the world, and they must be *accurately kept*." The masses of the people are honest, and we feel safer. Of course the overwhelming majority in the State can do almost anything at any time. But we are hopeful of better things.

HOME MISSION work in Ohio fifty years ago is vividly illustrated in a recent letter, the writer of which prefers that we should not give his name to our readers.

It has been my lot for nearly all of my ministerial life to occupy a home missionary field. I came to western Ohio as a home missionary of the Presbyterian Church in 1843.

At that time there were no railroads in that part of the State, but plenty of woods, mud, etc. My uniform traveling was on horseback. In my first year I had eight preaching places. After that I had four small churches, which I supplied from five to twelve years, every fourth Sabbath. One of them was thirty-five miles from my residence; another was twenty-seven miles; another twenty miles; another twelve miles. I supplied them five to twelve years without failing to meet my appointments a single Sabbath in either of the churches. My salary has not averaged over \$400 a year. I believe I have ridden over 50,000 miles on horseback, enough to ride twice around the world, during the forty years. My field has been in eight different countries in western and northwestern Ohio. I am now eighty-five years of age. I am now one of the H. Rs. of our church. For a few years past, on account of the failure of my voice, I have not been able to preach.

At one time, when returning from an appointment, as the storm had caused the river to overflow its banks, I had to ride through where the water came over the back of my horse and part of the way up my own body, and I had to ride seven miles before I could change my clothes. It was cold weather. The first time I went to presbytery it was sixty miles distant. Part of the way was through the Black Swamp, where it was fourteen miles from one house to the next. As darkness overtook me before I was through the woods I could not see the path, so I gave myself to the guidance of my horse. He brought me out to a log cabin about nine o'clock in the evening, where we found entertainment.

FOREIGN MISSIONS.

NOTES.

The argument in behalf of schools, which depreciates the importance of direct preaching of the gospel, and contends that the only hope of missions lies in the education of children and not in the vain attempt to secure the conversion of adults, finds a strong refutation in the memoranda which the late J. A. Leyenberger made of the results of his mission work in China. During his missionary life he baptized 940 adult persons, 46 of whom were between the ages of fifty and sixty; 38 between the ages of sixty and seventy; 25 between the ages of seventy and eighty, and 2 were over eighty years of age. Intelligent advocacy of mission schools does not depreciate the importance of direct preaching of the gospel, but coöperates with it, just as Sabbath-schools do at home.

The conditions of family life in China do not preclude the large influence of women. The Dowager Empress is one of the most powerful personages in the country, and Lady Li Hung Chang, the wife of the Great Viceroy, has exerted great influence not only over her husband, but in other ways. She has always been an admirer of Western civilization. In Tien Tsin there is a hospital which was established by her, and placed in charge of a woman medical missionary, who had been helpful to her in a time of sickness before the French war. Her home employs over a thousand servants in attendance, to whom she has given active supervision, while she shows the greatest interest in her husband's work, and is a great patron of art and of all progress.

About two years ago the Hon. John Barrett, just then appointed United States Minister to Siam, took with him to Bangkok an address from the Board of Foreign Missions congratulating the King of Siam on the twenty-fifth anniversary of his accession to the throne. The relations existing between the Siamese government and the Presbyterian missionaries, who are the only

foreign missionaries working in Siam, have been for many years most cordial; and it seemed fitting, in view of the many kindnesses which the present king has shown to the Board and its mission, that there should be some kindly recognition of the anniversary. The address gave occasion also for a restatement of the ends which the Board and the mission have in view. A reply has just been received from the Minister for Foreign Affairs, dated Bangkok, February 22, and addressed to Dr. Wells, President of the Board: "His Majesty felt much pleased and gratified to see that the feelings of good will which have always animated his government towards the work carried on in Siam by Presbyterian missionaries were appreciated by the Board, and expressed the hope that the mutual trust and confidence which have been the distinguishing mark in the past would be as successfully preserved in the relations of the future."

Attention was called in our February number to the letter addressed by Mr. Denby, the United States Minister at Peking, to the United States Consuls throughout China, stating particularly that the Secretary of State had instructed him to claim for American citizens, under the "most favored nation" clause, all the rights belonging to French subjects under the Berthemy Convention, the most favorable of the China-French treaties. Under date of February 6, Mr. Denby sent out another letter to the consuls of the United States in China, containing the good news of probable larger liberty. "I have the honor to inform you that His Excellency, Mr. A. Gerard, Minister of France, has recently procured from the Tsungli Yamen, by virtue of the French treaty of 1858, an order directing the local authorities in all the provinces of the empire to expunge from the various editions and compilations of the Chinese Code all claims placing restrictions upon the propagation of the Christian religion.

"You are directed to bring this circular

to the attention of the American Mission in you consular districts.

"It gives me pleasure to add that the Minister of France is entitled to the gratitude of the Christian world for his action in this important matter."

The question of missions to countries where there is an unevangelical Christian Church is often under discussion, many people expressing want of sympathy with the location of missionaries in such fields. If in any country there is a living Church in living contact with Christ, with an open Bible, the introduction of missions will be generally regarded as unallowable. "But if," as Lawrence says, "the Church be dead or corrupt, a scandal to infidels and pagans; if it withhold the Word of Life and the ministrations of the gospel from the masses, casting a dark shadow over the people instead of shedding light upon them, then the field is open for missions. Whatever its historic connections, it has lost its spiritual relation to Christ, and is in some ways worse than no church, because it caricatures Christianity and makes it offensive to the moral sense of men. What relations the missions should assume to such putrefying churches will depend mainly on those churches themselves. If they will receive the new impulse of life that has come throbbing over to them from other lands, if they will let themselves be resuscitated and restored to living relations with Christ and his work, then, by all means, the mission aim should be to reestablish the old Church. If in spite of antagonism, any of those churches can be won into a return, through the stimulating and demonstrating power of small Protestant communities drawn out from among them and living alongside of them, then these new Protestant churches will have served their end, and their missionary founders may be satisfied with a limited growth, perhaps a temporary existence. But the dead Church that will not be revived must be rooted out and broken up. And it will be rooted out, in time, by the expulsive power of the new life in the new churches."

At its meeting on April 6, the Board, adopted the following resolutions on the subject of self-support, which will interest those to whom the missionary enterprise is a great science rather than a small romance.

"That, in the judgment of the Conference, the true ends of missionary work are the preaching of the gospel to every creature, and the salvation of souls, and the establishment among each people of an independent, self-sustaining, self-propagating Church.

"That these ends are frustrated, or their attainment postponed, by a system of prolonged, excessive and debilitating support from mission funds of native pastors and native evangelization. Such support attracts needy men and stimulates insincerity. It cultivates a mercenary spirit and increases the number of mercenary Christians. It tends to stop the voluntary work of unpaid agents. It encourages the habit of dependence on foreigners, and discourages the spirit of self-reliance. It makes it difficult to judge between the true and the false, whether as preachers or as church members. It makes it probable that we, especially the inexperienced, will establish wrong standards of remuneration, causing distorted ideas as to pay, and projecting the native church on a scale beyond the present or prospective ability of the native Christians to maintain it. It tends to lower the character and lessen the influence of the missionary enterprise in the eyes of both foreigners and natives. It limits the work and conditions its extent by making it depend upon the necessarily restricted supply of funds from abroad.

"That the time has come for definite and united action in the direction of a larger measure of self-support. This can be reached by establishing new work on a self-supporting basis from the outset, or upon a basis of partial but diminishing assistance, which contemplates from the beginning complete and not distant self-sustentation, and is so clearly stated and understood on the part of the native church. Both in the establishment of new work and in the reconstruction of old much can be done in the following ways suggested by wise missionaries:

"*First*.—By our general recognition, from the first, that self-support is both desirable and possible, and by persistently instilling into the minds of the converts, along with the gospel, this thought: That they must extend the gospel, and that no money will be given them for doing what they ought to do themselves.

"*Second.*—By such an adjustment of our ecclesiastical ideals as will form a system suited to the condition of the country, and to wide, rapid and voluntary effort.

"*Third.*—By refraining from imposing upon the churches ecclesiastical organizations unsuited to them.

"*Fourth.*—By recognizing that the result we aim at does not depend on complex machinery and complex teaching, but on a few simple, deep truths, well enforced, and on sincerity rather than exactness and definiteness.

"*Fifth.*—By recognizing the slowness of growth, by avoiding forcing, precipitancy or impatience, or the ambitious desire to make things as they are in the American churches.

"*Sixth.*—By trusting to the real power of religion, its inherent vitality and ability to endure and to support whatever is necessary for it. We must believe that God is working and will provide.

"*Seventh.*—By doing whatever is done on individuals well. Spending time on the important men and centres.

"*Eighth.*—By remembering that too little aid is better than too much. It is always easier to recede in the direction of more aid than of less. The dangers of less aid are blessings in comparison with the evils of more."

NEW MISSIONARIES.

For the fiscal year 1892-1893 the appropriations of the Board of Foreign Missions were \$1,008,124.60; for 1893-1894 they were \$995,921.70; for 1894-1895, \$976,102; for the year just closing, \$900,000 was appropriated at the beginning of the year, and special appeals were made for the funds for the new missionaries. To these appeals the Church responded jubilantly. The Synod of Missouri provided for seven missionaries from its bounds. The Synodical Missionary Convention of Illinois adopted one and enthusiastically provided the money with which to send him to Chile. Individuals, churches and presbyteries responded. The General Assembly itself took up the matter and with deep feeling provided at one session the amount necessary to send the Rev. E. C. Johnston to Africa. This year the Board must send eighteen ordained men, ten of them married, four physicians, three married, and eight un-

married women, together with two Frenchmen as teachers for the French district of the Gaboon mission. Of these missionaries but one unmarried doctor and the two French teachers have been found. The Board must send them. The work demands them. They are to take the places of those who have fallen or to strengthen stations which dare not be left unstrengthened. The Board has therefore cut down its appropriations still more severely until the work bleeds, that the total amount may include the new missionaries and yet not greatly exceed \$900,000. The new missionaries are given here with the amounts necessary for their equipment, travel and salary for this fiscal year. Any gifts towards these expenditures will be gladly received by the Board. Friends of these young men and women will desire to aid them. The young women will, of course, be under the care of the various Women's Boards, and money for them should be sent to the Women's Board in whose territory they reside. Some of these missionaries have been or will be adopted by churches or groups of Young People's Societies, and such men as have been provided for in whole or part are marked with a star, but for most of them there is no provision. In the firm conviction that the Lord has called them, however, and that he will provide the means, and having cut down its appropriations so as, even including the new missionaries, not greatly to exceed the appropriations made at the beginning of last year, which excluded the estimates for the new missionaries, the Board presents their names to the Church, assured that generous gifts will be made for sending them forth as Christ's messengers to Christ's world.

N. H. D. Cox, M.D., Nova Scotia, and Miss L. H. Heyn, Baltimore, Md., to Africa, \$1948.75

Unmarried physician to Africa, \$973.50.

R. V. Lenington, Jacksonville, Ill., and Miss A. G. Houston, Olivesburgh, Ohio, to Brazil, \$1620.

C. E. Bixler, Eschol, Pa., to Brazil, \$960.

H. G. C. Hallock, Steubenville, Ohio, to C. China, \$825.33.

Miss A. L. Howe, LeRoy, Minn., to C. China, \$542.

Miss A. M. Lyon, Wooster, Ohio, to C. China, \$742.

C. E. Reed, M.D., Philadelphia, Pa.,

and Miss Edith M. Robinson, Battle Creek, Mich., to Canton, China, \$1654.

J. C. Kelly, Prospect, Pa., and Miss E. C. Cunningham, Grove City, Pa., to Canton, China, \$1504.

W. L. Schmalhorst, Conway, Mo., to Chile, \$1023.50.

Miss Jessie Scott, Phillipsburg, Pa., to Colombia, \$623.

W. Y. Mitchell, from Hamilton, Ohio, and Miss J. R. Johnson, from Wooster, Ohio, to Furrukhabad Mission, \$1692.

*J. B. Ely and Mrs. Ely, from Philadelphia, Pa., to Furrukhabad Mission, \$1762.

C. H. Newton, from Chicago, Ill., and Miss Russell Anderson, from Palmyra, Mo., to Hainan, \$1548.

N. C. Whittemore, Rye, N. Y., to Korea, \$783.16.

Miss M. L. Chase, Parker, S. Dak., to Korea, \$879.

Harvey Brokaw and Mrs. Brokaw, from Auburn, N. Y., to Japan, \$1625.

*W. R. Scroggs, M.D., from San Francisco, and Miss Sarah Megladdery, New York city, to Laos, \$2349.50.

C. R. Callender, from San Anselmo, Cal., and Miss Winnie Marks, from San Rafael, to Laos, \$2199.50.

Miss C. B. Herron, from Altoona, Pa., to Lodianna Mission, \$845.

George Johnson, from Philadelphia, Pa., to Mexico, \$842.50.

W. E. Vanderbilt, from Williamsport, Ind., and Miss L. E. Gardner, Auburn, N. Y., to Mexico, \$1435.

W. H. Semple, from Mt. Holly, N. J., to Mexico, \$842.50.

Miss B. C. McCoy, from Hinsdale, Ill., to Peking, China, \$803.50.

F. I. Lyman and Mrs. Lyman, from Council Bluffs, Iowa, to Siam, \$1714.50.

Miss E. A. Eakin, from Clintonville, Pa., to Siam, \$858.25.

C. S. Blackburn, East Pierre, S. Dak., and Miss Amy Waring, Columbia, S. C., to W. Persia, \$1455.

H. W. Luce, from Scranton, Pa., to E. Shantung, \$871.83.

W. S. Faris, from Pittsburgh, Pa., to W. Shantung, \$906.83.

Miss C. E. Hawes, from Pittsburgh, Pa., to W. Shantung, \$623.50.

Miss Bernice Hunting, from Marshall, Mich., to Syria, \$720.

DR. DENNIS, who for several years has provided for the Foreign Mission pages of THE CHURCH AT HOME AND ABROAD, and has filled them with as good missionary matter as could be found in any of the missionary magazines of this country or England, has been obliged by the pressure of other work to discontinue his generous and invaluable service, and henceforth Dr. Brown will be the editorial correspondent of the Board of Foreign Missions. Dr. Dennis is a missionary authority and has spared no pains to make these pages accurate and interesting. All readers of the magazine know how well he has succeeded. The Board would publicly express its great obligation to Dr. Dennis and its sense of loss at his necessary withdrawal from this important work.

[The Editor desires to add emphatic expression of his grateful appreciation of the Christian brotherliness and gentlemanliness which have made it a constant delight to be associated with Dr. Dennis in this work for our Church.

The change of Dr. Dennis' name for that of Dr. Brown on the first page of our cover is not made in the present number, as a new plate is to be cast for that page, before the issue of the July number which begins a new volume, Vol. XX.]

MISSIONARY CALENDAR.

DEPARTURES.

April 8—From San Francisco, to join the Korea Mission, Miss Catherine Wombold.

April 16—From San Francisco, returning to the Central China Mission, the Rev. J. H. Judson and family.

ARRIVALS.

April 8—At Vancouver, from the West Japan Mission, the Rev. F. S. Curtis and family.

RESIGNATIONS.

From the Lodianna Mission, Miss Agnes L. Orbison.

From the Mexico Mission, the Rev. Isaac Boyce.

From the Chile Mission, the Rev. W. H. Robinson.

From the Central China Mission, Miss Effie K. Murray.

From the Laos Mission, Mrs. Stanley K. Phraner.



A NATIVE AFRICAN CONGREGATION.

Concert of Prayer For Church Work Abroad.

JANUARY	General Review of Missions.
FEBRUARY	Missions in China.
MARCH	Mexico and Central America.
APRIL	Missions in India.
MAY	Missions in Siam and Laos.
JUNE	Missions in Africa.
JULY	Hainan; Chinese and Japanese in U. S.
AUGUST	Missions in Korea.
SEPTEMBER	Missions in Japan.
OCTOBER	Missions in Persia.
NOVEMBER	Missions in South America.
DECEMBER	Missions in Syria.

MISSIONS IN AFRICA.

GABOON AND CORISCO MISSION.

BARAKA: on the Gaboon river near the equator, 10 miles from the sea; occupied as a station, 1842; transferred from American Board, 1870; missionary laborers—Rev. Robert H. Nassau, M.D., Mr. E. A. Ford and Mrs. T. S. Ogden. Outstation, Corisco, on Corisco Island; 1 native preacher, 1 licentiate, and 6 native teachers and helpers.

ANGOM: above Nengenenge, on the Como river;

occupied as a station, 1881; missionary laborers—Rev. Arthur W. Marling and Mrs. Marling, Rev. W. S. Bannerman and Mrs. Bannerman; 3 native teachers and helpers.

BENITO: 92 miles north of Gaboon; occupied as a station, 1864; missionary laborers—Mrs. Louise Reutlinger, Mrs. C. De Heer, Miss Hulda Christiansen, Rev. F. W. D. Hickman, French teacher—Mon. Emmanuel Presset, and Rev. *Frank Myongo*; 10 outstations, 2 native preachers, 17 native teachers and helpers.

BATANGA: 170 miles north of Gaboon; occupied as a station, 1875; missionary laborers—Rev. W. C. Gault and Mrs. Gault, Mr. Oscar Roberts and Mrs. Roberts, Rev. H. W. Schnatz and Mrs. Schnatz, Capt. Peter Menkel, Miss Isabella A. Nassau, and Miss Louise A. Babe; 3 outstations, 1 native preacher, 1 licentiate, 10 native teachers and helpers.

EFULEN: about 70 miles southeast of Batanga, behind the coast belt; occupied as a station, 1893; missionary laborers—Silas F. Johnson, M.D., and Mrs. Johnson, and Rev. W. C. Johnston and Mrs. Johnston.

EBOLEWO'E: in the interior, about 75 miles southeast of Efulen; missionary laborers—Rev. Melvin Fraser, Rev. C. W. McCleary, and Mr. M. H. Kerr.

In this country: Rev. and Mrs. W. S. Bannerman.

LIBERIA MISSION.

Careysburg, Beadle Memorial: Rev. R. A. M. Deputie.

Greenville, Warney: Rev. D. W. Frazier.

Doh, Mt. Tabor: Rev. George B. Peabody.

Clay-Ashland: Hon. A. B. King.

Grassdale: J. M. Deputie.

Schieffelin: W. H. Blaine.

Mt. Tabor: Mrs. S. E. Nurse.

Granger: Mrs. G. C. Payne.

Work is carried on, unsupported by the Board, at the following stations: Clay-Ashland, Schieffelin, Brewerville, Sampsonville, Marshall, King Kpor, Monrovia, Robertsport and Granger.

The last minutes of the West Africa Presbytery report 12 churches with a membership of 384, with 9 ministers, only 2 of whom are now receiving aid from the Board. There are also 7 schools, 2 of which are maintaining themselves.

During the year one more of the ministers of the Presbyterian Church in Liberia passed away—the Rev. F. B. Perry, who died in Liverpool on October 2. The Mission has also lost a long-time supporter and adviser in General Reginald A. Sherman, the Secretary of War and of the Navy, and the commander of the Liberian army, who has been for years the financial agent of the Board, and elder in the Presbyterian Church at Monrovia, and one of the most remarkable and reliable men in Liberia. The Board has not enlarged the work dependent upon the American churches for support, but has steadily maintained its policy of transferring the responsibility for the support of their own churches from the Board of Missions to the Liberian Christians. There is no reason whatever,

in the judgment of the Board, why the Liberian churches should not be self-supporting; and in accordance with the policy stated in an action of the Board, quoted in the Report of 1894, the Christians of Monrovia, Greenville, and other old and strong communities, have been urged to provide not only for their own pastors, but also for the missionary work among the native tribes.

Liberia Statistics.

Churches.	Members.	S. S. Members.
Beadle Memorial ...	33	22
Clay-Ashland.....	61	67
Schieffelin.....	48	55
Brewerville.....	17	28
Sampsonville.....	5	
Greenville.....	77	150
Doh.....	8	35
Marshall.....	14	28
Monrovia.....	67	90
Robertsport.....	16	14
Granger.....	38	35
	384	524

Schools.	Members.
Alex. High.....	47
Grassdale.....	7
Schieffelin.....	32
Careysburg.....	20
Granger.....	35
Mt. Tabor.....	10
Doh.....	22
	173

FANG FETICHES BURIED.

REV. A. W. MARLING, ANGOM.

Some years ago a Fang man named Isoantolio came to me asking for special private instruction in the word of God. I gladly gave it to him on several occasions. He said he wanted to live as a Christian, but found it difficult to do so in the village where the heathen had so many bad fashions. He therefore asked for permission to build a house for himself on the mission property, which includes a large space of ground. It was, however, shown him that this was inexpedient, as well as unnecessary, and he was encouraged to live as a Christian in his own home in the village. There was at the time no organized church here. Soon after this I had to leave the field for a time. On my return I found that Isoantolio had moved away with some of his relatives. After a time he came back, much wasted by a long sickness which he had had. I reminded him of what he had previously said to me, and asked him whether he was still of the same mind about following Jesus. He said, "Yes, I still wish to follow Jesus.

But I do not want to deceive. I must speak frankly. There is one thing I have been doing which is not consistent with being a Christian." "What is that?" I asked. "I have in my house a bieti basket." Of the many fetiches in which the Fang place a superstitious trust, this is the greatest in their estimation. It is a basket of bark in which is kept the whole or part of the skull of a dead father or ancestor. Into this no uninitiated person is allowed to look. This bieti is supposed to secure good for its owner, and to have the power of bringing evil for any violation of the rules in regard to it. It is not the thing itself, but the spirit which it represents that is supposed to have the power. So I told Isoantolio that he would have to give this up. "Yes," he replied, "it is still in the town from which I have lately come. But I will send for it, and place it in your hands, and you can do what you like with it." I said, "It will be better that you yourself should openly bury it with your own hands, and then others



AN AFRICAN BAND.

will see that you renounce confidence in it, and this will help them to do likewise. Thus the name of God will be more glorified." I then prayed with him, that God would bless and guide and strengthen him in the matter, and enable him to follow the Lord wholly. Some days after he said, "I have the bieti basket, and I am going to bring it up here, and Mbobam and Ndongo-Ngwa (two Christian men) will bury it; but not I myself, lest the bieti spirit should be angry with me, and bring evil upon me." "But," said I, "if you give this thing up, you must give up fear of it, too. It can do you no harm. If you still fear it, you are not really giving it up. You should bury it with your own hands, so that others may see that you no more dread it." He assented, and went to get the fetich. A good-sized hole had been dug near the chapel. Soon afterwards I heard an uproar in the street near our house. Looking out I saw Isoantolio bringing his bieti basket. But a heathen relative had followed him and caught hold of the basket, and was protesting loudly against the act of sarcilege which was about to be committed. I went out and asked what his special grievance was. He said that he too had a share

in the ownership of that basket, and he could not allow his bieti to be thrown away in that style. So I began to think that the only solution for the difficulty was to allow the heathen man to take entire charge of the basket, Isoantolio renouncing all connection with it. But Ndongo-Ngwa, more familiar than I with native ways, came to my assistance, and asked, "How many skulls are in that basket?" It was answered that there were two, of which one was of an ancestor of Isoantolio, and the other of one of the heathen relative. So Ndongo-Ngwa cut the Gordian knot by deciding that Isoantolio should bring the basket to the grave which had been dug, and there take out his bieti and bury it, and then return the basket with its remaining contents to the heathen man. I gladly welcomed this decision, and all gave their assent. So the formidable fetich was consigned to the grave. I then offered prayer and thanksgiving, and the earth was filled in upon this object of heathen superstition.

Next day several other men—who were already Christians, and had given up all attention to the bieti, but had not dealt with them after this fashion—brought their bieti baskets, saying that they too wanted to

bury them. Here was fresh cause for rejoicing, and it was indeed with thankfulness to God that we buried them also.

To those living in civilized lands, where literal idolatry has long been unknown, and where the light of Christianity has been shining for ages, such superstitions as those I have been speaking of seem childish and ridiculous. But in a land like this, which has so long been in total subjection to the prince of darkness, these superstitions have a wonderfully powerful hold upon the minds of the people. The missionary on first coming sometimes thinks that by a little teaching the people will be induced to lay aside their superstitious confidences and fears, or that he can even laugh or ridicule them into the abandonment of them. But such ideas are mistaken. The evil is too deeply seated to be got rid of so easily. The case which I have recounted was doubtless a veritable triumph of the grace of God.

I have mentioned that Isoantolio was in a very poor state of health. He continued for some time to make a good profession of his faith. Mrs. Marling and I had then to be absent from the station in attendance at the annual mission meeting at the distant station of Batanga. Before we returned Isoantolio had died. May we not be confident that he is now present with the Lord, and knows more of him than ever he knew on earth?

His wife, before her husband's death, followed his good example, and became a Christian.

While our work has much that tends to discourage, and there is no day that passes without the powers of darkness stirring up some evil against us, our faithful and gracious Lord continually lets us see, in one way or another, that our labor in him is not in vain.

HINDRANCES TO THE EDUCATIONAL WORK AT BATANGA, WEST AFRICA.

REV. W. C. GAULT, BATANGA.

In this part of the Gaboon and Corisco Mission, the year just past has been one fraught with discouragements in the school-work committed to our care. The object of this article is to give to the friends and

supporters of our work a brief account of these difficulties.

The workers at this station have been between two fires. On the one hand is a government that is friendly to our mission, professedly, but still very zealous of its greatness. And the representative of that government, looking chiefly to the material interests which may accrue to its greater prosperity and enlargement as a colony, has not hesitated to tell us that our school was not satisfactory; and that we were not giving sufficient prominence either to industrial training or to the teaching of German. There is, on the other hand, a people thoroughly dissatisfied with *some* of the distinctive methods of our school work.

Never have conferences among the members of the station themselves, and between these and the representatives of the people, been so frequent as during the year just closed. Never has there been shown such dissatisfaction to our school-work as during the twelve months ending with December, 1895. And this, in face of the fact, that we were better prepared for our school-work, and had proposed more, and were doing more, along educational lines than had ever, at this station, been proposed and attempted.

CAUSES OF DISSATISFACTION.

Two important factors which have brought about this dissatisfaction are these: The two tribes among whom we live and labor do not have any literature in either of their dialects, and many of the people seem to believe that power, wealth and prosperity can be reached only by acquiring a knowledge of a foreign language. The hope of getting a knowledge of the English was taken away from them a few years since by an edict of the German Colonial Government of Cameroon. With that hope gone, the people would now press the teaching of German in our mission school, to a degree which we cannot admit. The demands which the people have made of us as to the amount of German which ought to be taught in the school were unreasonable, and at present impracticable. We have labored to show them that they were unjust in their demands; and also that they were hindering the progress of the work by their dissension. A few only admitted that our labors were for the good of all the people.

The great majority clamored loudly, saying, "We want only German. We don't want the Benga."

A second factor in stirring up this discontent is that we have refused—and that positively—to translate any books into either of the two local dialects.

We have refused to give any instruction in either of these two dialects; and it is required of every scholar who enters our schools to study the Benga language alone, or the Benga along with the German. We believe that the ability to translate one into the other, readily, *is the one way* for them to gain a correct and at the same time a useful knowledge of the German. The fact that Benga is not the language (the word "language" used in that broad sense in which these people employ that word) of these two tribes—the Bapuku and the Banâkâ—has been, and continues to be, the source from which flows the dissatisfaction now so prevalent. The Benga, it is true, is not the language of these two tribes. One of these local dialects *has very many* similarities to the Benga; in fact, it is almost identical with it. The other is not so nearly related to the Benga, but even it has many resemblances.

THE BENGA IS SUFFICIENT.

We, as a mission, believe, however, that the evangelization of these two tribes is entirely possible by means of the Benga. We believe, also, that the evangelization of other adjacent tribes, speaking other dialects, will necessarily have to be done largely by means of the written Benga. And we are convinced that neither our Board, nor the Bible Society, would consent to bear the expense of printing the Scriptures, or other literature in either of these dialects.

The number of people who would be benefited thereby is not sufficiently large to justify such additional expense. We kindly yet firmly made these facts known to the people through their representatives. They did not receive our decision with good grace.

PRIDE AND PREJUDICE.

This demand for teaching the local dialect will not be silenced. This is their line of argument. They have said to us: "When the mission went to Corisco, the missionaries 'made books' in the Benga language. When missionaries went to Ga-

boon, they 'made books' in the Mpongwé language. And now that the missionaries have come to Batanga, they must 'make books' in the Batanga language. We do not want books in the Benga language, for we are a different tribe from the Benga people."

When we ask them to tell us which is the language of Batanga, Bapuku or Banâkâ, they fail to answer us. We then tell them that we will continue to use the Benga until they themselves decide which is the language of Batanga. But without doubt the hardest blow of all to their pride is the fact that the mission has passed by these two tribes and has gone to the Bule people, who, in their eyes, are "bushmen."

They say now, "Only a short time ago the mission commenced work among the Bule people. And see now! Already *they* have a book in their own language. Ah! the mission does not do us good."

Instead of rejoicing that the light of the gospel is beginning to shine in that land of gross darkness, these two coast tribes are jealous because a book has been printed for the Bule people, before any in their own particular dialect.

SELFISHNESS AND GAIN THE SECRET.

They are very slow in grasping one great principle taught in the gospel. They think we should help them to a way by which they can gain a competency more easily than by the old way. If we can give them the gospel, in so doing they may receive it. This, however, is not in strict accord with our principles.

We—and we are a unit in this matter—believe that we must do our part in giving them the gospel *first*. We trust that they themselves will then soon begin to appreciate these temporal things more highly, and will seek for them all the more earnestly and diligently. We have told the people repeatedly that we have come to bring them first of all the gospel. And we believe that it is entirely possible for every man and woman, both of Bapuku and Banâkâ, to hear the gospel in the Benga language. We did not come to teach them either German or English, but to teach them and their children the way of eternal life.

THE PASSION FOR GERMAN.

Two years ago the mission opened a day school in each of two adjacent villages,

Lobe and Bwambwa. These two schools had a daily attendance of twenty-five or thirty pupils each. But during the latter part of last year the people of Bwambwa not only ceased to send their children to our school, where Benga was taught, but sent them to a school subsequently opened by the German Roman Catholics. At Lobe, the children, not being encouraged by their parents, but the rather discouraged by them and influenced by others, spurned the teaching of Benga, and the school was closed. During the month of January, this year, a young man was sent to that village to teach a day school. In addition to the teaching of Benga he was to give primary instruction in German, which he was qualified to do. His own people refused to send their children to him, even though he would have taught them German and Benga.

A few months ago a class of girls between the ages of twelve and fifteen, which Mrs. Gault was teaching, refused to read from the Benga Scriptures the Sabbath-school lesson for the day, saying, "We want only the German or the Banākā." The girls' day school at Bongahêlê, taught by Miss I. A. Nassau, suffered in consequence of this general dissatisfaction, and for a few weeks was almost depleted of its pupils. This is the unpleasant sight before our eyes. We see children for whom schools have been opened the past year and more refusing to attend. In consequence they are growing up in ignorance, except as the Catholics, taking advantage of the prevailing discontent, have opened day schools for the children—in which they *may teach* some German, but they surely do teach hatred towards Protestants.

All this has militated against our schools. The children have been drawn away from them. And parents, who are members of our church, and whose children have been baptized in our communion, have yielded to this universal clamor. "Away with the Benga. Give us German. Give us Banākā," and now send their children to the Catholic schools.

It is not an uncommon sight, now, to see a "brother" or a native teacher leading a company of boys and girls past our mission; and we may believe, *in* and *through* all the villages from Bongahêlê to Kribi. The

children are taught to make a display. They salute us and others in German. They may say in saluting "morgen" in the afternoon or evening, or "nacht" in the morning, but no matter, it passes for German, and the people are pleased, for their children are learning German, and are no longer required to learn Benga. We have patiently explained all these things to the people, and given them our reasons for adhering to the Benga.

ONLY ONE LITERATURE.

The mission has, with great labor, and at a very great expense, printed books in the Benga language, a language which the majority of these people can speak. Many of them can speak it fluently, and hear it perfectly. The children who have come to school have soon learned to read the Benga, and they read it with the understanding. We say, "Let the Benga be the language of the schools for all the children, from whatever tribe they come, but let these speak their own dialects in their villages and with their own people. We do not ask them to give up these. Mr. Schnatz, the instructor in the school at Bethel, has illustrated this by the example of Germany. He told them that while he was traveling in Germany, and as he passed from one province to another, he heard the people speaking different dialects. But in the public schools all through the great German empire the pupils were all taught the one language. But even the example of Germany has not satisfied them. The older people have grave apprehensions of losing their own peculiar dialect. This, it is true, will be a very natural result. But, if the progress of the gospel will be hastened thereby, it is a result very much to be desired. We admit that there is some cause for sorrow, especially for the older people. They see their dialect passing away. They see it being supplanted by that of another tribe; one distinctive mark of their tribe gone, and one in which they have taken pride in the past.

We pray that our labors may help to usher in the time when the whole human race will be congregated as one flock, under one Shepherd; one family, all speaking the same praises, and *all* singing *one* song, the New Song.

KAMERUN'S INTERIOR WORK.

REV. MELVIN FRASER, EBOLEWO'E.

Efulen and Ebolewo'e are in the Kamerun's German sphere of influence, and are, respectively, seventy-five and one hundred and fifty miles from the west coast. They are in line east from Batanga, and less than 3° N. latitude. It might easily be thought that in this subtropic latitude the weather would be intolerably hot, but this has not been the experience. During the eleven months ending this January 14, the daily record kept of registering thermometer shows the day temperature at Efulen to have gone not higher than 88°, and not lower at night than 68° Fahr. The twelfth month is not expected to change the average much. To come out of Chicago's summer heat to Efulen has been refreshing. These stations and the contiguous regions are spoken of as interior, not because of distance from the coast, but on account of the character of the people and country. They are now, as for ages past, quite out of touch with all civilizing influence save as they have been effected at a single point through our infant station.

BACKWARD GLANCE.

Station building.—The half cannot be told in a few lines of what has come to pass where effort has been made among the Bule. Not that many clear conversions can be counted, nor that large numbers of people have manifested much sense of their sin or of their need of a Saviour. Indeed, a very small corner of the vast wilderness of Bule-speaking natives has been reached, and that incompletely; but, plainly, foundations have been laid, impressions have been made, saving forces have been set in motion, and the results—which words cannot measure—have been sufficient to show again how gracious are the workings of the “power of God unto salvation.”

This interior enterprise has, thus far, worked out from Efulen. In June, 1896, it will be three years since the ground was first occupied. After three years of laborious pioneer work, full of pathetic trials and triumphs, the planting of Efulen station is now an accomplished fact. Sanctified “push” has been applied. Stalwart trees have been felled; thickets of bush have been cut, and ugly stumps uprooted. A garden has been started, tropical fruit trees planted, three dwellings built (two of them

commodious), and other bark and bamboo structures needed for native workmen, for hospital purposes, for the school of fifty and more bright boys and girls, and for the Sabbath services. Thus, comfortable shelters for the missionaries have been provided, and a good working plant set up.

The thought all the time, in the midst of distractions, has been, “Except the Lord build the house, they labor in vain that build it.”

Jesus Christ has been the chief cornerstone at Efulen. Hard drudgery has been seasoned by the thought that every stroke given, every burden lifted, every journey traveled, every path cut through the jungle, has had for its ultimate purpose the carrying of the gospel into the hearts and lives of the people.

God with us.—There are gratifying signs of his presence and power among these poor raw savages. The heathen rage and the people imagine vain things enough, but a noticeable change has taken place in the ways of not a few and in the general tone of town-life. The grip of ignorance and superstition, with their host of revolting evils and wasteful tendencies, has been perpetuated here for, lo, these many centuries—but one thing can dissipate darkness, light. Here is a fair test of the winning power of the gospel, and where sin has abounded, grace now begins to abound. The people are more and more interested in Christian ideals presented by word and ways of life. They get the force of a standing object-lesson in a Christian home where womanhood is honored, peace and good will are within the walls and the members do not steal, cheat nor kill each other. The natives come and keep coming to church (although there is no building yet), sit pretty quietly and listen as if they thought the words spoken had something to do with them.

It is a delight to go to the towns where the natives, sitting idly about, are always ready to give ear to a gospel message, and not infrequently ask for the words of God as thirsty people ask for a cup of water. It is worth a long walk to be greeted by children who are dancing and clapping their dirty little hands, their faces beaming with the thought of hearing singing some story of God's Son. The Bule man or woman is afraid to die, for the future is all darkness and the present is an unbroken monotone

without him who brought life and immortality to light, so the sweet helpful sound of Bible truths will quiet an uproar and take their attention from anything else.

They take the posture of reverence at the mention of the name of *Jesu Kraiss*. Many a townsman is not so easily provoked to war and violence as he was before he heard and saw the way of peace on earth.

One form of superstitious practice, probably the worst of their witchcraft, has been given up, about Efulen. "Ngi" is the name applied to the witch-doctors whose wild ways of "treating" a sick person, or discovering a guilty one, are blind, noisy and cruel in the extreme. The Christian doctoring of our station physician (Dr. Johnson) has led the people to see the foolishness of the other way, and for months no Nguism has been known among the people of Nkoñemekak. They are ashamed of the sham.

There is among them a growing desire for more light. Not long ago an adult man asked: "Has God eyes? Does he walk on feet?" thus opening the way to be told how God goes everywhere and sees every heart. "Who is God's mother?" was the earnest question of a boy some time ago. These questions are not like, "What must I do to be saved?" but the spirit in which they are asked is that of one in darkness, groping for the light. Some time ago, after a rather noisy service with people of the Ntum tribe, where no white man has probably ever been seen before, a wild Ntum woman asked, "Who is Jesus? This is a good question to ring in the ears of the Church at home. The religious bias of the people is broad, irreligious as they are.

In this region of Kameruns there are no religious sophistries or speculative philosophies to break down. There is a clear road to the Bule heart. As one comes to a closer acquaintance with the people, it becomes pleasantly plain that under the savage exterior they have hearts that think and feel in their crude way, and that can be reached. They have been very friendly and to a remarkable extent have shown confidence in both message and messenger. There is large promise for the future. The workers now at Efulen to hold the fort for the coming year are Dr. and Mrs. S. F. Johnson, and Rev. W. C. Johnston (lately from Allegheny Seminary) and his wife.

The little band of interior toilers would raise their Ebenezer at the end of another mission year, that hitherto the Lord hath helped us.

THE FORWARD LOOK.

New work is soon to be opened up at Ebolewo'e. Preparations for this second interior station have been under way about two years. The revered name of Dr. A. C. Good will ever be associated with Ebolewo'e around which he endured the hardness of doing all the exploring. It was immediately after the return from that hard trip of four weeks to Ebolewo'e that he was laid low, and in two days was gone. Under the direction of our Board, a committee of mission had already selected the site, but on account of the loss of Mr. Good and the lack of other workers, the occupancy of this new station has been delayed until now. The beginnings of this new centre of light and power have been born of tribulation and prayer. The cloud is now being lifted by the hand that has led, and there is a bright prospect for pushing the new work. Through the Board, the Church at home has made this possible by the sending out of the much-needed and prayed-for reinforcements. At the recent annual meetings the distribution of forces was so adjusted that Rev. C. W. McCleary (of the last Princeton class), Mr. M. H. Kerr and the writer (released from Efulen) go to Ebolewo'e. We expect to start early next week. It will be a nice (?) walk of seventy-five miles east from the first interior station. A sense of the immensity of the undertaking, and of the gravity of the interests and possibilities involved, is upon us, but very welcome.

We will continue to live and labor among these forlorn children of Ham—the poor whom we have with us always. The men wear a loin cloth; the women a few leaves or wisps of grass; and the children the same clothes they were born in. They eat about everything that crawls, walks, swings or flies. Being herbivorous, carnivorous and omnivorous, they are conscientious about answering the questions, "What shall I eat?" "What shall I drink?" but do not bother about "Wherewithal shall I be clothed?" But whatever else may be true of the Bule, they have not upon them the sin of being gospel-hardened. They are virgin soil. The work of breaking ground

in the wilderness for a garden of the Lord, of standing before rough men and wild women and tender little children who have never heard of the name of Jesus Christ, of speaking and singing the old, old story to helpless heathen to whom it is entirely new—this is a work glorious enough for unfallen angels to engage in. If one chase a thousand and two put ten thousand to flight, what may not the Lord accomplish through the three he is sending to Ebolewo'e.

In this trying but fascinating interior work, though separated by a broad, deep ocean, we cherish the thought that we are in sacred partnership with the Church at home. We do not feel alone when closely associated with our common Lord and his bride, and we know that the crying claims of this needy field will not be cast off by either. To the home Church, with her boundless resources, we look with gratitude and hope. Do we all know that our God has brought us face to face with stern facts, distressing needs, grave responsibility? Lazarus lies at the door. Do our hearts burn much within us that we are come to the kingdom for such a time as this? Here and now, in this great continent of dense darkness, the harvest is very great and the laborers exceeding few. Of the many who lift up the eyes and look on the field, who will come to the help of the Lord? Who will send another? Not only next June, but the round twelve months of the year, will not thousands of prayers, public and private, often and in faith carry up darkest Africa to the throne of grace?

The night will come soon enough, but now it is day—our day, when the King's business requires haste.

Letters.

TURKEY.

REV. E. W. McDOWELL, *Mosul*:—The outlook as regards permission to build is dark. The present attitude of the government is discouraging. It may be because of there being so much that is dark that the Lord is giving us glimpses of blessings in store for us if we but hold on.

I have already alluded to the openness of the mountain field, and to the fact that we have schools with good teachers in places until now not accessible to us.

There are equally encouraging signs here on the plain. Miss Reinhart reports nine women as receiving special instruction preparatory to uniting with the church here in the city.

Last week from fifteen to twenty houses of Telkief people came to our helper there, asking to be enrolled as Protestants. The men came into see us. The motive impelling them is partly desire to escape the oppression of their priests, and partly protest against their corruption. We told them plainly that we could not give them any financial help and that in the persecution which would surely follow we probably would not be able to afford them any relief. I also explained to them the spiritual requirements of our religion. At the close they insisted that in any event they were determined to become Protestants. They had already identified themselves with us by attending our service in the village.

Word has now come that 150 houses have declared their intention to become Protestant, and that the village is greatly excited. Their priests have come to see the French priests, and the bishop is to go out to-day to reconcile them. I presume he will succeed. Under present political circumstances we cannot secure their transfer to the Protestant community, which in any case might not be wise for the present.

I would not be misunderstood. This is not a spiritual movement. But it is nevertheless an effect of the gospel at work in that bigoted Catholic village. Even should they go back, these men can never be the same. They have taken the first step towards freedom, in thus proclaiming themselves Protestant, and it is the first step that counts. As still more encouraging, there is a similar movement in three or four other large Catholic villages. That in Bartelli Mr. Ainslie has reported.

In Karakosh the head man of the village signified to me his desire to become Protestant, assuring me that there were thirty families who would join him on condition that we build them a church. This was not granted, and they remained in the old church. These people, however, will be an influence in favor of Protestantism, and offer a field for spiritual work in the village.

Three weeks ago we received a written petition from some Catholics of Duhue, asking that they be received as Protestants. Fourteen seals were attached, each seal representing a house. They stated that they asked no financial help.

In Elkosh, a very important Catholic village, seat of a monastery, there has been for several years a party desirous of receiving the Protestant faith, but through taxes and other means they have been suppressed. In all these cases the movement is in consequence of the oppression and corruption of the native clergy.

If the Lord, out of this present confusion, should grant us religious freedom, for which we most earnestly hope, are there not indications here that would lead us to expect a blessing? Much of our work during the past eight years has been pioneering. When the station was organized our few churches were isolated from each other, having no working relation with each other, or to the field at large. We now have a native Presbytery, organized for the supervision of the evangelistic and educational work.

We have been hindered from lack of helpers. Through our schools for the mountain boys and girls here in Mosul we have raised up a corp of efficient teachers, many of whom this winter are opening up new fields for us. Some of the boys are

especially promising in character and are now ready to enter a Bible or theological training class preparatory to preaching the gospel.

Our work has been largely seed sowing. I believe that the rising grain is beginning to appear. Would not the Lord of the coming harvest encourage us to labor still in patient expectation of it? It looks dark now. Families may not be able to remain here. But if families should leave, these signs of encouragement noted should forbid our abandoning the field if single men can be found to take it up. My servant, once a bigoted Catholic of Telkief, but now an earnest Christian, shows a deep longing for the salvation of his village, praying for it in most touching language, often mentioning certain ones by name. It would not be like the Lord to put such longing in a man's heart if he were not preparing an answer for it.

HEARTS WON.

REV. W. C. JOHNSTON, EFULEN.

Almost two months have passed since we reached Africa, and more than three weeks since we arrived at Efulen. During these weeks we have been wonderfully kept of God. Our health could not have been better in our home land. And even though we had it a little rough on our way to Efulen, being rained on two afternoons and getting wet in camp the last night, and the last day making a long tramp of about twenty-eight miles in order to reach Efulen, yet none of us have felt the worse for the trip. Just how much is due to Dr. Johnson's quinine treatment I do not know, but I already have confidence in it.

I need not say that the Bule people were glad to see us. From what you know of this people you know their curiosity. The logs and stumps were all crowded as we entered the towns on our way up. People crowded the way trying to stop us in order to get a better look at us. Going through the towns can perhaps best be compared to a street parade preliminary to a circus. Even the sheep and goats seemed to enter into the spirit of the occasion and gathered into a herd and ran down the street with us trying to make their share of noise.

Sunday morning many came to welcome us—or to see us. After Sunday-school, which Dr. Johnson conducts in the school-house, we came out and went up to Mr. Kerr's house, where the crowd seemed to be gathered. From the porch I counted 170, and the church was already packed entirely too full for comfort. There were many that could not get inside for service that day. Just before Mr. Kerr began speaking to them, an old man got up and protested very strongly against Mr. Kerr's going to Ebolewo'e, while the men all about him assented strongly to what he said. When he had his say he sat down and all were quiet during service.

We are all well at the station. Messrs. Kerr and McCleary with about twenty carriers started for Ebolewo'e last Thursday. Mr. Fraser is still with us waiting until more carriers can be procured. It is very difficult to get carriers for Ebolewo'e. They seem to be afraid of the road. However, seven Mabayias came up on Saturday evening who are willing to go and we are in hopes we will soon find others.

MADRAS, INDIA.

We have been much blessed in our Students' Conference just held in Madras. This is the last of a series of conferences, two in Ceylon, one in Bombay, Lahore, Lucknow, Calcutta and Madras. The object has been to lead students to Christ, and to lead Christian students to devote their lives to evangelizing India. Great emphasis has been laid on the quality of workers needed, the speakers dwelling much on the subject of deepening the spiritual life. The results have been most satisfactory, and we hope for a great blessing on India through this movement among Christian students.

Mr. John R. Mott, of the American College, Y. M. C. A., has conducted these conferences, and now proceeds to similar work in Australia, China and Japan. Mr. Robert P. Wilder has spoken with great power on the spirit-filled life.

We feel so much the need of more native workers, and workers of the best quality. A great many of our young men, when they get a good English education, turn their backs on mission service, and begin to look for government positions. And the men whom we get for our work are often those to whom there is nothing else open. Many of them take up preaching merely as a means of livelihood. Our great need is large numbers of native evangelists of the best quality. Also our mission schools are calling for Christian men to take the places now held by Hindus and Mohammedans. We are often compelled to put in heathen teachers, simply because we can get no others. One of the greatest needs of India to-day is a "volunteer movement" among the young men and young women. This will give us not only larger numbers of workers, but also workers of the right spirit. The needs of the people of India, and our obligation to them, have been pressed on the students; and they have been urged to devote their lives to this work. Great care has been taken to appeal to the highest and best motives. And no effort has been spared to stimulate spirituality. Mr. Mott has spoken very forcibly on the subject of Bible-study for spiritual growth. The prayer-life, too, has been given great prominence. The duty of giving the very best part of the day to prayer and Bible study has been pressed home upon all present. At the Madras conference alone one hundred and seventy persons declared their determination to keep the "Morning Watch," that is to give at least half an hour the first thing in the morning to prayer and the word. Also thirty-two decided to give their hearts to God. Forty-one volunteered for Christian work. A similar movement has taken place in each of the above-mentioned conferences, but the numbers were larger in Madras.

The question now is how to enlarge and perpetuate this movement among students. It has been decided to hold similar conferences next year. An Executive Committee of three is to have general management of the work in India and Ceylon. There are to be also local committees. It is hoped that the students will soon develop enthusiasm for this work. They certainly have responded well to the appeals. To those of us on the field who have felt keenly the need of more and better workers, this movement is very welcome. It seems full of promise.—JOHN N. FORMAN.

CHURCH ERECTION.

THE YEAR'S WORK.

During the year the influence of the financial depression that has rested upon the country has been felt in its effects both upon the work and the receipts of the Board. The same causes that render congregations unable to contribute to the usual extent to the benevolent agencies of the Church, operate also, although not so immediately, to prevent the extension of missionary activity and the multiplication of church homes.

That the number of churches applying for aid to the Board has not fallen off is doubtless owing to the fact that many which in ordinary times would have completed their work without external aid have been obliged to turn to the Board, and not because the number of new congregations has kept pace with the advancing population.

CHURCH EXTENSION RETARDED.

While our Church during the three years ending with its last report increased its membership by 92,725 as against 76,430 during the preceding three years, it organized only 531 churches as against 626. In other words, its increase of membership was more than eleven per cent. as against ten per cent. in the preceding period, while its increase in new congregations was about seven and one-half per cent. (7.6) as against more than nine per cent. (9.3).

CONTRIBUTIONS.

Equally marked has been the effect upon the receipts of the Board. While the number of contributing churches has not fallen off, but on the contrary has each year increased, the average, and consequently the aggregate, amount has been seriously diminished. Thus the average from each contributing church was in 1891, \$19.04; in 1892, \$17.32; in 1893, \$17.06; in 1894, \$15.23; and in 1895, \$13.76. It is evident that if this progress of annual decrease is not speedily arrested, a most serious check will be put upon the ability of the Board to do its appropriate work in aiding our churches to build their homes.

APPLICATIONS.

The Board received during the year 228 applications, of which 181 were for grants or loans for church buildings and forty-seven for aid in the erection of manses. This number was three more than in the previous year, and the amount asked, owing principally to much larger demands upon the Loan Fund, \$60,574 in advance. More specifically, there were 157 applications to the General Fund, aggregating \$89,616; 24 to the Loan Fund, aggregating \$88,800, and 47 to the Manse Fund, aggregating \$21,013; in every department an advance upon the previous year. Applications came from every synod in this country but one, and from a large proportion of the presbyteries.

APPROPRIATIONS.

1. From the *General Fund*.

From this fund there were made during the year appropriations to 151 churches, to the aggregate amount of \$77,895. Of these, 124, amounting to \$61,595, were grants, and 27, aggregating \$16,300, were loans to be repaid without interest by annual stated contributions from the churches to the treasury of the Board. These appropriations, together with a goodly number of special gifts sent through the Board, have been distributed among twenty-eight synods, ninety-six presbyteries and thirty-nine States and Territories.

Minnesota stands first, having received seventeen; Iowa and North Carolina come next, with ten each; then Kansas and Missouri, eight each.

2. From the *Loan Fund*.

The total amount now credited to this fund is \$245,000, and the annual returns from the churches in the form of installments are estimated as sufficient to permit an annual output of new loans to an extent not exceeding \$40,000. It is therefore obvious that the Board was not able to respond favorably to more than one-half of the applications, many of them for large amounts, which reached it during the year. Eleven loans, however, were made, aggregating

\$38,000, two less in number than last year, but larger in total amount by nearly \$12,000.

3. From the *Manse Fund*.

In this department forty-one loans, aggregating \$16,813, were made, distributed over twenty-three different States and Territories, fourteen of them west of the Mississippi, and four in the South.

The manse work of the Board has just completed its tenth year, and it is safe to say that no work has ever been inaugurated that has more completely vindicated the Christian wisdom and foresight of those who by their timely gifts have made it possible for the Board to multiply the number of homes provided for the families of our pastors upon missionary ground. The larger part of the fund of \$86,000 is now distributed over the field in loans averaging about \$400, one-third of which is annually returned, to be again sent forth upon its beneficent errand. Taking the three departments together, the number of churches aided, including twenty-one to which special donations have been sent, reaches 254, and the aggregate amount about \$150,000.

THE COMING YEAR.

As the new year is opening, may not the Board plead with the churches that are strong that, whatever may be the pressing demands of their own immediate fields, they shall not forget that there are hundreds of little churches scattered over our land that are absolutely dependent upon older sister churches far from them, for their prosperity, if not their very life. They have no strong churches by their side. They stand alone: upon the prairie; in the mining camps; among the northern pine trees; in the young villages of the "New South;" upon the shores of the Pacific; in the manufacturing towns of New England's Atlantic Coast.

To-day they appeal through this Board to their sister churches whom God has blessed that they disappoint not the confident expectation that the history of a half-century of Presbyterian Church Erection has fostered. In that expectation scores of infant churches have without misgiving laid the foundations of their church homes, believing that in the future, as always in the past, this Board will guarantee a successful issue and the happy dedication of their buildings free of debt.

The Board is not willing for a moment to

doubt what will be the answer of the older and stronger churches, many of whom hear in these appeals from their younger sisters the echo of their own voice of earlier days.

PRIMITIVE CHURCH EDIFICES.

The Rev. Dr. S. J. M. Eaton, writing of the early history of Presbyterianism in Pennsylvania and Ohio, says:

"The early church edifices were, like the dwellings of the inhabitants, extremely rude and simple. The houses were log cabins, the churches log cabins of larger size. Many instances are recorded where churches were built in a single day and without the outlay of a dollar. The first church building erected in Pittsburgh was in 1786, of squared timber; but this was in the city where style had begun to manifest itself. In the country the plan was less pretentious. Trees were felled of the proper size, cut to the desired length, notched at the corners, and laid up log upon log to the desired height. For the gable ends, the ends of the logs were sloped off to give the proper inclination to the roof, and logs placed across to receive the clapboards. These clapboards were split out of straight oak, placed in order upon these logs and kept in place by weight poles. The doors and windows were then cut out, the floor laid with puncheons split from straight logs, the door made of the same, with wooden hinges and pins and the windows filled with oiled linen or paper. The seats were logs, split and elevated on wooden legs, the pulpit arranged and all was ready for worship.

In one case on record a church was built and fully completed between sunrise and sunset of a single day. The stump of a large tree was selected as the pulpit and the church built around it.

When larger buildings were desired the cruciform style was adopted. Such a building really had twelve sides and the same number of angles.

There was nothing symbolical in these sides and angles. It was merely a matter of convenience and strength.

The style of the house that succeeded this was a building of hewn logs, with glass windows and permanent seats.

The Board acknowledges with thanks, five dollars from "M," St. Louis.

COLLEGES AND ACADEMIES.

THE PRESBYTERIAN COLLEGE OF THE SOUTHWEST.

PRESIDENT ENOS P. BAKER.

Del Norte, Colorado, is the seat of this school. The Synod of Colorado has oversight of it. The institution has been brought somewhat prominently to the notice of the Church of late, the result in part of the synod's movement for endowment. The reader is referred to articles in the April and May numbers of *The Assembly Herald*, as well as various notices in the religious weekly press. The prominence thus given to the school seems fully warranted by its work and needs.

The work in part is that of any similar school, viz., to give the advantages of higher Christian education to the youth in its field. The special field in this case is southwestern Colorado and northern New Mexico, which our Church now has entirely to itself for this institution. It is a vast region with great natural resources, destined, as it seems, to support a large population. At present it is largely in the stage of pioneer poverty. Some of our students have attended under most adverse financial conditions, making struggles worthy of a heroic age.

The product that the school aims at is

CHRISTIAN MANHOOD AND WOMANHOOD.

To this end Christian men and women personally conduct the work and other Christian forces are made use of. Under the cornerstone of the new chapel is placed a copy of the Bible in recognition of the purpose to build "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone." Midway and at the crown of the day's schedule of work comes the

DAILY BIBLE CLASS,

the whole school turning aside for a half hour from other text-books and lectures to a devotional chapel service and the study of the text-book of text-books, which thus forms the keystone in the arch of the school's curriculum. The school year

1895-96 had twenty-two students for the gospel ministry, eighteen of them Mexicans.

THE MEXICAN WORK

has been a special and unique feature. So far as we know, this is the only institution in our Church or country that has made a specialty of giving higher Christian education to the youth of this race, so long neglected. Such a school is needed as a fitting crown to the admirable system of mission schools under the care of the Woman's Executive Committee. This feature alone may well appeal to Christians and patriots everywhere. Young people are here prepared to go immediately to fields of labor as teachers, evangelists and preachers, or into other useful callings. Some very successful work is now being carried on by those who have gone from the school. Ezra T. Elliott, Esq., of Del Norte, says:

"In response to your query as to whether the results already achieved by the College of the Southwest

JUSTIFY AN ENDOWMENT

of the same for its permanent continuance, I would most emphatically say, Yes. The college reaches a class in southern Colorado and northern New Mexico which would otherwise be unable to secure a college education. And as to the Spanish element, which takes great interest in the enterprise, it is certainly worth any expenditure to have it established. The improvement in the education and morals of that particular class show brilliantly in contrast to their former condition."

Space forbids extended notice of the healthful location. Suffice it to say that this climate has been the means of restoring many in broken health. The school might well perform a valuable mission in providing a sanatorium for students from other localities who need just what this region can give.

SOME PRESSING NEEDS.

1. *Help on Current Expenses.* There has been a constant, almost desperate struggle for existence. Salaries have been hardly

short of shamefully low and not always paid in full. An attractive way to help is by the gift of yearly scholarships of \$25 each. It would be a great help if quite a number of these might be assumed, so that a regular income from them might be expected from year to year.

2. *Endowment*, to place the school on a permanent basis. The Synod of Colorado, recognizing the need and the warrant for such endowment, has appointed a strong committee to take charge of the work of raising one. In regard to this, address James J. Cone, Esq., Canon City, Colo., chairman.

3. *Buildings*. A new chapel is an urgent need. Work on one has already begun, though there is not enough promised for its completion. Help now would be most timely, and it is doubtful whether a place can be found anywhere where a few hun-

dred dollars could be more usefully placed, as the building could serve both the college and the Presbyterian Church of Del Norte. Who will help?

Some desirable residence property has been offered to the college at a price that would make it largely a gift. Who wants to invest a few hundred dollars in a house for president, professors or students? It could be made very useful.

4. *Carpets, Furniture and Apparatus*, of almost any kind, as well as books for the library, would be most acceptable and useful. All are much needed.

Property is secured to the Presbyterian Church in the U. S. A. by mortgage to the Board of Aid, and all gifts are reported to that Board. The officers of the Board or the writer of this would be pleased to receive communications regarding any matter relating to the work and interests of the institution.

EDUCATION.

"EDUCATED BEYOND HUMBLE PARISHES."

REV. E. D. MORRIS, D.D.

The first sermon before the General Assembly of our united Church was preached by the Rev. P. H. Fowler, D.D., the last moderator of the New School branch, and one of its most earnest and practical ministers. His discourse contained an appeal for increased efficiency in all departments of Church work. In this appeal, the preacher urged especially the need of great care in the training of the rising ministry, and warned the Church against the danger of allowing its young ministers to be "educated beyond humble parishes." After describing the actual condition of a large proportion of the smaller churches in our communion, he broadly affirmed that the training of those who were to be pastors of such churches ought to be, not ideally or scholastically complete, but rather such as would best fit them for the particular duties and offices which in such humbler parishes they would be called to discharge.

The quarter of a century which has transpired has in no degree weakened the force of that faithful warning. Has not the general

tendency been rather in the opposite direction? Within this period the courses of study in our seminaries has been greatly modified and broadened in various ways. With the marked increase in the number of instructors, the instruction has become highly specialized and elaborated. Beside the original languages of the Scriptures, the related Oriental tongues, ancient and modern, have gained new prominence. Exegesis has become more minute, scholastic, ideally complete. Biblical theology has become a separate study. Apologetics have awakened new interest, and claimed a larger place in the curriculum. Church history is being studied with new minuteness and elaboration. In general, scholarship has come to be more highly emphasized, and new stimulating forces, which need not be named, have come in to increase that emphasis. And it is probable also that the greater facilities, comforts, advantages of various sorts, now generally afforded in our seminaries, have contributed to the development of the general condition thus described.

In all this there is much in which every lover of our Church may rejoice. Presbyterianism and scholarship have been synonymous terms too long to permit the suspicion

that the latter is in any way inimical or even profitless to the former. It is the pride of our Church that her ministers are educated men, and that her scholars justly take high rank in the broad domain of Christian learning. There is a sense in which our ministers cannot be too elaborately trained—a sense in which everything that they can learn in the stage of preparation possesses distinct value in its relation to the grand service to which their lives are to be given. The more they know, the larger their acquisitions in whatever field of Christian knowledge, the more useful, nourishing, uplifting preachers and pastors they ought to become—the better fitted for whatever service, however narrow or obscure, the Master may appoint them to perform.

But surely it involves no treachery in this to scholarship or to the Church to raise the question whether under the influence of this current tendency there is not some danger that our young ministers may be "educated beyond humble parishes." The peril is certainly not inevitable: for there are numerous instances in which large scholarship, broad culture, varied and marked attainments, have become all the more illustrious by the faithful utilization of them in the ministry to souls within narrow spheres, and amid the most unpropitious surroundings. All honor to the men who have thus illustrated in their ministrations to those whom Lincoln loved to call the plain people, that tender benignity of spirit, that practical sympathy with common life, that controlling desire to communicate truth and enrich other souls, which is one of the highest graces of the true scholar. And blessed be everything in our curriculum of studies, that shall enable the young minister to set forth the more effectively, under the humblest conditions, that glorious gospel which it is at once the main business of his life to preach, and the most important thing in the world for his lowly congregation to hear and to understand.

But though the danger is not inevitable, it is real, and this in two manifest aspects. On one side, the young scholar, fascinated by the studies with which he has the opportunity to acquaint himself, animated perchance by ambition to win distinction along these intellectual lines, and possibly losing in the process of mental culture something of that moral interest in the kingdom of God

and the souls of men which first led him to take up these studies, may find himself all unconsciously growing away from the people, and acquiring a subtle indifference or distaste toward the plain, quiet, inconspicuous duties which might devolve upon him as a missionary in some ordinary parish. And this fascination may grow upon him as he progresses in these delightful pursuits, until he begins at length to fear that such knowledge and such culture as he is gaining may be wasted upon the uncultivated populace, and to fancy that he was born for something better—perhaps to shine in some metropolitan pulpit, or to sit in all the lustre of scholarship in some professorial chair. All the while he has unconsciously been trained far away from any humble parish, and has become, in more ways than one, unfitted for the ordinary spheres of ministerial service. He may never have planned such a result, but the result has come upon him, to his immeasurable loss. He is no longer, as he once intended to be, absolutely and supremely a preacher, but has become rather a scholar, living apart in thought from the people, and under the impulse of this new experience shrinking from rather than eagerly springing forward into the great harvest field.

On the other side, while the young scholar has thus been educated away from the humble parish, the startling fact becomes apparent that the humble parish has lost all interest in him. The plain people to whom he may go soon realize not merely that he ranks himself above them intellectually, but that with all his learning he has but scant power to do them any good spiritually. They therefore have as little use for him as he has for them. His sermons are beyond their range, and his life is so far separate from theirs that the consciousness of living sympathy, of loving communion in religious experience, becomes impossible in them as in him. The sad result is soon apparent. Unless he wakes from his dreams, and in all soberness asks himself what he is there for, and then in humility and devotedness of spirit sets himself to doing just that, the probability is that he will ere long discover that he is not wanted there, or in any similar sphere where something more than learning or culture are indispensable to success. If his scholarship had been carefully adjusted to the work of the ministry as regulative

and supreme, such a result could not occur: the lack of such adjustment renders the scholarship fruitless and the ministry a failure.

These suggestions will certainly justify, at least in large degree, the general proposition that the disciplines of our seminaries should be directed primarily, constantly, supremely, to the one great end of training preachers for their actual office and work among the churches just as the churches are. No abstract ideal of education will suffice here. It is a safe rule on one side that whatever is not seen to be positively tributary to success in such an office and work, however valuable in itself, ought to be excluded from the curriculum, or at least reduced to an incidental place. It is another safe rule that, so far as time and opportunity allow, everything ought to come into that curriculum which will tend to develop the capacity and enlarge the knowledge of the student, in such directions as will make him more truly a man of spiritual power before and among the people. These two rules are axiomatic and imperative. They furnish a supreme test by which our theological regimen should be measured throughout—its vital relation to the production of capable, efficient, useful preachers and pastors, for our churches of whatever grade.

The actual condition of these churches must also be taken into practical account. We cannot loftily say what the churches ought to be, or blindly fancy that they are other than we actually find them. It is a serious question whether a considerable proportion of our Presbyterian preaching generally is not, if not far above, at least too far removed from the actual thinking, feeling life and needs of the common people who constitute the larger part of the average congregation. And if we remember that one-third of our congregations are in fact missionary fields, and that one-third of our actual ministers are and must continue to be home missionaries in the most literal sense, the problem of training our candidates for the sacred office in such ways that they shall be qualified, as they go forth, to cultivate such fields successfully, becomes very practical and very urgent. Certain it is that any education which would carry its recipient in thought and capacity beyond such humble parishes would have in it a most serious defect. Certain it is that a

ministry whose equipment fits it for this work, and which is characterized by signal adaptation to that work in its humblest as well as in its most conspicuous departments, is an indispensable requisite to that widespread and commanding influence which we desire for our beloved Church throughout the land and among all classes of our people.

We may learn a lesson on this point from the fathers. The Westminster Assembly, in defining the qualities requisite in a candidate for the ministry, not only specified a knowledge of the Hebrew and Greek Scriptures and an ability to translate these into Latin at will, a full acquaintance with certain authors in divinity, a knowledge of the grounds of religion and ability to defend orthodox doctrine against all unsound and erroneous opinions, but also the ability to expound in the presence of the presbytery any place of Scripture that might be given him, and to preach before the people as well as the presbytery, in order that he might show his direct calling to the work of the ministry. But to all this it was added that "the proportions of his gifts, *in relation to the place unto which he is called*, shall also be considered." And in the Directory for Worship it is further added that "as he needeth not always to prosecute every doctrine which lies in his text, so he is wisely to make choice of such uses *as by his residence and conversing with his flock he findeth most needful and seasonable*." Surely it is clear that, however these other qualifications may have been modified on this continent and in later times, this consideration of the proportionate gifts and attainments of the candidate in their relation to the place whereunto he is called, is as imperative as ever. Certainly it cannot be questioned that the training of those who are to fill our pulpits and labor in our parishes should be as faithfully adjusted as in those earlier days to the specific service which it is to be the business of their life to render.

It is not the purpose of this paper to indicate the details of such adjustment. One thing may be simply suggested: namely, to bring into all our seminaries in larger measure the invaluable influence that would flow off upon the minds and hearts of students from the presence and counsels of experienced teachers in other institutions of learning, of pastors who have long been in the work, and who know by large experiment

just what is most needful in the task of instructing and saving men, and of the secretaries and other officials of the Church who are competent to bear testimony as to the actual condition and necessities of the peo-

ple, and who can so advise and so stimulate the young candidate that he will not only be willing to go into humble parishes, but be competent to prove himself there a workman that needeth not to be ashamed.

MINISTERIAL RELIEF.

A REVIEW OF TWENTY YEARS.

THE ANNUAL REPORT.

By the time this number of *THE CHURCH AT HOME AND ABROAD* is in the hands of its readers, the annual report of the Board will have been duly presented to the General Assembly at Saratoga. A copy of this report—with the action taken concerning it by the Assembly—will be mailed as usual to every minister in the Church, and to any other person from whom application is received at the office of the Board. Before taking up the record of the work for the past year, the report gives a brief review of the twenty years which have elapsed since the Assembly of 1876 erected the Board of Relief, and entrusted to it the charge of this work, which had previously been in the hands of a Committee of the Trustees of the General Assembly. This part of the report is here reprinted for convenient reference by the readers of this magazine.

THE INCREASED ENROLLMENT.

The increase of our roll has kept on steadily during these twenty years. In 1876 there were 379 families to whom remittances were sent; whereas we now report 795, as will be seen by the detailed statement for the past year. This large increase is due not only to the natural growth of the Church, but also to the fact that, among both ministers and people, the Relief Fund has become more and more clearly understood, as having for its true basis the service which the minister has rendered to the Church, in the years of his health and strength.

THE NEW RULE FOR VETERANS.

“The New Rule”—which is the name by which the Board usually refers to it—made by the General Assembly in 1889, is perhaps the most notable advance in the meth-

ods of administration of the Board during the past twenty years. Our report to the Assembly of 1890 gives the successive steps taken towards vindicating the real and inherent dignity of our relief work, and relieving at least one class of those upon our roll from the sense of humiliating dependence which was still so largely prevalent in the earlier years of the Board. The New Rule provides that every minister over seventy years of age, honorably retired by his presbytery from the active duties of the ministry, after at least thirty years of service as missionary or pastor in the Presbyterian Church, and who may be in need, “shall be entitled by such service to draw from the Board of Ministerial Relief an annual sum for his support without the necessity of being annually recommended therefor by the presbytery.” This “annual sum,” as named by the Assembly, is \$300. The veterans once enrolled on this special list, receive their annuity without further application to the Board, and upon the distinct ground of the service rendered to the Church in their long, self-denying and useful ministry. This “New Rule” of the Assembly has proved itself clearly to be in the right trend of our work, and must exert increasing influence for good upon the attitude of the Church towards Ministerial Relief in every form.

THE MINISTERS' HOUSE.

“The Ministers' House” marks another great advance in administration. This is the name given to the mansion at Perth Amboy which had been erected during colonial days by the proprietors of the province of New Jersey for an official residence, and presented to the Church by Mr. Alexander Bruen in 1883, for the use of this Board in carrying on its work. Remodeled and furnished by the Board, it was opened in September of

that year. This homelike, yet spacious and dignified mansion by the sea, amid its noble park of forest trees, is worthy to be taken as an embodiment and outward expression of our whole work of Ministerial Relief, with its spirit of grateful veneration and of sheltering care for the worn-out servants of the Church. In each of our reports to the Assembly since the house was opened, the beneficial results of this movement have been recognized. The experience of all these years has clearly shown that such an establishment is of signal use, and, under suitable conditions of local control or of synodical or presbyterial supervision, might well be duplicated in various parts of our widespread land. In fact, as one evidence of an awakened interest in the general work of Ministerial Relief, it may be noted that two such homes for Presbyterian ministers have actually been established. One of these is near Philadelphia, at Ambler, Pa., handsomely endowed by a bequest of Mrs. John C. Mercer. The other is at Milwaukee, Wis., also with an ample endowment under a bequest from Mrs. Judge Downer.

THE AID OF THE ELDERSHIP.

The eldership has taken an advanced position with reference to its special duty to this work during the period now under review. This most remarkable movement is often mentioned in our reports to the Assembly, and in other publications of the Board, and should be emphasized in this review. In his first official address to the General Assembly, at Cincinnati, in 1885, the present Secretary of the Board made an appeal for special aid in its work from the elders, as such. In response to this appeal the elder-commissioners, under the direction of a special committee appointed by the Assembly itself, held a meeting which inaugurated a movement on behalf of Ministerial Relief, the beneficial effects of which continue to the present day. Each year, indeed, since that remarkable meeting, has brought with it some fresh development of the "Elder Movement," and it is safe to say that no work has been wrought by the eldership for any Board of the Church which goes beyond these efforts on behalf of this particular Board—notably the active personal endeavor put forth by the elders in the Presbytery of Philadelphia North within the last three months. The pastors have relaxed nothing of their own

faithfulness, so that this most encouraging and hopeful interest shown by the eldership has been a clear addition to our available force, for which the whole Church has reason to be thankful.

THE CENTENNIAL ENDOWMENT.

The Centennial Offering of 1888—the largest special gift ever made to any Board of the Church—must not be omitted in this review. In that year, after a full discussion of all the objects proposed for the Memorial Fund, the General Assembly, by a unanimous vote, authorized the Executive Committee on the Centennial Fund to concentrate their efforts upon raising one million dollars for Ministerial Relief. The sum of \$606,000, which was actually contributed for this purpose and added to our Permanent Fund—of which the interest only is used—has been not only an indispensable resource in meeting our largely increased annual expenditure, but likewise a most remarkable endorsement and confirmation of the work committed to the Board. It indicates also that to Ministerial Relief may be given large endowments without impairing the direct gifts of the Church to its immediate and pressing needs. In fact, the offering from the churches for its current expenses was actually increased during the very year in which this great sum was raised, thus confirming the assurance that, when this Relief Cause is kept distinctly before the people, they will make full response for its present need, even while also making provision for its future by large additions to the Permanent Fund.

THE GROWTH IN TWENTY YEARS.

The situation twenty years ago and to-day presents a striking contrast. The Board began its work in 1876, under conditions which were accounted at the time to be cause for great thankfulness; but this can be considered as true, only in contrast to the year immediately preceding. For in 1875 every appropriation had been reduced by one-half, although the sums specified by the presbyteries were the very least they could ask, and although the smallest possible number of cases was recommended to them. Nor was this all; for sixty-nine families upon the roll were paid nothing whatever, not even the half-appropriation which had been voted to them. Most fervent thanksgiving was expressed in the next

annual report (to the Assembly of 1876, at which the Board of Relief was erected), because of the fact that this uniform reduction had been lessened from one-half to one-quarter, and that nearly all upon the roll had received at least a part of their appropriation, though all new applications were still discouraged. If so limited an improvement evoked such gratitude at the time, the Church can surely thank God and take courage at sight of the growth which has come in these twenty years. In 1896, we can report that, with a roll more than doubled since 1876, payments were

made promptly and in full of all appropriations which had been voted by the Board. The whole sum thus disbursed amounts to \$166,735.07. In 1876 it was \$72,514.61. The total sum received from all sources for current use and for the Permanent Fund, amounted in 1876 to \$89,285.76. It is \$228,442.81 in 1896. The Permanent Fund now amounts to \$1,525,279.17; and the Board, with devout thanksgiving to Almighty God, reports that even up to this date, across a term of nearly half a century, that Fund has never been impaired by the loss of a single dollar.

FREEDMEN.

A TRYING YEAR.

The month of April brings to its close what may be called the missionary year of the Church. The collections are all in; the reports are being prepared, and everything is made ready for the annual review of the year's doings at the meeting of the General Assembly.

The year that has just closed has been, as far as finances are concerned, a trying year to churches and pastors, as well as trustees and secretaries of the various Boards of the Church. The Freedmen's Board has not been an exception to this general rule. The falling away of the churches in their general contributions cannot be looked upon without some degree of discomfort. The necessity of curtailing the work is always painful. The enforcement of the rule, not to undertake any new work, to say the least, is not inspiring. To be occupied in repressing, rather than encouraging growth, seems like a misuse of time and energy; and yet all these features have more or less marked the missionary work of the year. Instead of advancing, the Freedmen's Board cut down its year's work to the extent of nearly \$18,000, as compared with the year before. This means that certain ministers that might have been employed were refused employment; the teachers that might have been teaching were told not to teach; the scholars that wished to go to school were required to stay at home. The decisions of the Board were no doubt trying to the many applicants that got only re-

fusals, but it should not be forgotten that the duty of refusing was equally trying to those who were shut up to this one course. Let us hope that the coming year may be less trying both to those who ask and to those whose province it is to answer. May the funds at command be increased and in turn may the work be both strengthened and enlarged.

REV. THOMAS A. GROVE.

Fifteen years ago Mr. Grove offered himself to the Freedmen's Board as one willing to spend and be spent in the effort that the Presbyterian Church was making to uplift and enlighten and evangelize the Negroes of the South. He was assigned to the principalship of Wallingford Academy at Charleston, S. C. He took with him his wife and two daughters, and made his home among the lowly people for whose welfare he labored and toiled. In all these years he and his family have had no other associates in their Southern home than the colored people among whom they lived. Distance separated them from their former friends in the North, and the nature of their work cut them off from social intercourse and Christian fellowship with the white people of the city in which they lived. Assisted by his two daughters, this noble man of God quietly and peacefully carried on his chosen work of training the youth of this recently liberated race, conscious that he was doing his Master's work, and happy in the conviction that he was sowing seed that would

spring up unto everlasting life. In addition to his school duties, Mr. Grove also had in charge two neighboring colored churches, which he continued to serve faithfully and lovingly during all these years. His increasing age, however, warned him that his work was drawing to a close, and he had about concluded that he would be unable to carry his burdens another year, when the messenger mercifully came and released him from all his toil. It was better that he should die on the field and in the midst of the people with whom and for whom he had labored so long. His body was brought north, and buried at Smithfield, Ohio, among the parishioners of one of his former charges. He died in the seventy-third year of his age. He rests from his labors and his works do follow him.

A NEW APPOINTMENT.

Miss Mary E. Holmes, of Rockford, Ill., whose deep interest in our work among the Freedmen has long been known throughout the Church, has recently been appointed by the Board of Missions for Freedmen as Freedmen's Secretary of the Northwest. This appointment, it is but just to Miss Holmes to say, carries with it no pecuniary compensation, and yet she has accepted it more readily, and with probably less hesitation than she would have done had there been a good round salary attached. Miss Holmes has long given much of her time to this line of missionary work. Her duties under this new arrangement may not be changed very much in their character, but rather enlarged and increased in connection with the wide and important field in which she will now be expected to expend her energies, in scattering information and stimulating the interest of the friends of the Freedmen. Her work will be among the Women's Societies, The Young People's Societies, and Sabbath-schools, and the district embraced in the term "Northwest" will include Indiana, Michigan, Wisconsin, Illinois, Minnesota, Iowa, North Dakota, South Dakota, Nebraska, Kansas, Missouri. This new arrangement disturbs no old arrangement, but works in harmony with all existing organizations, and will, it is hoped, greatly promote the general interest in this important branch of the Church's missionary work.

HELPS AND HINDRANCES.

S. F. WENTZ, STATESVILLE, N. C.

I believe it will be admitted by all, even the most skeptical, that my race in America has made wonderful progress in the thirty years of freedom. This progress has been along every line that makes a race refined and intelligent, and has demonstrated the fact that the Negro, like all other races, is capable of the highest development. All he wants is a chance to improve. Thirty years ago he was ignorant, superstitious, and morally depraved beyond measure, possessing nothing but his hands and his soul, with but few friends, while many cared little whether he would be a success or a failure. His environment during these thirty years has been unlike that of any other race, and yet with well-directed efforts, by the help of God, ignorance has been enlightened, prejudice has been removed, superstition has given way to intelligence. Foes have been changed to warm and sympathizing friends, and many who were indifferent have become his strong supporters.

The Presbyterian Church, through the Freedmen's Board, came to our relief thirty years ago before the smoke of battle had cleared away. This Church stretched forth its hand to four millions of Negroes, who, under the wise administration of the immortal Lincoln, were lifted from the depths of slavery to heights of liberty and citizenship. They were penniless, ignorant and superstitious, but through the labors and prayers and gifts of consecrated men and women, universities, colleges, schools and churches have sprung up all over the South, as means for the development of the Negroes. To-day there is a great host of young colored men and women going forth from these schools and places of higher Christian education, thoroughly consecrated to the work of uplifting the race with which they are identified. God only can tell what has been done, and is being done, through the Board of Missions for Freedmen.

For the good of this country, the Negro ought to be intelligent. He needs to be developed, not because he is a Negro, but because he is a man and a citizen. He is anxious to be intelligent; is hungering and thirsting for knowledge in every sense of the word. No sacrifice or self-denial is thought too great for him to acquire it. All

over the South to-day there are thousands of families living on bread and water in order that they may save some of their scanty earnings to send a boy or a girl to school. Many of our young men walk across whole States in order that they may save money to stay at school and become intelligent, and able to join the forces that are at work uplifting and bettering the condition of the race.

Usually the Negro is poor and has a bad chance to make an honest living. The cotton mills and places of skilled labor all over the South, as a general thing, have their doors closed against the colored man. In fact, nearly all the places of rapid money getting are closed against the race. Hence in order that this race may become intelligent it must have the continued support and sympathy of the friends of suffering humanity. Seminaries and colleges, such as Scotia and Biddle University—God grant that they may be placed on a permanent basis—are the means through which this rapidly increasing race is being and will be elevated.

They are surprised in South Carolina at the number of Negroes who are able to register under the provisions of the new Constitution, which requires them to be able to read any section in it. At Columbia the bulk of those who appeared before the commissioners of registration on the first day were Negroes. The *Charleston News and Courier* says that "the general run of colored men could read the section just as well as the members of the convention who made the law."—*The Independent*.

Several years ago an intelligent Negro, a graduate of Biddle University, who after his graduation had been a few years teaching in South Carolina, was asked by a Northern man how the Negroes in that State were getting on as to the right of suffrage. He replied: "They do not use the shot-gun any more to prevent Negroes from voting. They have a surer thing." He proceeded to explain that the law then in force required the ballots for the several officers voted for to be deposited by the voters themselves in separate boxes. Votes put into any box for any other office than that to which the box belonged would not be counted. The law forbade any other person speaking to a voter depositing his ballot. Ballots for candidates of the party in power would be laid in front of the proper boxes, so that the illiterate voter of that party,

needed only to take up a ballot from each pile and drop it into the box before which it lay. But the illiterate Negro who desired to vote against the dominant party had no means of knowing into which boxes he should drop his ballots, and occasional changing of the order in which the boxes stood rendered it impossible for any one of his friends who could read to give him any reliable information. The moral character of this was no better and no worse than any other method of frauds in elections. But the interesting thing about it was indicated by a remark which was made upon it by the intelligent Negro from whom we derived the information. He cheerfully remarked: "As to the effect upon my people, I do not regret it. The practical effect upon them will be the same as that of an educational qualification for the right of suffrage. *Let them learn to read.* It is well for them to be obliged to do so, in order to vote."

Did ever any cooler or sounder philosophy originate from any white man's brain? Is not the above statement from the *Charleston News and Courier* a significant verification of it?

The following extracts from a letter from an elder in Mt. Gilead Church, in the Indian Territory, show how our colored friends there are making the best of their opportunities. We bid them Godspeed.

We live out, in the timber, ten miles from the railroad. There are twenty-two families—seventy grown people, and forty-eight children old enough for school. We have no brick dwellings, or fine lumber houses, but we have the privilege to live among the pine trees. We thank God that, although we cannot live in fine houses, we can take our axe and cut a tree whenever we want. When we go to build a house, we go to the pine woods and cut logs of the length we want for a house and then haul them to the place where we wish to build, and then we call a "house-warming." Some notch the corners and others fit them together until we have the walls as high as we want the house. Then we put nine logs on the roof; we call these rib logs; these are to nail the clap boards to. We have learned a little better now, and can rafter as you do in the North. We usually build a chimney in one end of the house. The best chimney built is what we call the "cat-tail chimney." Some logs are sawed out in one end of the house and a frame is built up around it, about five feet wide at the bottom and three feet up; then it is made much smaller until it reaches above the top of the house. This is then slatted in and covered with "cat tails," grass rolled in mud, large in the middle and small at each end. The inside, at the bottom, is laid with rock rolled in mud and the sides the same way. This is called the "jams," and here the fire is laid. When it gets baked it is very hard, and we can have this kind of heating place without costing us any money. Many of the people have no stoves and they cook in these

fireplaces. Nearly everything is cooked in the Dutch oven, a deep iron skillet with a lid. We used to feel we were a race that were about thrown away, but since missionaries have come among us we have done well about educating our children, but need more of them. The only way we have to call our people together for meeting is with a cow horn, so few have clocks.

Another colored man in the Indian Territory writes: One winter day many years ago before any missionaries had come to stay, we had a colored man teaching school for us. He was a poor one, but the best we had. And one beautiful Sabbath morning we were in the Sabbath-school, and the subject was "Mary and Martha," and the two names were so connected together that I drew it in my mind that they were sisters. So I asked the teacher if they were sisters. He got mad and asked, "What do you want to know that for?" because he did not know himself.

From that day my old father-in-law called such men as him "hackers;" hacking through the nation wherever they could get a school. And we thought of God's word, "The blind couldn't lead the blind;" and we prayed to God that he would send us missionaries that understand God's word. My father-in-law would go to presbytery, but he would not have the privilege to ask for what he wanted, but would meet some of the brethren on the outside and tell them. At last he found a good old white brother named William Reed, and he worked in presbytery for us. Soon after this Miss Ahrens came. And now we have a teacher and a minister and his wife. We are not able to support either of them, but are willing to do what we can for them. There has been much change since the minister first came, three years ago. The people take more interest in religious affairs. Our minister can preach, but he can't sing. We are well satisfied at our minister and his wife.

[FROM THE INDEPENDENT.]

THE TALENTED TENTH.

REV. H. L. MOREHOUSE, D.D.

In the discussion concerning Negro education we should not forget the talented tenth man. An ordinary education may answer for the nine men of mediocrity; but if this is all we offer the talented tenth man, we make a prodigious mistake. That tenth man, with superior natural endowments, symmetrically trained, and highly developed, may become a mightier influence, a greater inspiration to others than all the other nine, or nine times nine like them. Without disparagement of faithful men of moderate abilities, it may be said that in all ages the mighty impulses that have propelled a people onward in their progressive career, have proceeded from a few gifted souls. Sometimes these have been "self-made" men, so-called, whose best powers were evoked by rare opportunities. Oftener they have been men of thoroughly disciplined minds, of sharpened perceptive faculties, trained to analyze and to generalize; men of well-balanced judgments and power of clear and forceful statement.

It is this talented tenth man of our colleges that in after-years reflects more honor on his *alma mater* than the other nine; it is this tenth man that is the recognized leader in his profession and the leader of public opinion. To him, rather than to the other nine, the many look for suggestion and advice in important matters. He is an uncrowned king in his sphere.

This being true, I repeat that not to make proper provision for the high education of the talented tenth man of the colored people is a prodigious mistake. It is to dwarf the tree that has in it the potency of a grand

oak. Industrial education is good for the nine; the common English branches are good for the nine; but that tenth man ought to have the best opportunities for making the most of himself for humanity and God. The powers of this talented tenth man are often latent; unsuspected by others and even by their possessor, and are evoked only under favorable conditions, sometimes comparatively late in the youthful period of life. In a symmetrical course of study calculated to bring into exercise every mental faculty, somewhere, as by a touchstone, the particular aptitude of the pupil may be discovered, the secret springs of power be opened; and the man, having discovered himself, leaps forward to preëminence among his fellows. Scores of such men and women are among the students in the schools for the colored people of the South. A mere common education will not disclose their uncommon powers; they need the test of the best. And somewhere, at several central points at least, provision should be made for the higher education of the talented tenth as well as ordinary education for the other nine.

The great need of the colored people of the South is wise leadership along all lines of development; men of large and comprehensive views acquired by contact and communion with the world's great thinkers; such men are needed to-day even more than nine times as many with a little more practical knowledge concerning the use of the saw, the jackplane and the blacksmith's forge. In our educational work for the colored people, therefore, proper provision should be made for the talented tenth.



Children's Christian Endeavor.

SOME of our young readers will remember seeing this picture before, and being puzzled by it, not being quite sure whether the persons in it were boys or girls. It was in our December number, 1892. We have now received a letter from one of the missionaries in that country, from which we take the following extracts, believing that our young readers and their mothers will find them very interesting. The writer of the letter is Rev. W. L. Swallen, and he writes from Gensan, in Korea. You may find a picture of a missionary's home in Gensan in our September number of last year, 1895, on page 207. I do not know whether that is Mr. Swallen's home or not. Probably it is such a home as his, and looking at it and the picture on this page will interest you more in the following things which he has written for you.

THE LITTLE SINGERS.

Mrs. Swallen has taken great delight in teaching the little boys to sing. They come to her room every Saturday afternoon with such bright faces, as if nothing in the world could do them so much good as to sing the gospel hymns. Nine or ten boys with clear and strong voices make quite a chorus, and melody of which no one need be ashamed. The singing is interspersed with Bible stories, the teaching of a little evening prayer, the commandments, etc. The work does not stop with these boys. They greatly help the singing in the

regular Sabbath meetings, and the older folks try hard to do as well as the boys. This singing of Korean hymns to foreign tunes wins the hearts of all, and brings down upon old and young such a blessing as they never knew before.

The little boys learn to sing the hymns very quickly, and the men and women who cannot read soon commit to memory the words from hearing them sing while at their work or at play,

"Jesus, lover of my soul,"

"What can wash my sins away?"

"There is a happy land," etc.

This is indeed putting a new song into their mouths.

WOMEN LEARNING TO READ.

A few months ago we found one woman who could read. She has become one of our firmest believers. It is such a strange thing to find a Korean woman who can read that I inquired how it came about. She had learned to read a little when she was only eight or nine years old, but she was married early, and after that never read any more.

Now, when she learned that she could read about Jesus in the gospels, she picked up the book and said: "I remembered only the names of the syllables, but could not understand what I read. But I knew, if this was God's word, he would teach me, and so he did. I can now understand what I read." Beautiful testimony! I see her often, rarely without a Bible in her hand. I have often heard her say, "How can I understand unless the Holy Spirit teach me?"

Some of the other women have caught her spirit and are now learning to read. One has read the Gospel of John and is now reading Mark. Others are making good progress.

A TEMPERANCE TOWN.

The little village of Wahoodong is certainly a model one in Korea. It is the cleanest town I have yet seen, and its inhabitants are men of more than ordinary character. There are no saloons in the village. Not long ago a man wanted to set up a saloon and was forbidden to do so. They said they

had no use for such business, and made him leave the community.

It is a great joy to me to be able to teach these people, every Sunday afternoon, the gospel which they hear so gladly. I have some of my happiest hours with these simple-minded, honest villagers talking about Jesus and his message of love.

Young People's Christian Endeavor.

LABAN.

Our first impression of Laban is a pleasant one. We see him a principal figure in a scene of rural simplicity and oriental hospitality. His fair sister has come home from the pasture where she has been tending the sheep, decorated with costly ornaments which a stranger from the far West has given her, after accepting her generous offer of water from the well to refresh himself and his camels, and who has asked whether he and his attendants can be entertained upon her father's premises.

Laban hastens to greet and welcome the stranger, exclaiming, "Come in, thou blessed of the Lord, wherefore standest thou without? For I have prepared the house, and room for the camels."

The stranger soon makes himself known as the servant of their illustrious kinsman who migrated from their land many years ago, and whom God has blessed and made great and rich. And now he has come to seek a wife for his master's son, and lo! Abraham's God has led him to their home, and signified to them that their Rebekah is the predestined bride of Isaac Ben Abraham. The family consultation soon leads to the conclusion, that "the thing is from the Lord."

Rebekah also consenting—"I will go"—is sent away with affectionate and pious benediction by her father Bethuel and her brother Laban.

THE SECOND SCENE.

The next Biblical scene in which Laban appears, many years later, has the same features of primitive simplicity and hospitality. Laban's beautiful daughter, tending his sheep, is gallantly helped to water her flock by a stranger who tells her that he is a son of her Aunt Rebekah. Graciously accepting her cousin's honest kiss, Rachel runs and tells her father. As eagerly as in his youth he welcomed the servant of Abraham, he now hastens to bring his sister's son into his home. Thus far we have none but pleasant impressions of Laban. Let us not be too ready to abandon these or to forget them, if the next scene is less satisfactory.

THE THIRD SCENE.

We admire the fervor of Jacob's affection and the uncalculating enthusiasm which makes seven years of hard work "seem to him but a few days for the love he has to her," but on Laban's part this hard bargaining with young love dims, if it does not mar, our previous impression of him; and when he shows himself capable of so mean a fraud as that whereby he cheats Jacob into more marriage

than he bargained for, our occidental disgust emphasizes the condemnation of our New Testament conscience. Yet it is only fair to Laban, to remember that the New Testament standard of conjugal morality was not then so clearly revealed, and that in the quaint words of Leonard Bacon, of New Haven, the best of the patriarchs did some things for which "they would be sent to State's prison if they lived in Connecticut."

The history of those patriarchs' families makes evident the unavoidable mischiefs of polygamy, and furnishes a scientific demonstration of the true law of marriage, the union for life of one man with one woman.

CREDIT DUE TO LABAN.

If Laban was somewhat slow to acknowledge and reward the valuable services of his son-in-law, we must give him credit for at length awaking to a just appreciation of them, and must honor his willingness to let Jacob "appoint him his wages," when he would dissuade him from leaving him.

We seem here to strike a vein of generosity amid the harder strata of a generally selfish and avaricious character. Yet more gratifying is it to find that Laban is not destitute of religious convictions. He attributes the prosperity, which he has enjoyed, by Jacob's instrumentality, to its true source, the covenant God of Jacob. "I have learned, by experience," says he, "that the Lord hath blessed me for thy sake." This seems to show that, with all the unloveliness of Laban's natural disposition, and all the moral defectiveness of his actual character, divine grace has been effectively, though gradually, working, transforming him into a better and lovelier man.

There are those who, when they see great defects and much unamiableness and perverseness in a professedly godly man, hastily conclude that he must be a hypocrite, or more unwarrantably infer that religion is not worth much. More candid and more philosophical observers, while they doubt not that there are many hypocrites in religion, though not so many as in politics and society, and while they lament that Christians generally are not more consistent, consider how great a work it is radically to transform a human character, and are thankful to see that work anywhere going slowly on; and when, in an uncouth, unamiable, repulsive specimen of humanity, they find some true and worthy principle of piety, and some even not very steady efforts for moral improvement, and some distinct evidences of penitence for conscious defects and sins, and of real, dutiful regard for God, they think that they have found the best proof of the excellence of religion, and the efficacy of divine grace. Better proof of the real transforming power of religion may be given in such cases, than by those naturally amiable and inoffensive characters, which,

so far as our dull insight reaches, seem to need but little change.

JACOB GOING AWAY.

A still stronger indication of piety in Laban is given when, several years later, Jacob has determined to leave him. When Laban discovers that Jacob has actually gone with his wives and children and servants and cattle, he is enraged, and promptly calls together his clansmen to go in pursuit of the fugitives. But before overtaking them he receives a divine admonition to do them no harm, and it is likely that his reflections over night, quickened by the divine admonition, have cooled his hostile ardor. Doubtless his natural affection toward his children and grandchildren has awakened as his anger has cooled. Perhaps also he has reflected with something of gratitude upon the benefits which have resulted to him from having Jacob so long in his service, with something of respect for Jacob's able conduct and his unimpeachable fidelity, and with something of self-reproach for his own hard usage of him. At any rate their interview is friendly, courteous, characterized on both sides by mutual respect, and by self-respect. They come to an honorable adjustment of their matters of dispute, and an amicable separation.

THEIR PARTING.

We come now to the point where Laban takes his leave of Jacob, and where, in the narrative, we take our leave of Laban. That friendly parting brings into view, with most pleasing effect, the better qualities, the better feelings and the better principles of Laban. Solemnly realizing that he must now part with those in whom he is so deeply interested, probably to see their faces no more, about to go back to spend the remnant of his days in that home to which the temporary sojourn of Jacob has brought such abundant blessings, and to dismiss his daughters and their offspring to the destiny to which the covenant God of Jacob is conducting them, his natural feelings and his religious feelings, harmonious with those of Jacob, lead him to unite with him in erecting a rude monumental token of their friendly separation, and pledge of their continued friendly regard. "They took stones, and made an heap, and they did eat there upon the heap"—the immemorial method of pledging mutual friendship. Their simple monument is named by Laban "Jegarsahadutha," and by Jacob, "Galeed," a Syriac and a Hebrew word, each signifying, "*the heap of witness.*"

Their feeling is more fully expressed thus, "And Laban said, This heap is a witness between me and thee this day. Therefore was the name of it called Galeed, and Mizpah; (*i. e.*, a watch-tower) for he said, The Lord watch between me and thee, when we are absent one from another."

MIZPAH.

Significant as this Bible story has made that Hebrew word, such a use of it is pleasing and beautiful. The sentiment which it is designed to convey is certainly one which is worthy of being carefully cherished.

Our human friendships can only be truly happy in proportion as they are imbued with the spirit of godliness. Our ordinary social intercourse and the closer intimacies of our homes, cannot be secure

from the misunderstandings, from the alienations, from the jealousies, from the real unfaithfulness, by which they may be marred and spoiled, by anything else save the watchful care of God. He only can so effectually guide our erring nature, and restrain our wayward nature, and uphold our feeble nature, as to make our friendships truly blessed. We ought habitually to recognize this, in our daily meditations, and in our daily prayers. Do we enough remember to thank God for the esteem and the confidence of our friends, and for the tender and steadfast love of our families? Do we enough remember that we are as much, and as continually dependent on God for the preservation of these, as for our daily bread, and for health and life? Especially, do we suitably recognize this truth, that the way to purify, and to elevate, and to sanctify our friendships and to render them eternal, is by the mutual recognition of God in them, and the united looking to him to watch between us?

Even in the coarser and more ordinary transactions of life—in matters of bargain and traffic, for example—we know that the recollection of God's actual looking upon us, has a most desirable effect. What a security is it against domestic jars, and against unfounded and unworthy suspicions and jealousies between mutual friends, if they be accustomed to sympathize with each other in the sacred satisfaction of the thought that God watches between them, and watches over them, not with malicious jealousy, but with the same tender care as an affectionate mother watches the intercourse of her children, by her gentle presence guarding them from many a childish quarrel, and sweetly winning them to the habit of brotherly and sisterly behavior.

It is this wise, affectionate, fatherly oversight that we invoke when, parting from each other in brotherly and sisterly love, we jointly pray:

THE LORD WATCH BETWEEN ME AND THEE
WHEN WE ARE ABSENT ONE FROM ANOTHER.

CHRISTIAN ENDEAVOR IN CHINA.

REV. J. E. SHOEMAKER.

This week has been one of rich blessing to our work here at Ningpo, and there is reason to hope that it indicates a new development of life and power. We have all been impressed with the imperative need of an outpouring of the Spirit on our churches and pastors, and in our station prayer meetings and daily devotions no burdens on our hearts were heavier than this. When the idea of calling the Christians together for a season of prayer and conference was suggested, it seemed to be the leading of the Master, and so was followed out as the way opened. Though there were no foreigners living there and no mission premises, except the chapel and pastor's residence connected with it, Yü-yiao seemed to be the place to hold such a convention, as it is the centre of the region where our churches are located, and from it all the canals and water-ways radiate. A circular letter was sent to all the pastors, telling them that it had been decided to meet together at Yü-yiao, at such a time, and urging them to bring as many of their members as they could provide conveyances for. These conveyances are of two kinds chiefly: feet or boats. I made a tour of the chief outstations, explaining

further the plan and purpose of the gathering, and sought to arouse an interest in it.

The purpose was twofold—to instruct them more fully in the ideas and methods of the Endeavor work which they are undertaking without any suggestion from the missionaries, and to teach them more fully what is the meaning and blessing of being filled with the Holy Spirit. Rev. W. H. Cossum, of the American Baptist Mission, who is Vice-President of the China C. E. Society, very kindly consented to assist us, and Rev. J. C. Garritt, of our mission in Hangchow, was able to be with us by making a journey of thirty hours in a foot-boat (the lightning express of China, a vessel so small and easily upset that you have to sit or lie quiet in the middle of it to be secure from disaster). When we reached Yü-yiao we found the people gathering in tens and twenties. In all there were 127 Christians from the nine churches together with their outstations and eight foreigners, making a delegation of 135, nearly all of whom lived in the covered boats in which they came. Several men walked more than twelve miles, and staid for as many of the meetings as they could afford the time for. There were twenty or twenty-five of the Yü-yiao members that attended the meetings, making a total of about 160 Christians gathered there for two full days of prayer and instruction. The same Spirit that moved the people to come even when it cost them a great effort and sacrifice in not a few cases, had prepared the way and from the first day his presence and power were manifest. For two hours at a time, and three times a day, those people, most of whom were accustomed only to a life of ceaseless activity, sat there not only patiently but with evident interest. Rev. Mr. Cossum's setting forth of the object and methods of the Endeavor work was so clear and the main points were so well emphasized, that the audience could recite them in concert. Rev. Garritt's discourse on the power of the Holy Spirit was powerful in its facts and presentation of the teachings of Scripture, and the Spirit moved the hearts of the hearers to receive the message he had put into the mouth of the speaker.

In the devotional meeting of the second evening the subject of personal consecration and prayer for the Spirit was again pressed upon our hearts, and the results were evidence that no man's words were moving those old men, who had been preaching for thirty years, to seek for a new filling of the Spirit in earnest longing and child-like humility.

The last meeting was mostly taken up with business. It seemed good to the people to organize themselves into a Presbyterian Endeavor Society, that a blessing and refreshing of a like kind might be sought each year in such gathering together for prayer and conference. In the farewell meeting the presence of the Holy Spirit was more manifest than in previous sessions. It was thought desirable to close soon after eleven o'clock, as the people wished to go home, but it was half-past twelve before Mr. Garritt, the chairman, felt that he could utter the closing words, so pressed in spirit were those present and loath to have the sweet communion of soul with soul brought to an end. There were evangelists there who were about to go out into the regions beyond, and they pleaded for the prayers of the Church. There was Pastor Bao of the Yü-yiao Church, whose son is now seeking a house to open work in a new region as the first

home missionary of the Synod of China, and he urged the Christians to remember him in daily petitions. There were those who felt a new glow within their hearts and could not leave without a word of testimony and exhortation.

But much as we would have delighted to stay longer, we felt constrained to go to other places where work awaited. Pastor Bao said he felt as Peter did on the mount of transfiguration.

Pastor Yang summed up the great benefits of the convention when he said the greatest of all was a general increase of hungering for the fullness of the Spirit. In this our prayers have begun to be answered and our faith has been greatly strengthened. We will continue to work and pray for a deeper spirituality within the church, with full assurance that as that is attained the missionary zeal will glow and evangelization will go on in the natural and most effectual way.

So we go on to the tasks yet not seen with a quiet confidence and praying all the while, "Lord, increase our faith."

THAT DEEP WELL AT SYCHAR.

It is said to be more than seventy feet deep now, with a great deal of rubbish in the bottom of it. If that rubbish was cleared out, the well would be much deeper—perhaps ninety or a hundred feet. So it probably was when Jesus sat by it and talked with the Samaritan woman.

Their way of drawing water was not like ours. A long cord was kept at the well, and every one who came to draw water, brought a vessel which could be let down by the cord and then drawn up full.

The woman has brought her "water-pot." When she has filled it, perhaps she is not unwilling to give the stranger a drink from it, but she is puzzled by his intimation that she has more need to ask water of him than he of her. So she, not rudely, but plainly, reminds him that he "has nothing to draw with, and the well is deep."

LIVING WATER.

Perhaps she already suspects some hidden meaning in those words. "Living water" sometimes means water that gushes up from a fountain clear and sparkling and gurgling, in contrast with water that lies still in a cistern or pool. We speak of "living springs" in that way.

In this meaning, the woman of Sychar cannot think of any water that is more fit to be called "living" than that which she has come so far to draw, clear and cold, from that deep well—the well that Jacob gave to Joseph!

She is quick to notice and resent any intimation that there is anywhere any better water than this which comes up from the well of *Father Jacob*.

I cannot help thinking that she has already begun to suspect that somehow this man who is talking with her is different from any man who ever spoke to her before.

It seems to me that there is much that is natural and woman-like in her. I cannot, in all particulars, make out exactly what she means. Evidently she does not see clearly what Jesus means. She is neither ready yet to trust him fully, nor to go away from him. She likes to hear him.

Has she really understood him to be speaking of

natural water, and to be claiming that he knows of some that is ever so much better than that which she has come to draw? Or does she suspect that he is referring to something that can satisfy the soul as water does the body? By seeming to take his words in their common meaning, is she trying to draw him out into a full explanation? However that may be, I am sure that Jesus sees that he can lead her mind away from her water-pot to something infinitely better. See how skillfully he does it.

THE DIFFERENCE.

This water from Jacob's well, like any other in the world, satisfies only for a time. Drink ever so much of it; by and by, you will be thirsty again. But that which Jesus gives—drink of it, and you will never thirst. This is truly *living* water. It is as if you had a fountain within you, "springing up unto everlasting life."

What a strange spring!—not flowing from below some rock, nor off some grassy slope, to which you have to go from your home, making perhaps a tiresome walk to reach it; not bubbling up at the bottom of a deep well which men have dug laboriously, shoveling through clay and gravel, and drilling through hard rock; but a fountain within you—a part of your very own self!

Is it hard to think that? Perhaps it will grow easier, if you take a little time to think what a well is. It is not just a deep hole in the ground. That pit which Joseph's brothers put him into was not a well. What makes such a hole a well is the water flowing into it from the earth all around it—pressing through crevices of the rocks, filtering through the gravel, and gathering in the bottom of the well, clear, cool, living.

The Bible speaks of "the earth which drinketh in the rain that cometh oft upon it, receiving blessing from God."

The soul that has received the living water which Christ gives is like "a land of hills and valleys, which drinketh water of the rain of heaven, a land which the Lord God careth for."

Such a land has abundance of living water in it, kept living by the rain which the sweet heavens drop into it; and it evermore springs up unto the perpetual verdure and beauty and fertility of that land.

It is no unusual stretch of oriental imagery to compare a human soul imbued with the grace of Christ, to a green and fertile land thus blessed and cared for by God.

Cannot we also, from a more modern and scientific standpoint, get a still nearer view of this bold figure, and perhaps penetrate more deeply into the heart of its rich meaning?

Among the many curious and beneficial organs of our living bodies, which modern anatomy and physiology have made known, those which are called the "secretory organs," are not the least important, nor the least wonderful. Each of these organs, *secretes* (i. e., not hides, but separates), from other parts of the blood, some specific fluid, and causes it to flow in its appointed channel, to the place of its appointed service. Thus the lachrymal glands, conveniently placed about the eyes, secrete and distill upon them perpetually the fluid without the lubrication of which the eye-balls could not roll so easily in their sockets, and any excess of which is easily wept from the eyelids. Thus

every joint of our limbs is kept lubricated by its suitable fluid constantly dropping into it. This perpetual oiling of our living machinery is as necessary to ease and power in our bodily motions as in those of any machine.

What are all these secretory glands but so many living fountains? God has so contrived and made the human body, that out of the food which is taken into its one stomach, a marvelous and various chemistry distributes the numerous vital fluids to their several places and uses, each springing forth, where either its specific nutrition or its specific lubrication is needed, as spontaneously as springs of water gush from hillsides, or trickle down the rocks in cool and shaded ravines.

There is one set of these glands which come marvelously near to a literal fulfillment of our Lord's bold figure of a fountain of living water springing within a human body, and evermore keeping it from thirst. They are called the "salivary glands." These are situated about our mouths, and they separate from the blood, and shed into our mouths, the fluid which moistens our food, and enables us easily to swallow it. We have enjoyed this, and had the benefit of it, longer than we can remember; yet most of us grew to maturity without knowing that we had or needed to have any such provision. Most of us now do not know where these glands are. We only know that in some way, when we chew our food, it is moistened in our mouths, and we are enabled to swallow it. The study of anatomy teaches us that this pleasant and healthful and necessary moisture flows into our mouths from glands situated about it, and which really are fountains of living water. Fever dries up these fountains, and then we know what the word *thirst* means, as we never knew before. Some of us have felt this. Others have watched over dear ones burning and parched with fever. How you have wished you could relieve your patient of that fever thirst! In his weakness, you have often put the cool draught to his lips, with cup or spoon, and sometimes with a sponge. How small and poor is the comfort you can thus give, until healing remedies restore those living fountains within the patient?

Cannot you imagine a bodily constitution so much more perfect than this which we now have that these internal vital fountains would suffice to keep us from ever thirsting, so as to need to drink water? Cannot you imagine some water divinely furnished, the drinking of which would endow our bodies with a power evermore to supply the tongue and the mouth with healthful and comfortable moisture?

Some such provision the woman of Sychar seems to have understood the Lord to offer. She took his words to apply to bodily thirst, and to natural water, a kind of water which once drunk would never lose its efficacy, and then always prevent all discomfort of thirst. At least she responded as if she so understood him—"Sir, give me this water, that I thirst not, neither come hither to draw."

If the woman of Sychar needed to be told what Jesus meant by "water," we do not. If she at first thought that he meant a fluid for quenching bodily thirst, like that in Jacob's well, only better than that, we cannot so misunderstand him.

Now, as then, he pities the thirst of our souls,

and offers to relieve it, calling still to the restless, dissatisfied, unhappy children of men—"If any man thirst, let him come unto me, and drink."

The lesson which he taught the Samaritan woman, and which his interview with her teaches us, is this: that the believing acceptance of Jesus Christ does open a perpetual fountain of spiritual satisfaction within the soul—an ever-flowing fountain—a never-failing fountain. True Christian experience in the soul is more like a fountain of water springing within, for perpetual refreshment and satisfaction, than is anything else in this world.

EVERYTHING SHALL LIVE.

The bed of a stream in a valley of northern Peru is dry from July to February each year. When at last the river comes again the people are thirsty for it and give it a royal welcome. As the time draws near, a traveler from the hill country is eagerly questioned as to where the river was when he passed. Finally the announcement is made, "The river is twenty leagues away;" then, "It is ten leagues distant;" at last, "It is one league away, and will be with us to-day." With drums and fifes and fire rockets the Indians turn out to welcome this messenger of glad tidings, of health and riches to the arid land. At first a trickling rivulet, then a stream in which boys and dogs may revel, and finally deep enough to swim in, five thousand people escort the river to Piura. As the band plays on the bridge, the people dance and throw rockets and rejoice all the night. At the next town twelve thousand persons meet the river, which enjoys a triumphant march from the mountains to the sea, for it is the source of life to the common people. "Everything shall live whither the river cometh." Like a stream, growing ever broader and deeper, fructifying the soil with its alluvial deposits, is that energizing influence which goes out from the sanctuary of God. Harvests of life are the result. The gospel stirs up dormant energies, enriches and broadens life, blesses the whole man. When Henry Martyn became a new creature in Christ Jesus, painting, poetry and music had charms unknown to him before. His whole nature was refined and made susceptible of impressions from the beautiful. "That they might have life more abundantly," was our Lord's own statement of his purpose in coming to this earth. Christianity "pours into the old ruts an overflowing tide of new life. It makes a people quick to learn, eager to do, runners in the race, conquerors in the battle of life."

ACQUAINTED WITH THE MAP.

To express a favorable estimate of an army officer, Napoleon was accustomed to write opposite his name, "Well acquainted with the map." The intelligent reader of the daily press knows that he cannot follow the progress of affairs without a thorough and accurate knowledge of geography. A map hanging on the wall near his shoemaker's bench intensified the purpose of the "consecrated cobbler" to plan and pray and then to carry the gospel to the millions that lived in darkness. McCheyne felt that he must have a missionary map to pray by; and Dr. Gordon thought an atlas of the world was the best prayer book for a missionary

meeting. It may be questioned whether it is ever wise to hold a missionary meeting without a map of the world hanging where all can see. Ralph Wells had such a map in his Sunday-school room, and whenever money was contributed for missions, a star on the map indicated the place to which it was sent. As one star after another had been added, a child was heard to exclaim: "Won't it be splendid when we get it all covered with stars!" It is said of General Charles George Gordon that, while military commandant at Gravesend, he held an evening school for poor boys, and, as soon as they were qualified, secured positions for them in the naval or merchant service. A map of the world hanging in his private office was stuck full of pins, which were moved daily to locate these boys, that in his daily prayers he might remember the special needs of each one. Soldiers in the one army of the living God, engaged in an aggressive campaign, need to be acquainted with the map, that they may get the inspiration which comes from information, that they may realize more vividly how rapidly the world is being "covered with stars," and that the Church at home may more intelligently pray for and sympathize with the Church abroad.

MISSIONARY PERSONALS.

"If I get to heaven, I must go by way of Africa," said Melville B. Cox, an early missionary from the United States.

"Send more missionaries to take my place," was the message sent to Park Church, Syracuse, by Mrs. Laffin of Batanga, when she knew that she must die.

"Had I twenty lives to live, Africa should have them all," said Charles F. Mackenzie, of the Universities' Mission. An address by Bishop Selwyn led him to consecrate himself to missionary work. The natives remember him as "a man of a sweet heart."

In college Adolphus C. Good was quiet and diffident to a degree, yet where muscle or courage or brain or conscience was wanted, his place was at the front. Africa seemed to him the hardest place, and accordingly to Africa he promptly, cheerfully, resolved to go. His life was an object lesson of intense, whole-hearted devotion to his Lord. The memory of his consecrated young manhood is a rich legacy to those who are left behind.—*Henry C. Minton, D.D., in The Presbyterian Banner.*

"Africa for Christ, and himself for me," was the motto of Bishop Samuel Crowther. "That a poor, ignorant, superstitious slave-boy," wrote Henry K. Carroll, in the *Forum*, "should in the course of a few years become an educated, dignified prelate of the Church of England shows that the native African is not only capable of being educated and Christianized, but of being polished in mind, manner and faith so that such a distinguished body as the Anglican Episcopate should delight to do him honor."

When a friend at home wrote to Mary Moffat, asking what could be sent her that would be of use, the answer was, "Send a communion service; it will be wanted." At that time there were no converts and no "glimmer of day." Three years

later a hundred and twenty were present at the table of the Lord, the first among the Bechwanas; and the day previous there arrived a box containing the communion vessels which the faith of Mrs. Moffat had led her to ask for before there was a single inquirer.—*Great Missionaries of the Church.*

David Livingstone, when converted, consecrated to the cause of missions all he could earn beyond what was necessary for his subsistence; but when he read the appeal of a missionary in behalf of Christless millions, he consecrated himself. He said: "I will place no value on anything I have or may possess, except in relation to the kingdom of Christ." Some of the natives in Africa remembered him as "a white man whose words were always gentle, and whose manners were always kind; whom as a leader it was a privilege to follow, and who knew the way to the hearts of men."

"He is not dead. He will live among us, his children," said a native preacher at the funeral of Albert Bushnell. "The sweetness and gentleness of his refined demeanor," wrote one who knew him, "did not conceal the glowing spirit of the martyr that burned in his breast. That exquisite blending of courtesy with consecration made him an honored guest in many homes of England, Scotland and America, as well as an object of deep respect among the officers of the French Navy frequenting the harbor of Gaboon." Albert Bushnell was "in some sense the father, and in every sense the hero of Presbyterian missions in Africa."

Alexander M. Mackay, of Uganda, was in the opinion of Mr. Stanley "the best missionary since Livingstone." Lord Rosebery spoke of him as "that Christian Bayard, whose reputation will always be dear." His favorite saying was: "If Christianity is worth anything, it is worth everything." Referring to his remarkable success, Stanley wrote: "I take this powerful body of native Christians in the heart of Africa, who prefer exile for the sake of their faith to serving a monarch indifferent or hostile to their faith, who have endured the most deadly persecutions, and yet are staunch in their beliefs, firm in their convictions, as most substantial evidence of the work of Mackay."

"Nothing but a missionary!" But the man who gave that toss of the head and that half-scornful look should cast an eye down the long central aisle of the hall at Mildmay Park. Whom do we see coming up the aisle—a son of Anak in stature, erect, his features strongly marked, his venerable locks and long white beard adding majesty to his appearance? On discovering him the whole great audience rise spontaneously to their feet. A Wesleyan brother with powerful voice is in the midst of an address; yet no one heeds him till the patriarch has taken a seat on the platform. Who is the old man? Is it the Earl of Beaconsfield? Is it Mr. Gladstone? There is but one other person in the realm to whom, under the circumstances, such a united and enthusiastic tribute would be paid, and that because she is on the throne. This hoary-headed man is the veteran among South African missionaries. He went out to the Dark Continent more than sixty years before (1816). He is now eighty-three; his name, Robert Moffat.—*A. C. Thompson, D.D.* (at the World's Missionary Conference, in 1878).

NOTES.

We have a right to be sure that God is on our side when we have made sure that we are on God's side.—*Dr. Maclaren.*

* * *

"How to deepen and strengthen the spiritual life?" will be the great question at the Washington convention, says Dr. Clark.

* * *

"Christ never asks of us such busy labor

As leaves no time for resting at his feet.

The waiting attitude of expectation

He often counts as service most complete."

* * *

A Christian Endeavor Society in a Pennsylvania town assumed the duties of janitor and kept the church in excellent order. The salary was applied to their missionary contributions.

* * *

If you cannot cross the ocean

And the foreign land explore,

You can set the coin in motion

And can send it on before.

—*John McNiel.*

* * *

The best benefit of a wide-awake, earnest, fervent Christian Endeavor meeting, says Dr. T. L. Cuyler, is not the addresses made, the prayers offered, and the instruction gained at the time, but the inspiration carried away for Christly living and the doing of good deeds elsewhere.

* * *

"The Endeavorer's life is to be felt in the church," writes Rev. Dr. Dickson in *The Presbyterian Record*, "by the Christly spirit he shows, by regular attendance on ordinances, by visiting the sick, and doing what he can for the Sunday-school, and by giving liberally to missions abroad and work at home."

* * *

"Sailed on," was all Columbus could write in his diary on many days of that memorable voyage; but because he sailed on America was discovered by him. Teacher, go on steadily, constantly, persistently in your work, and though you cannot find many things to note each day, your achievement will in the end be really notable and worthy your efforts.—*Brick Church Life.*

* * *

Mary Anderson tell us, in her "Few Memoirs," that the poet Longfellow once gave her this advice: "See some good picture—in nature if possible, or on canvas—hear a page of the best music, or read a great poem daily. You will always find a free half hour for one or the other, and at the end of the year your mind will shine with such an accumulation of jewels as will astonish even yourself."

* * *

Rev. John Pollock, of Glasgow, Scotland, says the *Golden Rule*, has six Christian Endeavor societies in his church. There are two Junior societies, one Young People's society, two Senior societies and one Mothers' society. All of these are combined into a Guild of Christian Endeavor. The

six societies work in closest fellowship, since the pastor is honorary president of each. With genuine Scotch thoroughness, Mr. Pollock has adapted Christian Endeavor to the needs of his church in this wise fashion, and has made of it an active and useful servant.

* *

The late Professor Blackie had the habit of penning in his own handwriting his motto in Greek characters in the left-hand corner of every envelope which he sent out. "Adopt it," he said, "and it will turn earth into heaven; it will revolutionize society in the twinkling of an eye." The motto was: "Speak the truth in love." Ephesians 4: 15.—*Light and Life*.

* *

In Japan, May 5 is observed as a holiday for boys; and on that day paper representations of the carp are displayed in all the windows, as we display our flags. The carp "swims against the stream," and to the Japanese youth who endeavors it suggests the true method of developing character. It reminds him that only by perseverance and close attention to study can he rise to an important position.

* *

The Presbyterian Church stands for loyalty to Scripture doctrine, simplicity of worship, representative government, high standard of Christian living, liberty of conscience, popular education, missionary activity, true Christian catholicity. Loyalty to the Presbyterian Church is shown by paying for its support, praying for its success, helping in its work, always speaking well of it, sustaining its services.—*N. B. Remick, D.D.*

* *

The advice given eighteen months ago by *St. Andrew's Cross* to chapters of the Brotherhood of St. Andrew may be helpful now to Christian Endeavor Societies. The selection of a delegate demands the best thought of a Chapter. He must be one willing to be the servant of his brethren and to serve them faithfully. For their sakes he must sacrifice his convenience, his ease, his curiosity. He goes to Washington, not for fun, not to see the city, nor to take a vacation, but for four days' work, the hardest kind of work. His brain must be active, his heart like tinder eager for the flame. He must leave behind him his prejudices, he must be open to new impressions. With the thought of his Chapter's needs constantly before him, he must go in and out among his fellow-delegates, receiving and giving.

* *

The following incident related by the *Outlook*, occurred ten years ago. A coarsely dressed man, of the lower class, came into a Brooklyn store frequented by the well-to-do. He received no attention at first, until one of the clerks politely inquired what he could do for him, and served him with as much interest and civility as if he had been a rich customer. When the man was gone, the other clerks began to chaff the one who had waited on him, asking if that chap was a relative of his, etc. A lady who had watched the whole affair spoke up earnestly, "I have observed your courtesy to that

poor man, and have been very much impressed by it."

"Thank you, madam," was the reply, "the fact is, I have been going to Cuyler's church for these six months, and he has lodged in me the idea that I ought to treat every man as a brother."

* *

In his home near Paris, the Russian artist, Verestchagin, has a glass studio which revolves on wheels. The movement is effected by means of a windlass placed near the artist's easel, by which ingenious contrivance he is enabled to paint the whole day with the sunlight falling in one direction on models and drapery. The *Observer* finds here a suggestion for the carver of character. In order to successful moral development the divine light must be admitted freely and invariably along its own true lines. The sun above us does not really change; but the alteration of terrestrial modes and seasons may require the frequent readjustment of earthly objects and relations with reference to the undeviating play upon them of heaven's illuminating beams. He who arranges to have the sunlight of divine truth and grace always falling in one direction on his work will be apt to evolve the most beautiful and well-proportioned moral effects.

CONTEMPORARY THOUGHT.

—The percentage of increase in population in the United States for the decade ending in 1890 was 24.86. Supposing it to be half of this, or 12.43, for the past five years, we find this to be far below that of the churches. Their growth since 1890 has been at the rate of between 19 and 20 per cent. It is clear that the churches are gaining on the population rapidly and steadily.—*Dr. H. K. Carroll, in the May Forum*.

—Mr. L. A. Waddell's work on "Lamaism," says a reviewer, is one to make scholars of Northern Buddhism—the so-called Mahayana school—nothing less than thankful. To extensive personal acquaintance with the people and literature of Tibet, the land of Lamaism, the author adds thorough acquaintance with the European authorities on the subject, and has thereby produced a comprehensive treatise—not a compilation—which simply superseded all previous ones.

—The Hon. Hoke Smith, Secretary of the Interior, in an article on "Our Indians" in the *Youth's Companion*, gives much valuable information about the present condition and prospects of the Indians, their increasing numbers, their education, and indicates the position of the present national administration towards them. He closes the article by saying: "While I have not criticised the action of our forefathers and of our fathers in the treatment of the Indians, I urge without hesitation that among this people can be found a field for missionary work as worthy of Christian zeal as in those countries far away from our own."

—Jesus was a friend neither of the workingman nor the rich man as such. He calls the poor man to sacrifice as well as the rich man. He was the Son of Man, not the son of a class of men. But his denunciation is unsparing of those men who

make wealth at the expense of souls; who find in capital no incentive to further fraternity; who endeavor so to use wealth as to make themselves independent of social obligations and to grow fat with that which should be shared with society—for those men who are gaining the world, but are letting their neighbor fall among thieves, and Lazarus rot among the dogs.—*Professor Shailer Matthews in American Journal of Sociology.*

—The ethical writings of Kant and Fichte led men toward moral earnestness. The easy-going and superficial eudemonism of the eighteenth century was set aside and a deeper appeal was made to duty and conscience. The Illumination had looked for happiness on earth, Pietism expected it only in heaven. The ethical philosophers set duty first. Thus was strengthened the conception of religion which Uhlhorn states: "Religion is not a mere devout dream, not a thing which exists for its own sake, a pursuit for special hours and days; but it is an inner spirit, a thinking and acting which pervades all conduct, quickening and controlling."—*Charles R. Henderson, in American Journal of Sociology.*

—Writing of "War and Civilization," in *Appleton's Popular Science Monthly*, Mr. W. D. Le Sueur looks forward to the day when force will not be called in to settle faction. "War," he says, "is the avenger of the faults of civilization, but, like other avengers, it is too furious to be discriminating. There are virtues developed in the battlefield and bivouac, but how much of virtue perishes in the slaughter of the battle or moans itself away within hospital walls! It is easy to talk glibly of the benefits of war, but if we seriously consider the havoc it makes in homes and hearts and the horrible sufferings of every kind that it entails, not to mention the check that it gives to peaceful industry and the burdens that it imposes on future generations, the benefits in question will appear very unsubstantial in comparison."

—Christianity itself is a mission, and missions are Christianity, writes Dr. F. F. Ellinwood in the *Presbyterian and Reformed Review*. Old Testament prophecy breathes a missionary spirit, and the New Testament is a missionary volume. The Christian nations of the world are the fruits of missions. We, ourselves, owe our civilization to the heralding of the cross to our savage ancestors. Much of the best intellectual ability has been given to this great enterprise, while in no other sphere has so lofty a moral heroism been displayed. It has confessedly been the broadest and the grandest manifestation of our world-embracing Christianity. It has touched the highest water mark of disinterestedness and Christlikeness. It aims to overcome all selfishness of the individual, the church, the nation, and to put upon Christian service the full measure of Christ's universal kingdom.

—This is a world of comparative progress, and freedom from Spain would be to Cuba a long step in advance on the highroad of advancing civilization. The interests of humanity are the controlling reasons which demand the beneficent interposition of the United States to bring to an end this savage war and give to the island peace and independence. No great nation can escape its re-

sponsibilities. We freely charge England with responsibility for the hideous atrocities in Armenia. But it is the merest cant to do this if we shirk our own duty. We have a responsibility with regard to Cuba. We cannot evade it; and, if we seek to do so, sooner or later we shall pay the penalty. But the American people, whose sympathies are strongly with the Cubans fighting for their liberties, will no longer suffer this indifference towards them to continue.—*Senator H. C. Lodge, in The Forum.*

—Mr. Lafcadio Hearn shows in his recent volume, "Kokoro," the profound weakness and almost pathetic helplessness of the Japanese mind to grasp the great idea of the Unity that holds the universe in a sure grasp. Abstract thinking has always been a bitter cross to the Japanese mind. Any attempt to grasp the idea of "soul" or "God," as we understand it, or as the greatest minds of earth have ever understood it, is a task under which the Japanese intellect staggers. Until such an idea is mastered by the working mind of the nation, Japanese literature will never be much more than what it has been—that is to say, until fertilized by the thought of Christendom. The ideal of Japanese life is very pretty, but very narrow. It has been fostered under a peculiar insular environment, like some rare flower which, alone in a deep glen, has been able to resist a changed climate. It has yet to show whether it can live in the new cosmopolitan atmosphere which is now enclosing the empire lying between Asiatic Spain and Russia.—*The Literary World.*

—Professor Chas. R. Henderson, in a second article on the German Inner Mission (*American Journal of Sociology* for May), says the term "Inner Mission" was used to designate all the works of rescue which grew out of Christian faith and love in response to social need. Many voluntary fraternities, formed in different countries and in different branches of the church, to respond to the call of suffering, without any outward union, had in common one foundation faith that Christ is the Redeemer of the perishing, and one goal, to raise men out of sin, and free them from its consequences, by means of the gospel.

The Inner Mission does not mean this or that particular work, but the sum of labor which arises from loving faith in Christ, and which seeks to renew, within and without, the condition of those multitudes in Christendom upon whom has fallen the power of manifold external and internal evils, which spring directly or indirectly from sin, so far as they are not reached by the usual Christian offices with the means necessary for their removal.

—The utterances of friendly biographers showed a sort of surprise when there came the sad news of Thomas Hughes' death. He had never grown old, in all his seventy-three years, and it required an effort to associate the thought of inertness with such a strong breezy worker. If he was not great enough to banish doubts and anxieties, the exhilarating quality of his cheery, active spirit at least made the fight more hopeful and grateful. This contagious hopeful tonic virtue of his was as fresh and natural as the breezes which brought vivacious health and charm to the country hillsides and meadows which he loved. And the friends that profited by such a man were admitted through

those same liberal tests which made Tom Hughes unwilling to see the sons of wealthy people enjoying the parks, while small city urchins, of indiscriminate derivation but equal longings for green grass and games, pressed their faces against the palings. He opened the gates. He gave to the weak out of the wealth of his strength, and lived in his honest, eager way, a life which in the measure of its abilities made the world a better and brighter place.—*Charles D. Lanier, in May Review of Reviews.*

—Of the 11,500,000 direct living descendants of the Vikings, 2,500,000, or more than one-fifth, reside in the United States. A larger proportion of the Scandinavians than of any other class of immigrants are settled in the agricultural districts, and their value as immigrants is that they choose a pursuit in which they excel. Their great adaptability to the circumstances and customs of their adopted country is acknowledged on all sides. They have come into the United States, not for adventure, but with serious purpose. They have sometimes been clannish, but how can any class with a foreign speech avoid clannishness? Out of it, through the gates of the English language (which they learn eagerly and quickly), speedy naturalization, and increased prosperity, they pass into broader relations. The three nationalities mingle freely with each other and with the Americans in business and politics. Inter-marriages are by no means uncommon. In the complex people which may hereafter be called Scandinavian will appear many of the qualities of each component. They will be sturdy, independent and Protestant; they will be intelligent, persistent, patient and thrifty. We shall not expect the current of their life to run counter to that of the nation. They readily fit into places among our better classes. Because of their habits of thought, their respect for education, and their conservatism, the difficulties of adjusting ourselves to their presence are at a minimum. As Americans they will be builders, not destroyers. Their greatest service will be a mighty, steady influence, reinforcing those high qualities which we sometimes call Puritan, sometimes American.—*Kendric Charles Babcock, in Atlantic Monthly for May.*

CHRISTIAN TRAINING COURSE.

[Prepared for the readers of THE CHURCH AT HOME AND ABROAD, by the Rev. Hugh B. MacCauley. See October, 1895, page 340, for full explanation, etc.]

GENERAL REMARKS.

1. In May there was but one study in each Department, Biblical, Historical and Missionary, but each one was very full and important. Accordingly Societies were advised to have two studies and treat the topics more fully. So also in June, there is but one study in each Department, but we have expanded the same into two.

2. Model Programme No. 1 contains the first Table of the Law and the Historical Study. Programme No. 2 contains the second Table of the Law and the Missionary Study. Societies wishing to condense these two into one may take of the Biblical only the matter of Questions 39 to 42 of Catechism, then follow with Historical and Missionary.

3. Persons wishing more information concerning this Course should send to The Library of the Board of Foreign Missions, 156 Fifth Avenue, New York, enclosing a stamp for pamphlet.

MODEL PROGRAMME, JUNE, No. 1.

Using first half of Study XVI in Biblical and XVI in Historical.

1. HYMN.
2. PRAYER.
3. BIBLICAL, Study XVI, first half. Have hymns.

The Ten Commandments (Part 1). Man's Duty to God (Ques. 39-42), Mic. 6: 8; Luke 10: 28; Rom. 2: 14, 15; Deut. 10: 4; Matt. 19: 17; Matt. 22: 37-40. The Preface of God-side of the Covenant (Ques. 43, 44). Ex. 20: 2; Deut. 11: 1; 1 Pet. 1: 17-19. The First Commandment (Ques. 45-48), Ex. 20: 3; 1 Chron. 28: 9; Deut. 26: 17; Ps. 95: 6, 7; Matt. 4: 10; Ps. 14: 1; Rom. 1: 20, 21; Ps. 81: 11; Rom. 1: 25; Ps. 139: 1-3; Deut. 30: 17, 18. The Second Commandment (Ques. 49-52), Ex. 20: 4-6; Deut. 12: 32; Rom. 1: 22, 23; Col. 2: 18; Ps. 45: 11; Ex. 34: 14. The Third Commandment (Ques. 53-56), Ex. 20: 7; Ps. 102: 2; Eccl. 5: 1; Ps. 135: 2; Ps. 104: 24; Matt. 5: 34, 35. The Fourth Commandment (Ques. 57-62), Ex. 20: 8-11; Lev. 19: 30; Gen. 2: 3; Acts 20: 7; 1 Cor. 16: 1, 2; Rom. 1: 10; Lev. 23: 3; Isa. 58: 13, 14; Matt. 12: 11, 12; Mark 2: 27; Jer. 17: 21; Luke 23: 56; Ex. 31: 17. The Fifth Commandment (Ques. 63-66), Ex. 20: 12; Lev. 19: 32; Eph. 6: 1-5; Rom. 13: 1; Eph. 6: 9; Rom. 12: 10; Rom. 13: 7, 8; Eph. 6: 2, 3.

4. PRAYER.
5. HYMN.
6. HISTORICAL, Study XVI, 30 minutes. Our Century.

The Modern Period (Part 6). A.D. 1800 to 1900. Read Judge Hitchcock, 40-46 (the end). 10. Modern Missions: Religious Beliefs; Heathenism; Protestant Missions; Carey* Missionary Societies; The Presbyterian Boards of Foreign Missions and Home Missions. The Grand Uprising of our Century. Treat it well. See special articles on Presbyterian Boards, pages 520, 521. Read it through. An inspiring record.

7. PRAYER.
8. HYMN.

MODEL PROGRAMME, JUNE, No. 2.

1. HYMN.
2. PRAYER.
3. BIBLICAL, Study, XVI, second half. Intersperse hymns. The Ten Commandments (Part 2). The Sixth Commandment (Ques. 67-69), Ex. 20: 13; Eph. 5: 29, 30; Ps. 82: 3, 4; Acts 16: 28; Gen. 9: 6; Deut. 24: 6; Prov. 24: 11, 12. The Seventh Commandment (Ques. 70-72), Ex. 20: 14; 2 Tim. 2: 22; Eph. 4: 29; Eph. 5: 11, 12; Matt. 5: 28; Eph. 5: 4; Eph. 5: 3. The Eighth Commandment (Ques. 73-75), Ex. 20: 15; Prov. 27: 23; Lev. 25: 35; Deut. 15: 10; Prov. 28: 19; 1 Tim. 5: 8; Jas. 5: 4. The Ninth Commandment (Ques. 76-78), Ex. 20: 16; Eph. 4: 25; 1 Pet. 3: 16; 3 John 12; Prov. 14: 5, 25; Col. 3: 9; Ps. 12: 3; 2 Cor. 8: 20, 21; Ps. 15: 3. The Tenth Commandment (Ques. 79-81), Ex. 20: 17; Heb. 13: 5; 1 Tim. 6: 6; Lev. 19: 18; 1 Cor. 13: 4-6; 1 Cor. 10: 10; Gal. 5: 26.

4. PRAYER.
5. HYMN.
6. MISSIONARY, Study XVI, 30 minutes.

Africa. Present Vision, Dennis, 105-113. Question Book on Africa, principal questions. Livingstone.* African Rum Traffic,* see Dennis, pages 176-178. Watchman Voices. See this number of Magazine under Missionary Personals, Gleanings, Questions, etc. By all means, in closing, and on this great Dark Continent, have a thorough study. Have a good paper on Livingstone.

CLOSING REMARKS.

1. With this number we reach the end of the first year of the Christian Training Course for Young People's Societies and other Church organizations, having treated these subjects: Biblical—Doctrines, the Shorter Catechism; Historical—Church History: Rev. Dr. Henry Cowan's Landmarks (Aberdeen); Missionary—Survey of Mission Fields, this Magazine, and selected tracts published by the Women's Executive Committees of H. M. and F. M. These subjects, of a general character, are

intended to be a foundation for more special work next year.

2. The second year's Course will begin in the October number, full directions being printed in September. It will be arranged as follows: Biblical, The Character of Christ, by Mr. Robert E. Speer, Foreign Missions Secretary; Historical, the Historical Development of the Missionary Idea, by Rev. Hugh B. MacCauley, author of this Course, based upon George Smith's Short History of Missions; Missionary, Modern Missionary Heroes, by the Rev. Albert B. Robinson, Associate Editor of this Magazine. No more interesting or important subjects can be found than these.

3. In every year of the Course, while a large part of the ground is necessarily given to the Church Universal, yet special treatment of the Denomination is provided for. This was particularly so in the first year. The second year's Historical and Missionary will also show this feature, while the third year's Historical is wholly given to the Church of Scotland and the Presbyterian Church in the United States of America. All due attention to the doctrine, history and polity of one's own Church is therefore assured, and in proper proportion to the Church at large. At these same points other Denominations can do the same, thus providing for variety but preserving unity.

4. The important matters of (1) *small expense*, (2) *elementary treatment*, and (3) *standard text-books*, have been constantly in mind, and we believe that no other similar course excels this in these particulars.

5. Some remarks summarizing the first year's course, programmes, etc., were printed in the May number, to which inquirers are referred.

6. In closing, we wish all our Young People a hearty "Godspeed," and unite in the Psalmist's prayer "That our sons may be as plants, grown up in their youth, and our daughters be as cornerstones, polished after the similitude of a palace."

THE BOARD OF HOME MISSIONS.

One purpose of the Board of Home Missions is to establish and maintain churches in all parts of our country, and to aid them in reaching as speedily as possible the point of self-support.

About one-fifth of the 21,000 persons who landed on our shores from 1620 to 1640 were Presbyterians, says Mather. Many more of like faith and polity came from the various countries of Europe during the latter half of the century. Francis Mackemie was the organizer of American Presbyterianism. About 1690, the first congregations were gathered, and these were organized into a presbytery in 1705. In the minutes of the first presbytery and synod are found "supplications" from new and distant settlements for missionaries, and also the order for annual collections from all the churches to be used in the support of such missionaries.

The first General Assembly, in May, 1789, resolved that "the state of the frontier settlements should be taken into consideration, and missionaries sent to them." Ours is a missionary church. Her motto has ever been, "Our whole land for Christ, and Christ for our whole land."

As the frontiers of the country were extended and the importance of the work increased, the General Assembly appointed, in 1802, a standing

committee of missions. But the population so increased, and new settlements were so rapidly made, that, to meet the growing demand and render the management of the work more efficient, the General Assembly found it necessary in May, 1816, to organize the Board of Missions. The work then increased rapidly in extent and interest.

After the division of the Church into the Old and New School branches, the latter worked through the American Home Missionary Society until 1855, when the Church Extension Committee was organized by the New School Assembly. This was changed in 1861 to the Committee of Home Missions.

At the reunion of the two Assemblies in 1870, the Board of Missions and the Committee of Home Missions were united under the legal name and style of "The Board of Home Missions of the Presbyterian Church in the United States of America," and incorporated by the Legislature of the State of New York, April 19, 1872.

The Board of Home Missions, which is located in New York city, now consists of ten ministers and eleven laymen, elected by the General Assembly. They give their service without compensation. The Secretaries and the Treasurer are not members of the Board, but are its executive officers elected annually by the Board. The President of the Board is the Rev. John Hall, D.D. The names of the other members may be found in the printed Annual Report. The names of the executive officers appear in each issue of this magazine on the page devoted to "Officers and Agencies."

In addition to its aid of feeble churches, the Board of Home Missions maintains schools among the Indians, the Alaskans, the Mormons, the Mexicans in the United States, and the mountain people of the South. This part of the work has been carried on through the efficient coöperation of the Woman's Executive Committee, which was organized in 1878.

City evangelization is a most important branch of the Board's work, since one-third of our population dwells in the cities. In city as well as country there is great opportunity to labor among our large foreign population, in which nearly every nation of the earth is represented.

In only a single year since 1870 did the number of the missionaries fall below 1000. Last year there were 1731 missionaries and 391 missionary teachers. In one year the total number of persons welcomed to Christian fellowship on confession of faith by our home missionaries was 13,368. An average of 136 churches each year have been organized by these faithful laborers during the last quarter of a century.

The Board of Home Missions believes that we must save our own country, first for its own sake, and then for the sake of other nations. America Christianized would hasten the conversion of the world. Every new church we organize at home is a new source of money and missionaries for the work abroad.

THE BOARD OF FOREIGN MISSIONS.

Through this agency the Church abroad undertakes what the Church at home is doing through the other Boards. "Foreign missions and home

missions are so blended," said Dr. Timothy Hill, "that no man can tell where the one ends and the other begins; and no man who is not heartily interested in both has any true conception of the gospel."

The Board of Foreign Missions was organized in Baltimore, Md., October 31, 1837, in accordance with action taken by the General Assembly in June of that year.

The foreign missionary spirit had been manifest in the Church long before this date. The Rev. Azariah Horton, a member of the Presbytery of New York, was in 1741 appointed by the Society in Scotland for Propagating Christian Knowledge to labor among the Indians on Long Island. The Rev. David Brainard, ordained as a missionary by the Presbytery of New York in 1744, engaged in evangelistic labor among other tribes, as did also the Rev. John Brainard. This was regarded as foreign missionary work.

In 1817 the General Assembly united with the Reformed Dutch Church and the Associated Reformed Church in the organization of "The United Foreign Missionary Society," whose object was "to spread the gospel among the Indians of North America, in Mexico, South America, and other parts of the heathen and anti-Christian world."

This society was merged into the American Board in 1826. In November, 1831, the Synod of Pittsburgh, which had been zealous in missionary work from its organization in 1802, formed the "Western Foreign Missionary Society," for the purpose of "conveying the gospel to whatever parts of the heathen and anti-Christian world the Providence of God might enable the society to extend its evangelistic exertions." The work of this society was transferred to the Board of Foreign Missions in 1837.

At the reorganization of the Board in 1870, after the reunion, the number of members was fixed at fifteen. The names of the present members may be found in the Annual Report for the current year. The President is the Rev. John D. Wells, D.D.

See "Officers and Agencies" in this magazine for the names of executive officers.

The Board of Foreign Missions enjoys the hearty coöperation of the following women's organizations: Woman's Foreign Missionary Society of the Presbyterian Church, 1334 Chestnut street, Philadelphia, Pa.; Woman's Presbyterian Board of Missions of the Northwest, Room 48, McCormick Block, Chicago, Ill.; Women's Board of Foreign Missions of the Presbyterian Church, 156 Fifth Avenue, New York; Woman's Presbyterian Foreign Missionary Society, Northern New York, Hudson, N.Y.; Woman's Presbyterian Board of Foreign Missions of the Southwest, 1516 Locust street, St. Louis, Mo.; Woman's Occidental Board of Foreign Missions, 920 Sacramento street, San Francisco, Cal.; Woman's North Pacific Presbyterian Board of Missions, Portland, Oreg. The names of the executive officers of these Boards may be found in each issue of *Woman's Work for Woman*.

The missions of the Board are in China, Japan, Korea, Siam, Laos, India, Persia, Syria, Africa, as well as in Mexico, Guatemala, Colombia, Brazil, and Chile.

The methods employed are the result of the experience and observation of more than half a century. The chief place has always been assigned to the preaching of the word as an evangelizing agency, while putting due emphasis upon the school, the press, the hospital and the dispensary. In the language of one of its Secretaries, this Board is a missionary agency, a church-erection agency, a great bureau of education, a board of aid for schools and colleges, a publishing establishment, an extensive medical and eleemosynary society.

The names of forty-two new missionaries, who are to be sent to take the place of those who have fallen, and to strengthen the stations, may be found on page 486. Last year the whole number of foreign missionaries under commission from the Board was 659, while the number of native agents of all classes was 1943, including 188 ordained ministers.

Gleanings At Home and Abroad.

—A good preacher preaches because he has something to say; a poor preacher because he has to say something.—*Archbishop Whately*.

—"Unless the Lord, the Spirit, continually uphold and quicken, how benumbing is daily contact with heathenism," said William C. Burns, of China.

—Man does not believe in immortality because he has never proved it, said James Martineau; but he is ever trying to prove it because he cannot help believing it.

—Henry Ward Beecher, after hearing an address by one of the Scudders from India, is said to have exclaimed, "Oh, to be a heathen and have such a missionary."

—There are said to be over thirty thousand Protestant Kafir members in the Wesleyan Missions in South Africa, and they are all professed abstainers from intoxicating liquors.

—Adoniram Judson said the men wanted for missionary service are men who live near to God, and are willing to suffer anything for Christ's sake without being proud of it.

—God has given Christian nations the political power, the purse power, and the teaching power of the world. History is supernaturally guided in the interest of Christianity.—*Dr. J. T. Gracey*.

—Dr. H. K. Carroll writes in the *May Forum* that while the value of church buildings, lots and furniture in the United States was, in 1890, about \$680,000,000, it is quite probable that it is now fully \$800,000,000.

—"I have aimed to make my preaching thoroughly tonic, and to keep abreast with the times, and with the majestic marchings of God's providence toward the full redemption of our race."—*Theodore L. Cuyler, D.D.*

—Only the education based upon the Christian religion, writes Rev. A. D. Mayo, in *Education*, will ever lift a people above those pagan prejudices of race, caste, condition and opinion which are responsible for nine-tenths of the diabolism of history.

—On the Samoan Islands there are two hundred native preachers, supported by their churches. For the erection of a new church at Apia the natives recently contributed \$3500. The Samoan Church supports twenty missionaries in New Guinea.

—To make no more sacrifices for the work of missions than many of us are accustomed to make, is not simply to play with missions; it is to turn the whole stupendous enterprise of bringing humanity into loyalty to God into a solemn mockery.—*The Advance*.

—A writer in the *Independent* bears witness to the consecration and self-sacrifice of missionaries in China, and says that England, America, and Scandinavia have reason to be prouder far of their sons and daughters in the mission field than of their soldiers and sailors.

—No Church is living as a Church which is not fulfilling the command of commands. The first duty of a Christian is to make other people Christians, and the first duty of a church is to make other Christian churches until the whole world is covered with them.—*Archbishop Benson*.

—The best way to help Foreign Missions is to establish Home Missions, says a writer in the *Presbyterian Record*, and in support of this declaration he states that in the Presbyterian Church of Canada twenty thousand dollars are now given annually for Foreign Missions by congregations that were founded as Home Mission stations twenty years ago.

—The Rev. Mr. Case writes from a mining town in Mexico to the *Missionary Herald*: "Various circumstances had operated to prepare the way in an unusual manner for the reception of the gospel. The just and Christian conduct of an American mining company located here has been an indirect but powerful influence in favor of Protestant Christianity."

—"There is no use my trying to be a Christian," said an old Chinese woman; "look at my feet," pointing to her deformed, bandaged feet. "Why, what have your feet to do with it?" asked the missionary. "Oh," said the other, "if I am a Christian I will have to go into the world and preach the gospel, and I could not travel with these feet."

—A Negro in the mountains of West Virginia, who had received a Bible from a colporteur, was visited by an aunt and a brother. Each wanted the Bible. So they prayed over the matter, and then made a division, the owner keeping the New Testament while the Old was divided equally between the others. It was found that each had made good use of his portion.

—The churches in Madagascar in communion with the London Missionary Society have adopted the name *Ny Fiangonana Malagasy*, or The Mala-

gasy Church. In acknowledgment of their indebtedness to English Christians, who have done so much for their enlightenment and civilization, they add in official documents, *Miray amin' ny L. M. S.*, in connection with the L. M. S.

—The Assembly of the Southern Presbyterian Church has opened at Fredericksburg, Va., a Bible and Training School for the preparation of women for the missionary field. It will reveal to many a woman, writes the Dean, who never dared to think of the missionary field for her service for her Christ that only her unpreparedness has hindered her going, and that that need hinder her no longer.

—Replying to the question, What led to this wonderful movement, woman's work in missions? Miss Ellen C. Parsons says: "It was a *human cry* appealing expressly to woman's tenderness, and it pierced her heart. It sounded out from black heathenism, the heart-break of motherhood, the stifled cry of distorted childhood; *this* was what happy women heard in their happy protected homes."

—Hinduism is unconsciously doing a reforming work among the wild tribes that are not touched by the Christian missionary. These tribes, becoming Hinduized, become civilized, and, in so far as they are thus made approachable, they are put in the way of improvement; though civilization often has a bad effect upon their morals for a season.—*Edward Washburn Hopkins, Ph.D., in his Religions of India*.

—Some missionaries have planted themselves in Bhot in the Himalayas, at a height of 11,000 feet, in the hope that by winning the Bhutiyas for Christ they may also win the Tibetans. The Bhutiyas have the privilege of regularly visiting Tibet and of openly associating with its people; thus, where Europeans cannot enter, a neighboring people may give access for the gospel.—*The Bombay Guardian*.

—The Rev. John Lowe defined medical missions thus: "Not merely a philanthropic agency, not even an enterprise for the provision in our mission fields abroad of the inestimable benefits of European medicine and surgery; but the systematic combination of the healing art with the preaching of the gospel, and this in such a way as to make the ministry of healing subservient to the winning of souls to Christ."

—The Fanadie tribe, in Madras, India, are said to be as low down as mortals ever sink. They live in wretched huts, and eat rats, snakes or anything else that is available. Some thought it folly to try to reach them with the gospel. Now it is reported that a young man from this tribe, in the theological seminary at Ramapatam, is one of the very few whose scholarship entitled them to one hundred in every examination.

—"After the War" is the title of a new chapter in Mr. Curzon's *Problems of the Far East*, in which the author attributes the responsibility for the war primarily to Japan's long-standing desire to avenge her defeat in Korea by China three hundred years ago, and secondarily to Japan's desire to test her newly-acquired strength, her parliamentary difficul-

ties, and her wish to be recognized as a leading factor in the far East before the completion of the Trans-Siberian railway.

—Nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of Missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self-satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands.—*Alexander M. Mackay, of Uganda.*

—It is said that the substitute for the marriage ring on the island of Aneityum, New Hebrides, was the "marriage rope," put round the neck of the bride. This she wore all her life, and when her husband died she was strangled with it by his nearest relative. The Rev. John Inglis, who began his work there in 1852, reported that there was not a widow on the island, nor any word in the language for widow. The law demanded that on the death of her husband the wife be strangled, and her body cast into the sea with his.

—The tonsure of the Chinese does not indicate a religious belief, nor is it originally a Chinese fashion. The first emperor of the present dynasty, who began his reign in 1644, after having usurped the "Throne of the Dragon," made the tonsure of Manchuria, his native country, proof of the submission to Tartar authority. The Chinese, before this time, wore long hair over the whole head, which they arranged in a tuft or coil on the head. This was the *Meng coiffure*, while the cue was the mark of allegiance to the Manchu dynasty.—*The Chinese Review.*

—The New Testament teachings, by which the relation between employer and employé must be regulated, define the duties of the employer; and the definition indicates the impress of a sacred trust upon money accumulated as a product of human life—muscle, brain, heart. Wealth produced by a business in which human labor of any sort is a factor must be carefully divided between the producing forces. The hands that produce have a moral partnership in the product. The recognition of that partnership will be the solution of the labor question.—*Robert C. Ogden.*

—A war between civilized nations means now a rupture of arteries of common life-blood, a stoppage of the agencies of common well-being and advancement, a waste of energies serviceable to common interests, a general disaster infinitely more serious than it did in times gone by; an infinitely more heinous crime against humanity, unless not only the ends it is to serve fully justify the sacrifices it entails, but unless also all expedients suggested by the genius of peace have been exhausted to avert the armed conflict.—*The Hon. Carl Schurz, at the National Arbitration Conference.*

—A man was found in Burma who possessed a copy of the Psalms, in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book,

he resolved to cast his idols away. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory, as a daily prayer. Then a missionary appeared and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: "For twenty years I have walked by starlight; now I see the sun."

—*Kamba dia Ngola* is a new African journal, projected and edited by Heli Chatelain. Its title means *The Friend of Angola*. The purpose of the publication is to reach with the printed page the many thousands, beyond the sound of the missionary's voice, who are able to read in their own vernacular. The paper is circulated among the natives of Angola, says *Illustrated Africa*, through Portuguese trade channels. The leading article in its first number was a free translation of the story of the Creation. Mr. Chatelain, who reduced the Kimbundu language to writing, taking it "from the teeth of the natives," has already translated the gospels of Luke and John.

—A prominent Hindu in Dingah, Punjab, who had opposed the work of the missionaries, asked for a private interview with one of them. Instead of a fierce expression of hostility, the man took from his pocket a New Testament and said, "Sahib, I have read this book, and I find it to be pure and holy. Up to ten days ago I was a bitter opponent of yours. I gave a public lecture against you and against your work. Then I resolved that I would expose your book. So I began to read it in order to pick faults in it; but, do you know, as I read I was drawn to it. My heart was captivated, and now I cannot oppose you. I know God's light is in that book."—*Methodist Review of Missions.*

—As a result of a careful study, the Rev. Charles M. Sheldon concludes, says the *Outlook*, that there is no "Negro problem" any more than an "Anglo-Saxon problem;" that there is simply the "human problem." The young Negro man does not have a fair chance, since he is not allowed to learn a trade. Few schools are open to him as a teacher. Caste prejudice lies at the bottom of the difficulty. Mr. Sheldon is not able to understand how, when the colored people ride in the street and steam cars they should be treated as they are in churches and places of amusement. He concludes: "A true Christian cannot draw a color line. I do not have much hope of Christianizing the Negro until we have Christianized the Anglo-Saxon."

—The paper that is published nearest the North Pole is one edited by a Mr. Moeller among the Eskimos of Greenland. He set up his office in a place called Godthaab, among a people that did not know how to read. Twice a month he makes a long trip on skates through the country to sell his paper. At first his paper consisted of nothing but pictures. Then he put in an alphabet, then added a few words, and at last came to sentences, until now his journal contains long articles on important topics. And so this little paper of his has taught the Eskimos of that neighborhood to read, and what great paper of the world can point to a piece of work more useful and enterprising.—*The Mission Field.*

—The evidence of the success of Foreign Missions in Japan is not to be found merely nor mainly in the addition of twenty thousand converts in ten years, but far more powerfully in the unseen but all-pervading moral influence which they are exerting upon the people of Japan. If it is true that, through the faithful preaching and holy living of the missionaries and their converts, the Japanese are adopting the ethics of Jesus Christ, then the Japanese are very practically taking Christ for their Master. Since they do it under no sort of constraint, they must do it willingly; and if they are "willing to do the will" of the Father, it will not be long before they shall "know of the doctrine," both of the Father and of the Son.—*The Church Standard*.

—The well-known native elder, Mr. K. C. Banerjee, LL.B., in an address at a recent meeting of the Calcutta Missionary Conference, reviewed the influence of Christianity upon the development of religious thought in Bengal. Among the points especially noticed, as reported in the *Free Church of Scotland Monthly*, were these: 1. The disposition to exalt Christ, whom many Hindus now declare to be equal to the holiest of their Rishis. 2. The publication by Hindus of a Bengali translation of Matthew's gospel in a style suitable to their own people. 3. The discussion of the question whether baptized Christian converts, who may wish to revert to Hinduism, shall be readmitted into caste on performance of penances.

—Heli Chatelain, writing in the *Journal of American Folk-Lore* of Angolan Customs, says the *tambi*, or mourning for the dead, continues sometimes four weeks. It is the duty of acquaintances and friends to visit the mourning family and join in lament. Between the wailings, the assembled guests may drink, dance, gamble and be merry. These guests are entertained at the expense of the dead man's estate and of his heirs. It is no rare occurrence that the whole estate disappears in the cost of the *tambi*. Notwithstanding this, the natives of Loanda, even when nominally Christian and partly educated, are so imbued with the conviction that their condition in the other world will depend on the amount of food and drink consumed in their *tambi*, that they will deny themselves many luxuries and comforts in order to leave behind a treasure sufficient to defray the expenses of a memorable *tambi* feast.

—The Archbishop of Canterbury said in a recent address to the English clergy that John Stuart Mill undermined the faith of thousands by the incessant use of illustrations, apparently having little or nothing to do with Christianity, but nevertheless containing some hurtful stings. "Let us invert that," he continued, "for I am sure that the frequent use of illustrations drawn from missionary subjects, or lying near the missionary subject, with just that amount of point in them which sets people to thinking a little, is the most effective manner of producing the feeling and tone that missionary work is, after all, the work of the Church. The antidote for overcoming indifference to missions is the frequent use of lively illustrations, which should assume that you and your hearers are believers in missions, exactly as Mill assumed that he and his readers were not believers in the Christian faith."

—President Lincoln was once so impressed with the pecuniary advantages of missions that he sent a gift to a native missionary in the Marquesas Islands. An American ship had touched at one of the islands for supplies. The chief, to avenge an insult suffered many years before at the hands of unprincipled Peruvians, ordered the first mate, who had gone ashore, to be seized and dragged away for a cannibal feast. Kekela, a Hawaiian missionary on one of the islands, purchased this American's freedom, giving to the chief a six-oared boat which was prized highly and much needed in his missionary work. Others of the crew were saved by the family of Kekela, who made signs for them to return to their vessel. President Lincoln, learning the facts, and believing that the salvation of ship and cargo, as well as crew, was due to the missionary, sent Kekela as a thank-offering \$500 in gold from his own purse.

—Those persons who would dissuade us from evangelizing countries possessing an ancient civilization get no sympathy from Sir Charles Elliott, who has been forty years in India, and has just retired from the post of Lieutenant-Governor of Bengal. He affirms that it is "impossible to shirk or conceal the feeling that the Christian religion is the one pre-eminently excellent, and that the morality of the Christian faith is what is most desirable for India." As we hold that the morality is based upon the facts and truths of the gospel, we have here a striking testimony to the fitness of the gospel to one of the greatest nations under heaven. What would India be if she were thoroughly permeated with these truths and this morality? The gratification also expressed by Sir Charles at the thought of being able to aid missionary work at home will be shared by all lovers of our great missionary societies.—*The Christian*.

—W. J. Wanless, M.D., writes in the *Student Volunteer* that there are in India four classes of medical practitioners: 1. The British civil and military surgeons. 2. The educated native physicians and hospital assistants. 3. The native doctors (hakims) of the Mohammedans. 4. The native doctors (vudys) of the Hindus. The British government physicians, owing to the large number of British soldiers and civil residents in the country requiring their attention, have done little for the natives, who have to rely for the most part upon the native doctors whom the foreign physicians have trained. Probably not one per cent. of the natives are treated by the most competent government physicians. The medical missionaries, on the other hand, give their time almost exclusively to the treatment of the natives. While there are a few natives who have acquired considerable eminence as physicians and surgeons, the majority are inefficient practitioners as compared with western physicians. Three things militate against their efficiency: the fact of their studying medical science in a tongue which is not the language of the people, the lack of originality and inventive ability, and caste prejudice.

—Over the door of the Association Home in Johannesburg is a tablet recording it as a gift in memory of Minnie and Maria Bam. The interesting story of the Home, as related by a recent visitor, a Wellesley graduate, is thus given in the

Congregationalist: For several years the Association was a union of Christian workers, who met for weekly prayer, and who lived their prayers in working for any needy women of whom they heard. They were especially desirous of helping young women, but were sadly cramped by lack of funds and room, as they had only one small office. One day there came into the office a quiet gentleman, who said: "I understand you are in need of a Young Women's Christian Association Home. I have come to offer you a house to be used for that purpose. I had two daughters who had been studying in Germany, whom I expected home soon to make glad their mother's heart and mine by the sunshine of their presence. Only a few weeks since I received a telegram that they had both been called hence and had exchanged an earthly for a heavenly home. I own a house of twenty rooms on Long street, which I intended as part of their dowry. I want to make it my daughters' gift to the Young Women's Christian Association. I make no condition save that it shall be always for the use of the Association."

WORTH READING.

Periodicals are a great intellectual convenience. They abbreviate labor and place the results of a few at the service of the many.—*President Noah Porter.*

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—*Samuel Johnson.*

The Growth of Indian Mythologies, by Franz Boaz. *Journal of American Folk-Lore*, January–March, 1896.

A Bird's-eye View of African Tribes and Languages, by Heli Chatelain. *Illustrated Africa*, March, April and May, 1896.

Bishop Heber. *The Church Quarterly*, April, 1896.

The Higher Life of New Orleans, by Grace King. *The Outlook*, April 25, 1896.

England and the Soudan, by Rev. A. F. Schauffler, D.D. *Harper's Weekly*, April 29, 1896.

Japanese Characteristics, by the Rev. J. H. DeForest, D.D. *Japan Evangelist*, April, 1896.

Anglo-Saxon Supremacy and Foreign Missions, by J. H. Brown, B.A. *Knox College Monthly*, April, 1896.

The Three Religions and their bearing on Chinese Civilization, by the Rev. J. Lambert Rees. *Chinese Recorder*, April, 1896.

The Dutch Power in Brazil (1624-1654): Part I. The Struggle for Bahia, by the Rev. George Edmundson. *English Historical Review*, April, 1896.

Baron Moritz de Hirsch. *The Menorah*, May, 1896.

Impressions of South Africa, by James Boyce. *The Century*, May, 1896.

One Good Indian, by Bishop D. A. Goodsell, L.L.D. *The Chautauquan*, May, 1896.

Is the Power of Christianity Waning? No! by H. K. Carroll. *The Forum*, May, 1896.

The Unaided Solution of the Southern Race Problem, by A. S. Van de Graaff. *The Forum*, May, 1896.

The German Inner Mission, II, by Prof. Charles R. Henderson. *American Journal of Sociology*, May, 1896.

International Arbitration. Shall it be applied to Anglo-American Disputes? A discussion by Cardinal Gibbons, Dean Farrar, Justice Brewer, Henry M. Stanley and others. *The Independent*, May 7, 1896.

The Problem of the Races in South Africa, by Lieut. Col. H. Elsdale in *Asiatic Quarterly Review*. *Public Opinion*, May 7 and 14, 1896.

Slatin Pasha and the Soudan, by Capt. F. D. Lugard in *The National Review*, *Littell's Living Age*, May 9, 1896.

The Scandinavian Contingent (in our population), by Kendric Charles Babcock. *Atlantic Monthly*, May, 1896.

Confucianism in Korea, by Hon. T. H. Yun, Korean Minister of Education, in the Korean Repository. *Methodist Review of Missions*, May, 1896.

QUESTIONS FOR THE JUNE MISSIONARY MEETING.

[Answers may be found in the preceding pages.]

WORK AT HOME.

1. For what does the Presbyterian Church stand, and how may loyalty be shown? Page 517.

2. Give a summary of the history and work of the Board of Home Missions. Page 520.

3. Into what seven classes are our home missionaries divided? Page 474.

4. Repeat briefly the "frontier incident" in Montana. Page 470.

5. What were some of the pioneer experiences of the home missionary hero, David C. Lyon? Page 477.

6. Relate the story of the converted Indian, I-yell. Page 471.

7. What is the opinion of the Secretary of the Interior as to missionary work among the Indians? Page 518.

8. How did children in the Indian Territory earn money for their thank-offering? Page 488.

9. How does the percentage of increase in population in this country compare with the growth of the churches? Page 517.

10. How many Scandinavians are there in the United States, and what is their value as immigrants? Page 519.

11. In what two respects are our missionaries affected by the hard times? Page 469.

12. What are the present pressing needs of our Board of Home Missions? Page 469.

13. How many schools were organized by our eighty Sabbath-school missionaries last year? Page 462.

14. How many children and youth were gathered into these schools? Page 462.

15. The outgrowth of this work has resulted in how many church organizations? Page 464.

16. Mention other results of this pioneer labor. Pages 461-468.

17. How much money is invested in church property in the United States? Page 521.

18. What grants have been made during the year from the three funds of the Board of Church Erection? Page 498.

19. How are the church edifices of the early history of Presbyterianism described? Page 499.

20. In what directions has the Negro race made progress during the thirty years of freedom? Pages 507, 508.

21. Why should special provision be made for the "talented tenth man" of this race? Page 509.

22. What does one pastor say of the "Negro problem?" Page 523.

23. How do the receipts of the Freedmen's Board for the year just closed compare with those of the previous year? Page 506.

24. Tell something of the only institution in this country that has made a specialty of giving higher Christian education to the youth of the Mexican race. Page 500.

25. How was the work committed to the Board of Ministerial Relief endorsed by the Church in 1888? Page 505.

26. What is the so-called "New Rule" for veterans in the ministry adopted by the Assembly of 1889? Page 504.

27. What homes have been established for Presbyterian ministers? Pages 504, 505.

28. What are some of the delights and rewards of "the happy calling?" Pages 458, 459.

29. What is one of the dangers to be guarded against in the education of young men for the ministry? Page 501.

30. How does Dr. Cuyler express the aim of his preaching? Page 521.

WORK ABROAD.

31. How did Abraham Lincoln once testify to his belief in the pecuniary advantage of foreign missions? Page 524.

32. What value did Mackay of Uganda place upon a study of missions? Page 523.

33. How does the Archbishop of Canterbury speak of the use of missionary illustration? Page 524.

34. How does Sir Charles Elliott testify to the fitness of the gospel as an evangelizing agency? Page 524.

35. Give a brief summary of the history and work of our Board of Foreign Missions. Page 520.

36. What communication has the Board recently received from the king of Siam? Page 484.

37. What new missionaries are to be sent out this year? Page 486.

38. Name some of the hindrances to educational work at Batanga? Page 491.

39. What form of superstitious practice has been given up at Efulen? Page 495.

40. How do the questions asked by the people indicate a groping for the light? Page 495.

41. What is the *bieti* basket used by the Fang tribe? Page 489.

42. Repeat the story of Isoantolio and the burial of his *bieti*. Pages 489, 490.

43. Describe the *tambi*, a custom in Angola. Page 524.

44. What missionary in Africa presented to a museum in Boston the first skeleton of a gorilla ever brought to this country? Page 527.

45. How was David Livingstone remembered by some of the natives of Africa? Page 516.

46. What illustration is given of the faith of Mary Moffat? Page 515.

47. Describe the appearance of Robert Moffat at a missionary meeting in London. Page 516.

48. What was the origin of Association Hall in Johannesburg? Page 524.

[Consult on Africa the Suggestions for Study in our May issue, page 440, and also Questions 53-63 on page 448.]

49. How did the Rev. John Lowe define medical missions? Page 522.

50. Name the four classes of medical practitioners in India, and tell why native physicians are not more efficient. Page 524.

51. How is Hinduism influencing the wild tribes of India? Page 522.

52. What has been the influence of Christianity upon the development of religious thought in Bengal? Page 524.

53. How was a prominent Hindu led to believe in Christianity? Page 523.

54. What illustration comes from Madras of the power of the gospel to redeem degraded men? Page 522.

55. Relate the story of the Burmese who "walked by starlight" for twenty years. Page 523.

56. What attempt has been made to win the Tibetans for Christ? Page 522.

57. What is the significance of the Chinese *cue*? Page 523.

58. Why did a Chinese woman feel that she could not be a Christian? Page 522.

59. What gift was recently presented to Li Hung Chang? Page 455.

60. Describe the Christian Endeavor convention held at Yü-yiao, China. Page 513.

61. What intellectual characteristic of the Japanese is mentioned by a recent writer. Page 518.

62. What is one evidence of the success of Foreign Missions in Japan? Page 524.

63. Why is the carp displayed as an emblem on the boys' holiday? Page 517.

64. What influence prepared the way for missionary work in a mining town in Mexico? Page 522.

65. What important monument was recently erected in Hungary? Page 456.

66. Tell about the paper published nearest the North Pole. Page 523.

67. What was formerly a substitute for the marriage ring on the island of Aneityum? Page 523.

68. What question are the Moslem Kurds reported to have asked regarding the Armenians they had slaughtered? Page 458.

Book Notices.

MISSIONARY HEROINES IN EASTERN LANDS, by Mrs. E. R. Pitman, published by the Fleming H. Revell Company, New York, Chicago, Toronto. 160 pages, 5 $\frac{1}{4}$ x 3 $\frac{1}{2}$ inches; neatly bound in cloth and illustrated. Price, 75 cents.

The women commemorated in this book are Mrs. Alexina Mackay Ruthquist, daughter of Rev. M. Mackay, a minister of the Free Church of Scotland; Mrs. Buven Thompson, founder of the British Syrian Schools, continued and extended, after her death in 1869, under the supervision of her sister, Mrs. Minor Mott, and her generous and sympathetic husband, and so nobly coöperative with the American Syria Mission; Dr. Mary Gregory McGeorge, a medical zenana missionary to India of the Irish Presbyterian Mission.

MEMOIRS OF REV. JOHN LEIGHTON WILSON, D.D., Missionary to Africa and Secretary of Foreign Missions, by Hampden C. DuBose, D.D. Presbyterian Committee of Publication, Richmond, Va., \$1.50.

Born 1809, in South Carolina, John Leighton Wilson offered himself for foreign mission work on Christmas, 1832. The following year he sailed for Africa. Several months were spent in explorations east of the Niger, after which he opened a mission of the American Board at Cape Palmas. In 1842 he removed to Gaboon. His volume, *Western Africa*, was pronounced by Livingstone "the best book ever written on that part of Africa," and it is still a standard work. Dr. Wilson was a naturalist. It was he who first brought the gorilla to the notice of the scientific world. The skeleton which he presented to the Museum of Natural History in Boston was the first skeleton of the gorilla ever brought to America. He gave much of his time to linguistic study, and prepared dictionaries and grammars in two important languages. Much information regarding western Africa may be found

in this sketch of the life of a faithful missionary.


BLEEDING ARMENIA UNDER THE CURSE OF ISLAM is the title of a volume by Rev. A. W. Williams, of Chicago, "for twenty years a close student of missionary work in the East—Syria, Turkey and Persia," and Dr. M. S. Gabriel, President of the Armenian Patriotic Alliance, New York. It contains 500 pages, $5\frac{1}{2}$ by $3\frac{1}{2}$ inches. It has eighteen chapters, beginning with *Early History of Armenia* and *The Rise of Islam* (Chapters I and II), and ending with Chapters XVII and XVIII on *The Greatest Crime of the Century*, and *America's Duty and Privilege*.

The author has evidently studied his subject industriously, and he is intensely in earnest. If his descriptions are lurid, and his assertions vehement, they relate to facts and scenes concerning which Mr. Gladstone has said that "the powers of language hardly suffice to describe what has been and is being done, and that exaggeration, if we were ever so much disposed to it, is in such a case really beyond our power." Our reading of this book does not make clear to us what "the powers" of Europe and America ought to do. It is a mortifying exhibition of their success in finding *what not to do and how not to do it*.

Was ever human wisdom more signally baffled? Denunciation of "the powers that be" is not a very obvious remedy for the trouble. Earnest study of the perplexing problems, and earnest prayer for divine deliverance, are, we believe, what Mr. Williams most desires to promote by his timely and earnest book.

It is sold by subscription.

Ministerial Necrology.

 We earnestly request the families of deceased ministers and the stated clerks of their presbyteries to forward to us promptly the facts given in these notices, and as nearly as possible in the form exemplified below. These notices are highly valued by writers of Presbyterian history, compilers of statistics and the intelligent readers of both.

BURROWES, GEORGE, D. D.—Born at Trenton, N. J., April 3, 1811; graduated from Princeton College, 1833; Princeton Seminary, 1835; tutor in Princeton, 1836; pastor Presbyterian Church, Cecil county, Maryland, 1836–50; professor of Greek in Lafayette College, Easton, Pa., 1850–56; pastor Presbyterian Church, Newtown, Pa., 1856–58; came to California, 1859; one of the founders of the City College, San Francisco, and its principal from 1861–66; commenced with four boys, left it with 183 young men, of the most respectable families in the city; went East and to Europe 1866–69; returned to San Francisco, founded University Mound boarding school; left a flourishing institution there; one of the founders of San Francisco Theological Seminary; had taught Greek and Hebrew for twenty years; Emeritus Professor 1892–94. Died at San Francisco, April 19, 1894.

Married Miss Parker, of Trenton, N. J., who died 1847; afterwards married the daughter of Mr. George Shadwell, of Manchester, England, 1850. She survives him with no children.

FRASER, HORACE.—Born in Steuben, Oneida county, N. Y., February 9, 1808; graduated from the University of the City of New York, July 20, 1837; received A. M. from the same, 1840; graduated from Auburn Theological Seminary, 1841; ordained by the Presbytery of Geneva at Branchport, 1841; pastor at Branchport, 1841–43; S. S. Angelica, 1843–44; S. S. Branchport, 1844–46; teacher at Ovid, 1846–54; pastor, La Fayette, 1854–57; S. S. Canoga, 1857–59; retired from the ministry and resided at Varich, 1859–68; removed in 1868 to Westtown, N. Y. Died at Westtown, March 13, 1896.

Married Miss Sarah Dey, of New York, October 10, 1837; Mrs. Fraser died September 18, 1892; of their six children—four daughters and two sons—only one son and one daughter survive him.

GROVE, THOMAS A.—Born, York, Pa., Aug. 3, 1823; graduated from Muskingum College, 1848, and Western Theological Seminary, 1853; ordained by the Presbytery of St. Clairsville, January 7, 1855; pastor Presbyterian Church, Wegee, O., 1855–59, and also of Bethel Church (which he organized), 1857–59; Woodsfield, O., 1859–72; Smithfield, O., 1872–76; superintendent of Wallingford Academy, and pastor of Olivet Church, Charleston, S. C. (under the care of the Board of Missions for Freedmen), 1879–96. Died at Charleston, S. C., March 28, 1896.

Married, March 31, 1857, Miss Elizabeth Stewart, who, with two daughters, survives him.

HUTCHINSON, JOSEPH M., D.D.—Born at Fredericksburg, O., March 21, 1837; graduated from Xenia United Presbyterian Theological Seminary, 1863; pastor of a Mission Church, West Philadelphia, Pa.; Presbyterian Church, Jeffersonville, Ind., 1871-96; where, after a quarter century of faithful service, he died April 2, 1896.

Married, August 26, 1883, Miss Anna McCampbell, who survives him. Their only child, James Harvey, died before his father.

LLOYD, JOHN P.—Born at Chillicothe, O., March 22, 1814; his preparatory study was done at the academy at Indiana, Pa.; his theological studies were pursued under Dr. Johnson and Dr. John Reid, at Indiana, Pa.; ordained by the Presbytery of Richland, O., 1839; pastor two years at Olivesburg, O.; three years at Mt. Gilead, O.; twenty years divided between Galion and Crestline, O.; nine years at Napoleon, O. In 1881 failing health made it necessary for him to relinquish pastoral duties. After which date his home was at Ft. Wayne, Ind. Died at Ft. Wayne, Ind., March 5, 1896.

Married in 1842 to Margaretta L. Reid, daughter of Rev. Dr. John Reid, of Indiana, Pa., who survives him, as do also two daughters and two sons.

McCUNE, R. LEWIS.—Born at Mercersburg, November 23, 1826; graduated from Marshall College, 1852; and from Western Theological Seminary, 1855; ordained by the Presbytery of East Alabama, October 21, 1856; Home Missionary, East Alabama, 1856-57; stated supply, Lebara, Va., 1858; stated supply, Front Royal, 1858-60; enrolled, Winchester Presbytery, 1861; stated supply, Carmi, Ill., 1862-65; stated supply, Shade Gap and Upper Tuscarora, Pa., 1865-67; Bethel Church, 1867; pastor, 1868-70; stated supply, Heuvelton, N. Y., 1870-72; stated supply, Hamburg, Ia., 1872-74; enrolled, Presbytery of Carlisle, 1875; stated supply, St. Thomas, 1874-75; Fayetteville, 1876-77. Died at Mercersburg, April 3, 1895.

PRESSLEY, ROBERT T.—Born in Sparta, Ill., June 21, 1848; studied for a while at Monmouth College; graduated at Battleground, Ind.; united with the M. E. Conference, and read the M. E. course of study, 1873; received into Schuyler Presbytery, 1878;

preached at Heisman, Ill., six years; Atta, Ia., four years; Storm Lake, Ia., two years; Malcom, Ia., two years; Keokuk, Ia., two years; New Salem, Ill., one year. Died at Heisman, Ill., April 12, 1896.

Married Miss Melissa M. McGaw, of Elvaston, Ill., Feb. 15, 1871, who with three children, Mrs. Hershey, of Keokuk, Ia.; Miss Stella, and John, preaching at Manchester, Ill., survives him.

UMSTED, JUSTUS T., D.D.—Born in Chester county, Pa., January 22, 1820; graduated from University of Pennsylvania, 1845; and Princeton Theological Seminary, 1848; ordained by the Presbytery of Iowa, October 15, 1850; stated supply, South Bend, Ind., 1848-49; pastor, Muscatine, Ia., 1850-53; pastor, Keokuk, 1853-58; stated supply, Selma, Ala., 1859; pastor, Faggs Manor, Pa., 1860-72; pastor, St. George's, Del., 1872-76; pastor, Smyrna, Del., 1877-87; pastor, White Haven, Pa., 1887-92. Died, Coatesville, Pa., March 27, 1896.

Married, July 10, 1848, Isabella McMin Wilson, who survives him, with two daughters and one son.

WHEELER, REV. FRANCIS B., D.D.—Born at North Adams, Mass., September 9, 1819; graduated from University of Vermont, 1842, and Andover Theological Seminary, 1845; ordained by the Congregational Association, 1845; pastor of Jericho Centre, Vermont, 1845, for two years; pastor at Brandon, in the same State, for four years; then for five years pastor of the Congregational church in Saco, Maine, and from May 12, 1859, to his death, pastor of First Presbyterian Church, Poughkeepsie, N. Y. Died at Poughkeepsie, Dec. 7, 1895.

Married three times. His widow and five children survive him.

YERKES, STEPHEN, D.D.—Born at Hatborough, Pa., 1817; graduated from Yale College, 1837; ordained by the Presbytery of Baltimore, probably; engaged in teaching at Baltimore; professor in Transylvania University, 1851-57; professor of Hebrew and Oriental Languages, 1857-96. Died, March 28, 1896.

Married (1) Miss Amanda Lovell, of Baltimore, who died 1872; married (2), 1875, Mrs. Amelia Rhodes, who survives him; two sons survive, viz., Hon. John W. Yerkes and Prof. William L. Yerkes; also two daughters, viz., Mrs. John Van Meter and Mrs. J. S. Van Meter.

THE Michigan Presbyterian

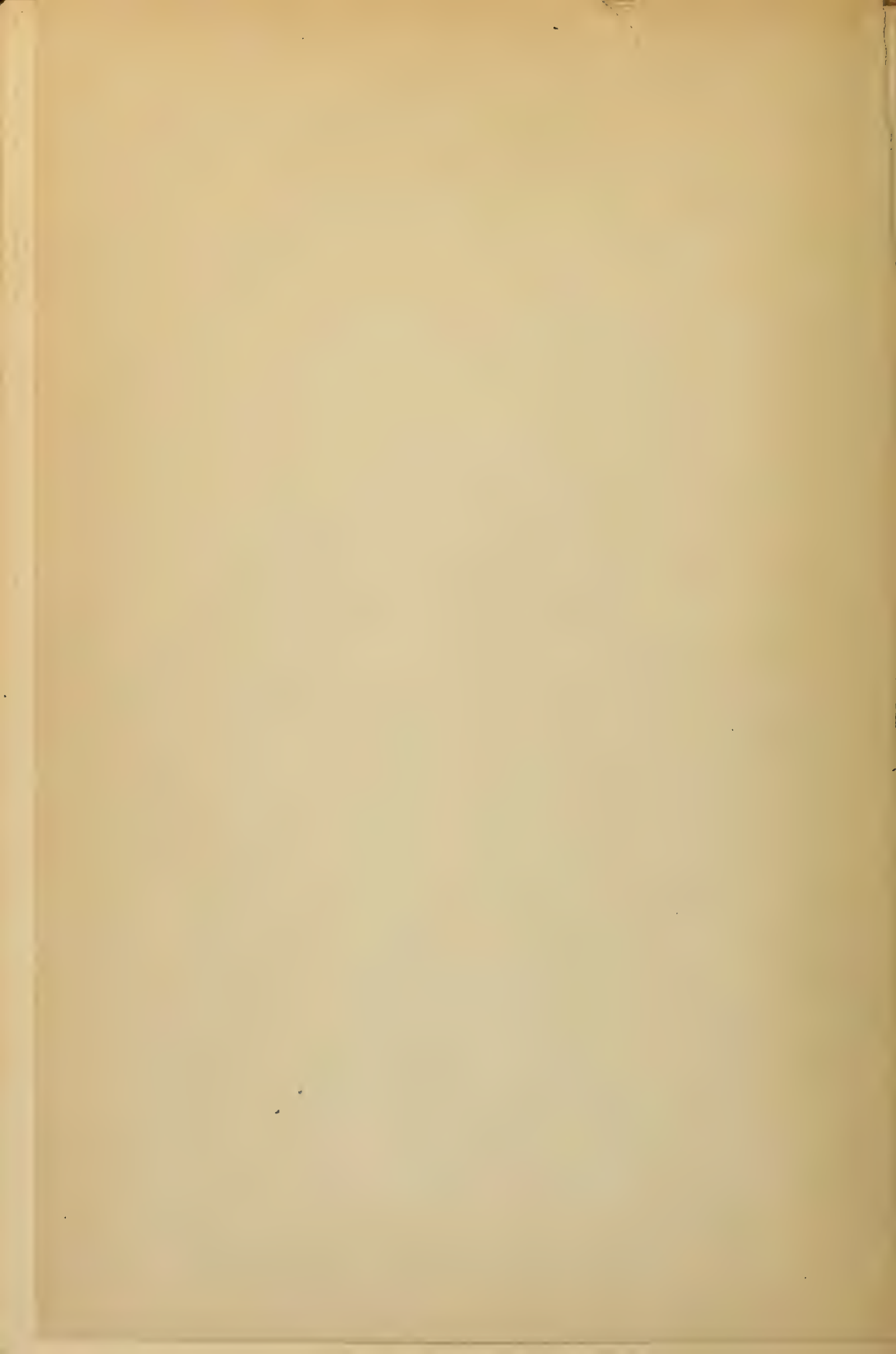
IS THE PRESBYTERIAN PAPER OF MICHIGAN.

REV. WILLIAM BRYANT, Editor.
ARTHUR LANGGUTH, Manager.

22 WITHERELL STREET,
DETROIT, MICH.

Published Weekly. One Dollar a Year.

SAMPLE COPIES SENT ON APPLICATION.



6109

Ref.
051
Pl. 4
vol. 19

